

اللَّوْلُوُ وَالْمَرْجَانُ

فِيمَا أَتَقَدَّمَ عَلَيْهِ الشَّيْخَانُ

Al-Lu'lū' wal-Marjān

Arabic-English

A Collection of Agreed upon Ahadith
from Al-Bukhari and Muslim

VOLUME: ONE

Compiled by:

Fuwad Abdul Baqi

Translated by:

الدكتور محمد محسن خان
Dr. Muhammad Muhsin Khan
Islamic University, Al-Madina Al-Munawwara



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طريقة وضع الكتاب

قال مسلم بن قاسم القرطبي، وهو من أقران الدارقطنی، فی تاريخه عند ذکر مسلم: "لم يضع أحد مثله" و هذا محمول على حسن الوضع ، وجودة الترتیب ، و سهولة التناول. فإنه جعل لكل حديث موضعا واحدا يليق به ، جمع فيه طرقه التي ارتضاهما و اختار ذكرها ، وأورد فيه ألفاظه المختلفة : بخلاف البخاري فإنه يذكر الطرق في أبواب متفرقة، ويورد كثيرا من الأحاديث في غير الأبواب التي يتadar إلى الذهن أنها تذكر فيه.

وقد وقع ، بسبب ذلك ، لناس من العلماء أنهم نفوا رواية البخاري لأحاديث هي موجودة فيه، حيث لم يجدوها في مطانها السابقة إلى الفهم.

(توجيه النظر ص ١٢٣)

لهذا كان ترتیب صحيح مسلم هو الترتیب الذي توخيته وارتضيته ، فأخذت منه أسماء كتبه وأبوابه مع أرقامها ، وأخذت من صحيح البخاري نص الحديث الذي وافقه مسلم عليه.

وبينت ، عقب سرد كل حديث ، موضعه من صحيح البخاري.

محمد فؤاد عبدالباقي

Some Words about Compilation

Muslim bin Qadim-Al-Qurtabi, a scholar of the rank of Ad-Dara Qutni, while mentioning Imâm Muslim, writes in his history: "No one has compiled a book like *Sahih Muslim*." This appreciation is based on the best form, excellent arrangements and easy understanding of the book, because he has selected a suitable topic for all traditions (*Ahâdîth*) and collected in it all the modes of transmission of all the *Ahâdîth* (traditions) he selected to report. He has produced their different versions. It is in contrast with the way adopted by Imâm Bukhâri because he had mentioned these modes of transmission in different chapters and has produced most of the *Ahâdîth* in more than one chapter where the human mind expects to find their mention.

It is why, the scholars have disapproved Bukhari's mode of transmission of the *Ahâdîth*, because they do not find them in the places where they are expected to be available.

Therefore, it is the arrangement of *Sahih Muslim* that I have kept in view and adopted. I have derived the names of *Kutub* (Books) and *Abwâb* (Chapters) along with their numbers from it. I have taken from *Sahih Al-Bukhâri* the text of those *Ahâdîth* that are also agreed upon by Imâm Muslim.

At the end of every *Hadîth*, I have described its origin in *Sahih Al-Bukhâri*.

Muhammad Fu'ad Abdul-Bâqi

A NOTE FROM THE PUBLISHER

Islâm is a heavenly system (or regime) for all the dwellers of the earth, and it is a mighty treasure if only mankind realizes its authenticity and truth. And in what a great need the whole world is today for real understanding and thorough studying of its rules and regulations — i.e. the Noble Qur'ân and the *Sunna* (legal ways, etc.) of Prophet Muhammad ﷺ, as these (the Qur'ân and *As-Sunna*) accede to the demand of the people to know their Creator (the All-Mighty Allâh, the Blessed, the Most High); organize and regulate the relations between them on the foundations of (Godly) Divine Justice and equality; and respond to the human nature equally to that which makes sure for them their welfare (happiness) in this world and in the Hereafter (after their deaths).

And how many disasters, calamities and wars, the mankind of the whole world is suffering because of their differences in their faith, and organizations, which have broken them into the worst type of breaking, so there remains no way out for any security or any safety or any peace except with Islâm, i.e., by putting in practice the Laws of their Creator, Allâh, (i.e., following the Qur'ân and *As-Sunna*).

Invitation to Islâm is incumbent upon all those who have known it, and have enjoyed its taste and have been guided through its guidance. In fact, it is a great responsibility and a trust (of Allâh) over (the shoulders of) all those who know Islâm, to preach it to mankind and invite them to it in a language which they speak and understand.

This above-mentioned responsibility was realized by Dr. Muhammad Muhsin Khan, a physician and specialist in chest diseases, who worked for a period of time in England, and then he moved from there and settled in Al-Madîna Al-Munawwara, after he witnessed an amazing matter of great fear and splendour during a dream at night. He saw the Messenger of Allâh, Muhammad ﷺ in that dream who was sweating profusely and Muhammad Muhsin drank his sweat.

When he got up (from his dream), he was shaken by the amazement, fear and splendour of that dream!!! He asked the religious learned scholars about the interpretation of that dream. Some of them informed him that he will serve the *Ahâdîth* (statements, deeds and approvals) of the Prophet ﷺ. So he looked for the project that can serve Islâm, i.e. by inviting and preaching those amongst human beings who can speak and understand English, he found that there is the book *Sahîh (Al-Imâm) Al-Bukhârî* and that is the most authentic and true among the books of *Ahadîth* which needs to be translated into the English language. So he went ahead for it, to translate its meanings. He started this colossal work with the help of Allâh, putting his each and every effort. The project took nearly twelve years and the book (nine volumes, Arabic-English) was completed and printed first time with the help of Allâh, in Pakistan, United States of America and Turkey.

The main object of Dar-us-Salam Publications with all its branches in Saudi Arabia, Pakistan, UK and USA is to preach the pure teachings of Qur'ân and *Sunna* to mankind through the printing, publishing and distribution of the books of authentic *Ahadîth* and pure faith alongwith the traditional Islamic books. To achieve this object, we met Dr. Muhammad Muhsin Khan four years back at Al-Madîna Al-Munawwara and had a discussion about it. May Allah give him best rewards that he granted us the rights of publishing all his books. We decided that the publishing should be completed under his supervision. So he always visits us at Riyadh and supervises the work.

We have founded a committee in Dar-us-Salam, Riyadh, for this purpose and started work on the interpretation of the meanings of the Noble Qur'an in the English language.

With the help of Allah and continuous work of the committee for about 18 months, the interpretation of the meanings of the Noble Qur'an has been printed. We have tried our best that the interpretation should be free from creedal and religious sectional faults. With the grace of Allah, now the translation of the Noble Qur'an in English has become the best and most authentic translation in all over the world.

After it, we published the summarized book of *Sahih Al-Bukhari* in English for the first time in history and it achieved a great admiration from the people.

Now we are presenting the translation of *Al-Lu'lû' wal-Marjân* (اللعل والمرجان) which is an important collection of such authentic *Ahadith* upon which Imam Al-Bukhari and Muslim are agreed upon. The Arabic text is also included and we have vowelized all the Arabic text to facilitate our readers.

We want to point out that the publishing of Islamic books in non-Arabic language is not an easy task as it needs a colossal work and a great deal so that it can be saved from lingual, creedal and methodical errors.

All praise is due to Allah that all of us in Dar-us-Salam have great enthusiasm regarding the propagation of the teachings of Qur'an and Sunna. The members of the committee put their each and every effort and worked very hard all year round to present this book in such a good form. I am thankful to Allah that the task has been completed in the desired way with His help only.

I am very much grateful to Dr. Muhammad Muhsin Khan for the final checking of this book and my gratitudes are for Mr. Muhammad Munawar Muhammad Sarwar and Mr. Syed Abdul Qadeer Hidayatullah who have devoted their voluntary services in computerization, editing, compilation and correction of manuscripts.

I must also thank Muhammad Ayub, Saeeduddin, Shakil Ahmed, Muhammad Amin Arman, Mr. Pervez Alam Khan Burki, Hafiz Abdul Mateen Rashid, Hussain Mahdi Noor and Sabri Salamma who provided their great efforts and fulfilled their tasks assigned to them with great interest and responsibility.

I ask Allah عزوجل to accept this humble task from us, which we have done purely for His pleasure and put it in the balances of all those who participated in this presentation.

Finally, we should admit that being a human task, it may be that any mistake in composing or translation has been overlooked so if any mistake is observed by any reader, it should be sent to us for correction in the next edition. We will be thankful for any such correction indicated.

May peace and blessings of Allah be upon our Prophet Muhammad, his family, companions and all who follow him.

Abdul Malik Mujahid
General Manager
Dar-us-Salam Publications
Riyadh, Saudi Arabia.



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بسم الله الرحمن الرحيم

الرقم

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and Publishing of the Detailed and
Summarized Versions of Sahih
Al-Bukhari, The Noble Qur'an and
the Book Al-Lu-Lu Wal-Marjan.**

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المفصلة والختصرة لصحيح البخاري
والقرآن الكريم وكتاب اللؤلؤ والمرجان .

I, the undersigned Dr. Muhammad Muhsin Khan, the Translator of *Sahih Al-Bukhari*, *The Noble Qur'an* and the *Book Al-Lu-Lu Wal-Marjan* in English language, hereby, authorize Brother Abdul Malik Mujahid s/o Muhammad Younus (Pakistani National) to print, publish and reproduce the above mentioned Books in editions of various sizes and volumes all over the world in any form or by any means, electronic or mechanical, including photocopying and recording or by any information storage and retrieval system.

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Allah is the Surety over what I say.

تصديق على تفويض
دكتور محمد محسن خان
أول عاصي

June 15th 1994

Dr. Muhammad Muhsin Khan

صورة اطلاع للجامعة الإسلامية بالمدينة المنورة .

والله على ما أقول شهيد

تصديق على تفويض
دكتور محمد محسن خان
أول عاصي

صورة اطلاع للجامعة الإسلامية بالمدينة المنورة .

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In the Name of Allâh, the Most Beneficent, the Most Merciful

INTRODUCTION

IMÂM BUKHÂRÎ AND HIS BOOK *SAHÎH AL-BUKHÂRÎ*

It has been unanimously agreed that Imâm Bukhârî's work is the most authentic of all the other works in *Hadîth* literature put together. The authenticity of Al-Bukhârî's work is such that the religious learned scholars of Islâm said concerning him: "The most authentic book after the Book of Allâh (i.e. Al-Qur'ân) is *Sahîh Al-Bukhârî*."

Imâm Bukhârî was born on 13th Shawwâl in the year 194 A.H. in Bukhârâ in the territory of Khurâsân (West Turkistân). His real name is Muhammad bin Ismâîl bin Al-Mughîrah Al-Bukhârî.

His father died when he was still a young child and he was looked after by his mother. At the age of ten he started acquiring the knowledge of *Hadîth*. He travelled to Makka when he was sixteen years old accompanied by his mother and elder brother. It seemed as though Imâm Bukhârî loved Makka and its learned religious scholars for he remained in Makka after bidding farewell to his mother and brother. He spent two years in Makka and then went to Al-Madîna. After spending a total of six years in Al-Hijâz which comprises Makka and Al-Madîna, he left for Basra, Kûfa and Baghdâd and visited many other places including Egypt and Syria. He came to Baghdað on many occasions. He met many religious learned scholars including Imâm Ahmad bin Hanbal.

Owing to his honesty and kindness and the fact that he was trustworthy he used to keep away from the princes and rulers for fear that he may incline to say things to please them.

Many a story has been told about Imâm Bukhârî regarding his struggles in collecting *Hadîth* literature. He travelled to many different places gathering the precious gems that fell from the lips of the noble Prophet Muhammad ﷺ. It is said that Imâm Bukhârî collected over 300,000 *Ahâdîth* and he himself memorized 200,000 of which some were unreliable. He was born at a time when *Hadîth* was being forged either to please rulers or kings or to corrupt the religion of Islâm.

It is said that Imâm Bukhârî (before compiling *Sahîh Al-Bukhârî*) saw in a dream, standing in front of Prophet Muhammad ﷺ having a fan in his hand and driving away the flies from the Prophet ﷺ. Imâm Bukhârî

asked some of those who interpret dreams, and they interpreted his dream that he will drive away the falsehood asserted against the Prophet ﷺ.

So it was a great task for him to sift the forged *Ahâdîth* from the authentic ones. He laboured day and night and although he had memorised such a large number he only chose approximately 7,275 with repetition and about 2,230 without repetition of which there is no doubt about their authenticity.

Before he recorded each *Hadîth*, he would make ablution and offer a two *Rak'at* prayer and supplicate his Lord (Allâh). Many religious scholars of Islâm tried to find fault in the great remarkable collection — *Sahîh Al-Bukhârî*, but without success. It is for this reason, they unanimously agreed that the most authentic book after the Book of Allâh is *Sahîh Al-Bukhârî*.

Imâm Bukhârî died on first Shawwâl in the year 256 A.H., and was buried in Khartank, a village near Samarkand. May Allâh have mercy on his soul.

IMÂM MUSLIM AND HIS BOOK SAHÎH MUSLIM

Similarly *Sahih Muslim* is one of the Six Authentic Books of *Ahâdîth*.

Imâm Muslim was born in the year 206 A.H. in Naisâbûr, a town in the territory of Afghanistan. His real name is Adul-Husain Asakir-ud-Din Muslim bin Hajjâj Al-Qushayri. His parents were religious and he was brought up in that pious environment.

He travelled to Arabia, Egypt, Syria, Irâq etc; to collect religious literature and there he attended a number of lectures on religious teachings and gatherings etc. He was also a student of Imâm Bukhârî.

He collected a great number of *Ahâdîth* during his life but finally he selected approximately 4,000 *Ahâdîth* out of his collection considering them to be the most authentic ones and compiled them in his book entitled *Sahih Muslim*.

Imâm Muslim died at the age of 55 years in the year 261 A.H. and was buried in Naisâbûr.

May Allâh have mercy on his soul.

THE BOOKS OF *AL-LU'LU' WAL MARJĀN*

1. THE BOOK OF BELIEF (FAITH)
2. THE BOOK OF *AT-TAHĀRA* (PURIFICATION)
3. THE BOOK OF MENSES
4. THE BOOK OF *AS-SALĀT* (THE PRAYER)
5. THE BOOK OF MOSQUES AND PLACES OF WORSHIP.
6. THE BOOK OF *SALĀT* (PRAYER) OF TRAVELLERS AND ITS *TAQSIR* (SHORTENING)
7. THE BOOK OF *JUMU'A* (FRIDAY)
8. THE BOOK OF *SALĀT AL 'EIDAIN* (TWO 'EID FESTIVAL PRAYERS).
9. THE BOOK OF *SALĀT AL-ISTISQĀ'* (i.e. to offer a two *Rak'ā* prayer and then to invoke Allāh for rain at times of draught)
10. THE BOOK OF *SALĀT AL-KUSŪF* (ECLIPSE PRAYER)
11. THE BOOK OF FUNERALS (*AL-JANĀ'IZ*)
12. THE BOOK OF *ZAKĀT*
13. THE BOOK OF *AS-SIYĀM* (THE FASTING)
14. THE BOOK OF *I'TIKĀF*
15. THE BOOK OF *HAJJ* (PILGRIMAGE TO MAKKA)
16. THE BOOK OF *NIKĀH* (WEDLOCK)
17. THE BOOK OF *AR-RADA'* (SUCKLING FOSTER RELATIONS)
18. THE BOOK OF DIVORCE
19. THE BOOK OF *AL-LI'ĀN* (An oath taken by both the wife and the husband when he accuses his wife for committing illegal sexual intercourse)
20. THE BOOK OF MANUMISSION (OF SLAVES)
21. THE BOOK OF SALES (BARGAINS)
22. THE BOOK OF *AL-MASĀQA* (ABOUT THE DISTRIBUTION OF WATER)
23. THE BOOK OF *AL-FARĀ'ID* (THE LAWS OF INHERITANCE)
24. THE BOOK OF GIFTS
25. THE BOOK OF *AL-WASIYYA* (WILLS AND TESTAMENTS)
26. THE BOOK OF VOWS
27. THE BOOK OF OATHS
28. THE BOOK OF *AL-QASĀMA* [The oath taken by fifty men (of the defendant) regarding a murder case when no evidence is available]
29. THE BOOK OF *AL-HUDŪD* (Allāh's set limits and prescribed punishment for different crimes and sins)

30. THE BOOK OF JUDGMENTS
31. THE BOOK OF *AL-LUQATA* (A well-tied purse or pouch or things lost/picked up by somebody)
32. THE BOOK OF *AL-JIHÂD* (FIGHTING FOR ALLAH'S CAUSE)
33. THE BOOK OF *AL-IMÂRA* (CONCERNING WITH RULING ETC.)
34. THE BOOK OF HUNTING AND SLAUGHTERING, AND WHAT TYPE OF ANIMALS CAN BE EATEN.
35. THE BOOK OF *AL-ADHÂHÎ* (SACRIFICES)
36. THE BOOK OF DRINKS (*AL-ASHRIBA*)
37. THE BOOK OF DRESS AND ADORNMENT
38. THE BOOK OF *AL-ÂDÂB* (GOOD-MANNERS)
39. THE BOOK OF *AS-SALÂM* (GREETINGS)
40. THE BOOK ABOUT WORDS OF GOOD MANNERS ETC.
41. THE BOOK OF POETRY
42. THE BOOK OF DREAMS
43. THE BOOK OF VIRTUES AND MERITS (of the Prophet ﷺ and other Prophets عليهم السلام)
44. THE BOOK OF THE VIRTUES OF THE COMPANIONS OF THE PROPHET ﷺ
45. THE BOOK OF KINDNESS, GOOD RELATIONS AND GOOD MANNERS
46. THE BOOK OF *AL-QADAR* (DIVINE PREORDAINMENT)
47. THE BOOK OF KNOWLEDGE
48. THE BOOK OF *DHIKR* (Remembrance of Allâh), *AD-DU'Â* (Invocations), *AT-TAUBA* (Repentance to Allâh) AND *AL-ISTAGHFÂR* (Allâh's Forgiveness)
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53. THE BOOK OF *ZUHD* AND *AL-RAQÂ'IQ* (PIETY AND SOFTENING OF HEARTS)
54. THE BOOK OF COMMENTARY

THE MIRACLES OF PROPHET MUHAMMAD ﷺ

At this point I would like to bring to the notice of the reader that the Prophet ﷺ was granted many miracles by Allâh (the Lord of the heavens and the earth) and some of them are as follows:

1. The Holy Qur'ân is the living miracle bestowed by Allâh upon Prophet Muhammad ﷺ and this, Allâh's Book, was revealed to him through the *Ruh-ul-Qudus* (Gabriel). Today 1400 years have passed and nobody has been able to change a single letter or produce its imitation, as it is said in the Qur'ân (see *Sûrah Hijr*, V.15:9) and the statement of the Prophet ﷺ : "Before me, every Prophet was given a miracle and they practised it during their lifetime: e.g., 'Iesa (Jesus) used to cure the sick and make the dead alive, etc., Müsa (Moses) was given the stick etc., and I have been given the permanent miracle of the Qur'ân till the Hour is established, so I hope that my followers will be more in number than all the other Messengers' as my miracle will last till the Day of Resurrection, and it is a Glorious Book; when anyone reads it, even if he is a pagan, etc., he is convinced that it is produced by none but by the Creator of the heavens and the earth."
2. The splitting of the moon: Narrated Anas رضي الله عنه that the Makkans requested Allâh's Messenger ﷺ to show them a miracle, so he showed them the splitting of the moon. (See *Sahîh Al-Bukhârî*, Vol.4, *Hadîth* No. 831).
3. The crying of the stem of the date-palm tree in the Prophet's Mosque: Narrated Ibn 'Umar رضي الله عنه that the Prophet ﷺ used to deliver his *Khutba* (religious talk) while leaning against a trunk of a date-palm tree. When he had the pulpit made and used it instead, the trunk started crying and the Prophet ﷺ went to it, rubbing his hand over it (to stop its crying). (See *Sahîh Al-Bukhârî*, Vol. 4, *Hadîth* No. 783).
4. The flowing of the water from among the fingers of Allâh's Messenger ﷺ (See *Sahîh Al-Bukhârî*, Vol.4, *Hadîth* No. 779).

Narrated Jâbir bin 'Abdullâh رضي الله عنه : I was with the Prophet ﷺ and the time for the 'Asr prayer became due. We had no water with us except a little which was put in a vessel and was brought to the Prophet ﷺ . He put his hand into it and spread out his fingers and then said, "Come along! Hurry up! All those who want to perform ablution. The blessing is from Allâh." I saw the water gushing out from his fingers. So the people performed the ablution and drank, and I tried to drink more of that water (beyond my thirst and capacity), for I knew that it was a blessing. The subnarrator said: I

asked Jâbir, “How many persons were you then?” He replied, “We were one thousand four hundred men.” (Sâlim said: Jâbir said — 1500). (*Sahîh Al-Bukhârî*, Vol.7, *Hadîth* No. 543).

5. The Prophet’s meals used to glorify Allâh while he ate, and this glorification was heard by the companions of the Prophet ﷺ. (See *Sahîh Al-Bukhârî*, Vol.4, *Hadîth* No. 779).
6. Stones used to greet the Prophet ﷺ whenever he passed by through the lanes of Makka.
7. The throwing out of a dead body of a Christian by the earth: Narrated Anas: There was a Christian who embraced Islâm and read *Sûrat Al-Baqarah* and *Âl-Imrân* and he used to write the revelation for the Prophet ﷺ. Later on he reverted to Christianity and used to say, “Muhammad knows nothing but what I have written for him.” Then Allâh caused him to die and the people buried him but in the morning they found that the earth had thrown out his body. They said, “This is the deed of Muhammad ﷺ and his companions. They have opened the grave of our companion and took his body out because he ran away from them,” so they again dug the grave deeper for him, but in the morning they again found that the earth had thrown the body out. They said, “This is a deed of Muhammad ﷺ and his companions.” So they dug a third grave for him as deep as they could, but in the morning they found that the earth had thrown the body out. Then they believed what had befallen him was not done by mankind, and they had to leave the body on the ground. (See *Sahîh Al-Bukhârî*, Vol.4, *Hadîth* No. 814).
8. The screening (shading) by the trees for the Prophet ﷺ to answer the call of nature.
9. The rising of water in the well at Hudaibîya after it had dried. (See *Sahîh Al-Bukhârî*, Vol.4, *Hadîth* No. 777).
10. The increase in the amount of dates in the garden of Jâbir bin ‘Abdullâh after the Prophet ﷺ went round the heaps of dates and invoked Allâh for His Blessings. (See *Sahîh Al-Bukhârî*, Vol.4, *Hadîth* No. 780).
11. Speaking of the wolf: It has been written that a wolf also spoke to one of the companions of the Prophet ﷺ near Al-Madîna, as narrated in *Musnad* of (Imâm) Ahmad, Vol.3, Page 83, *Musnad Abî Saeed Al-Khudrî*. Narrated Abî Saeed Al-Khudrî : رَفِيْعُ اللَّهِ عَنْهُ :

sheep) suddenly a wolf attacked a sheep and took it away. The shepherd chased the wolf and took back the sheep. The wolf sat on its tail and addressed the shepherd saying: "Be afraid of Allah, you have taken the provision from me which Allah gave me." The shepherd said: "What an amazing thing! A wolf sitting on its tail speaks to me in the language of a human being." The wolf said: "Shall I tell you something more amazing than this? There is Muhammad ﷺ (the Messenger of Allâh) in Yathrib (Al-Madîna) informing the people about the news of the past." Then the shepherd proceeded (towards Al-Madîna) driving his sheep till he entered Al-Madîna (city), cornered his sheep to one side and came to Allâh's Messenger (Muhammad ﷺ) and informed the whole story. Allâh's Messenger ordered for the proclamation of a congregational prayer ﷺ, then he came out and asked the shepherd to inform the people (about his story) and he informed them. Then Allâh's Messenger ﷺ said: "He (the shepherd) has spoken the truth. By Him (Allâh) in Whose Hands my soul is, the Day of Resurrection will not be established till beasts of prey (بَيْلَانٌ) speak to the human beings, and the stick lash and the shoe-laces of a person speak to him and his thigh informs him about his family as to what happened to them after him. [Musnad of (Imâm) Ahmad, Vol.3, Page 83. Musnad Abî Saeed Al-Khudrî].

12. The *Mi'râj*: The Ascent of the Prophet ﷺ to the heavens. (See *Sahîh Al-Bukhârî*, Vol.1, *Hadîth* No. 345 and Vol.5, *Hadîth* No.227).

PROPHETS MENTIONED IN THE QUR'AN

Many Prophets came before the last Prophet Muhammad ﷺ, the names of some are mentioned in the Qur'ân. In this translation the Biblical names of these Prophets are used so as to make their identification easier for the non-Muslim readers. The list of the names is as follows:

S.No.	Qur'ânic Name	Name used in Noble Qur'ân	Arabic
1.	Al-Yas'â	Elisha	اليسع
2.	Ayyub	Job	ابيوب
3.	Dawûd	David	داود
4.	Dhul-Kifl	Dhul-kifl	ذوالكفل
5.	Harûn	Aaron	هارون
6.	Hûd	Hud	هود
7.	Ibrâhîm	Abraham	ابراهيم
8.	Idris	Enoch	ادريس
9.	Iliyâs	Elias	الياس
10.	'Iesâ	Jesus	عيسى
11.	Ishâque	Isaac	اسحق
12.	Ismâ'îl	Ishmael	اسماعيل
13.	Lout	Lot	لوط
14.	Musâ	Moses	موسى
15.	Nûh	Noah	نوح
16.	Sâleh	Sâlih	صالح
17.	Shu'aib	Shuaib	شعيب
18.	Sulaimân	Solomon	سلیمان
19.	'Uzair	Ezra	عزير
20.	Ya'qûb	Jacob	يعقوب
21.	Yahyâ	John	يحيى
22.	Yûnus	Jonah	يونس
23.	Yûsuf	Joseph	يوسف
24.	Zakariyâ	Zachariya	زکریا
25.	Muhammad	Muhammad or Ahmed	محمد او احمد

صلی الله علیہ وسلم

**TRANSLITERATION OF
CERTAIN FORMULAE AND THEIR MEANINGS**

1. *Allâhumma aslamtu wajhî 'ilaika, wa fawwadtu amrî 'ilaika, wa 'aljatu zahrî 'ilaika raghbatan-wa rahbatan 'ilaika. Lâ malja' minka illâ 'ilaika. Allâhumma âmantu bikiitâbikal-ladhî anzalta wa binabiyikal-ladhî 'arsalta.*
 [O Allâh! I surrender to You and trust You in all my affairs and depend upon You for Your Blessings both with hope and fear of You. There is no place of protection and safety except with You. O Allâh! I believe in the Book (the Qur'ân) You have revealed and in the Prophet (Muhammad ﷺ) whom You have sent].
2. *Wa ash-hadu anna Muhammadan Rasûl-ullâh.*
 [And I testify that Muhammad is the Messenger of Allâh].
3. *Haiya 'alas-Salâ(h).*
 [Come for the prayer]
4. *Lâ hawla walâ qûw wata illâ billâh.*
 [There is neither might nor any power except with Allâh].
5. *Allâhumma Rabba hâdhihi-dda-watit-tâmmati was-salâtil-qâ'imati, âti Muhammadanil-wâsîlata wal-fadîlata, wab'athhu maqâman Mahmûda nil-ladhî wa 'adt-tahu.*
 [O Allâh! Lord of this perfect call and of the regular prayer which is going to be established! Kindly give Muhammad ﷺ the right of intercession and superiority and send him (on the Day of Judgement) to the best and the highest place in Paradise which You promised him].
6. *Sami' allâhu-liman hamidah.*
 [Allâh heard those who sent praises to Him].
7. *Rabbanâ wa laka-l-hamd.*
 [O our Lord! All the praises are for You].
8. *Allâhumma bâ'id bainî wa baina khatâyâ kamâ bâ'adt-ta baina-l-mashriqi wal-maghribi. Allâhumma naqqinî min khatâyâ kamâ yunaqqa-ththawbul-abyadu minad-danas. Allâhumma-ghsil khatâyâ bil-mâ'i wath-thalji wal-barad.*

[O Allâh! Set me apart from the sins (faults) as east and west are set apart from each other and cleanse me from sins as a white garment is cleaned of dirt (after thorough washing). O Allâh! Wash off my sins with water, snow and hail].

9. *Al-hamdu lillâhi Rabbil-‘âlamîn.*

[All praises and thanks be to Allâh, the Lord of ‘Âlamîn (mankind, jinns and all that exists)].

10. *At-tahîyyâtu lillâhi was-salawâtu wat-taiyibâtu. As-salâmu ‘alaika aiyuhan-Nabiyyu wa rahmatu-llâhi wa barakâtuhu. As-salâmu ‘alainâ wa ‘ala ‘ibâdillâh-is-sâlihîn.*

[All the compliments, prayers and good things are due to Allâh; peace be on you, O Prophet, and Allâh’s Mercy and Blessings be on you. Peace be on us and on the true pious devotees of Allâh].

11. *Allâhumma innî a‘ûdhu bika min ‘adhâbil-qabri, wa a‘ûdhu bika min fitnatil-masîh-id-dajjâl, wa a‘ûdhu bika min fitnatil-mahyâ wal-mamâti. Allâhumma innî a‘ûdhu bika minal-mâ’thami wal-maghrami.*

[O Allâh! I seek Your Protection against the punishment of the grave and against the *Fitnah* (trial and affliction etc.) of *Masih Ad-Dajjâl* and the *Fitnah* (trial and afflictions etc.) of life and death. O Allâh, I seek Your Protection against sins and debts].

12. *Allâhumma innî zalamtu nafsî zulman kathiranw-wa lâ yaghfirudh-dhunûba illâ anta, faghfîrlî maghfiratam-min ‘indika, war-hamnî innaka antal-Ghafîr-Râhîm.*

[O Allâh! I have done great injustice to myself and none except You forgive sins, so please forgive me and be Merciful to me as You are the Oft-Forgiver, the Most Merciful].

13. *Lâ-ilâha illallâhu wahdahu lâ sharîka lahu, lahul-mulku wa lahul-hamdu, wa Huwa ‘ala kulli shai’in Qadir. Allâhumma lâ mâni‘a limâ a‘taita, wa lâmu ‘tiya limâ mana‘ta, wa lâ yanfa‘u dhal-jaddi minkal-jadd.*

[None has the right to be worshipped but Allâh and He has no partners in worship (nothing is to be worshipped) along with Him, for Him is the kingdom and all the praises are for Him and He is Omnipotent. O Allâh! Nobody can hold back what You give and nobody can give what You hold back, and hard efforts by anyone (or good luck or riches) for anything cannot benefit one against Your Will and Decisions].

TRANSLITERATION

In transliterating Arabic words the following system of symbols has been used:

1. Consonants

Arabic script	English symbol	English words having similar sounds
أ	a'*	—
ب	b	bless
ت	t	true
ث	th	think
ج	j	judge
ح	h**	—
خ	kh	—
د	d	dear
ذ	dh	this
ر	r	road
ز	z	is
س	s	safe
ش	sh	show
ص	s**	—
ض	d**	—
ط	t**	—
ظ	z**	—
ع	a'***	—
غ	gh	—
ف	f	free
ق	q**	—
ك	k	care
ل	l	light
م	m	moon
ن	n	nice

Arabic script	English symbol	English words having similar sounds
ـ	h	health
ـ	w	wealth
ـ	y	youth

* This symbol represents a glottal stop (transliterated medially and finally and not represented in transliteration when initial).

** These sounds have no equivalent sounds in English.

*** The Arabic sounds represented by the symbols (‘ / ‘) and the ones mentioned in the previous note are to be learned by imitating the native speakers of Arabic, if one wants to be exact in their pronunciation.

2. Vowels

There are only six vowels in Arabic; three of them are short and the other three are long. They are symbolized in the following way:

a	approximately as in 'bad'
i	as in 'bid'
u	as in 'pull'
â	as in 'father'
î	as in 'bread'
û	as in 'pool'

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In the Name of Allâh, the Most Beneficent, the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. THE GRAVITY OF (TELLING) A LIE AGAINST ALLAH'S MESSENGER

1. Narrated 'Alî : رضي الله عنه The Prophet said, "Do not tell a lie against me, for whoever tells a lie against me (intentionally) then he will surely enter the Hell-fire." (*Sahîh Al-Bukhâri, Hadîth No. 106, Vol. 1*)

2. Narrated Anas : رضي الله عنه The fact which stops me from narrating a great number of *Ahâdîth* to you is that the Prophet said, "Whoever tells a lie against me intentionally, then (surely) let him occupy his seat in Hell-fire." (*Sahîh Al-Bukhâri, Hadîth No. 108, Vol. 1*)

3. Narrated Abû Huraira : رضي الله عنه The Prophet said, "And whoever tells a lie against me intentionally, then (surely) let him occupy his seat in Hell-fire." (*Sahîh Al-Bukhâri, Hadîth No. 110, Vol. 1*)

4. Narrated Al-Mughâîra : رضي الله عنه I heard the Prophet saying, "Ascribing false things to me is not like ascribing false things to anyone else. Whosoever tells a lie against me intentionally then surely let him occupy his seat in Hell-fire." (*Sahîh Al-Bukhâri, Hadîth No. 378, Vol. 2*)

(١) بَابُ: تَغْلِيْظُ الْكَذِبِ عَلَى رَسُولِ اللَّهِ

١ - حَدِيْثُ عَلَيْهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَا تَكْذِبُوا عَلَيَّ، فَإِنَّهُ مَنْ كَذَبَ عَلَيَّ فَلَيْلِيجُ أَنَّارًا».

٢ - حَدِيْثُ أَنْسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنَّهُ لَيَمْنَعُنِي أَنْ أُحَدِّثُكُمْ حَدِيْثًا كَثِيرًا أَنَّ النَّبِيُّ ﷺ قَالَ: «مَنْ تَعْمَدَ عَلَيَّ كَذِبًا فَلَيَتَبَوَّأْ مَقْعَدًا مِنَ النَّارِ».

٣ - حَدِيْثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «وَمَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلَيَتَبَوَّأْ مَقْعَدًا مِنَ النَّارِ».

٤ - حَدِيْثُ الْمُغَيْرَةِ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ كَذِبًا عَلَيَّ لَيْسَ كَذِبٌ عَلَى أَحَدٍ، مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلَيَتَبَوَّأْ مَقْعَدًا مِنَ النَّارِ».

1. THE BOOK OF BELIEF (FAITH^[1])

CHAPTER 1. The belief. What is belief and its characteristics?

5. Narrated Abû Huraira رضي الله عنه : One day while the Prophet صلى الله عليه وسلم was sitting out for the people, a man came to him and asked, "What is Faith?" Allâh's Messenger صلى الله عليه وسلم replied, "Faith is to believe in Allâh, His angels, (the) meeting with Him, His Messengers and to believe in Resurrection."^[2] Then he further asked, "What is Islâm?" Allâh's Messenger صلى الله عليه وسلم replied, "To worship Allâh Alone and none else, to perform *As-Salât* (*Iqâmat as-Salât*)^[3] to pay the *Zakât*^[4] and to observe *Saum* [fasts

١ - كتاب الإيمان

(١) بَابُ: الإِيمَانِ مَا هُوَ وَبَيَانُ خِصَالِهِ

٥ - حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَارِزًا يَوْمًا لِلنَّاسِ فَأَتَاهُ رَجُلٌ فَقَالَ: مَا الْإِيمَانُ؟ قَالَ: «الْإِيمَانُ أَنْ تُؤْمِنَ بِاللَّهِ وَمَا لَمْ يَكُنْهُ وَبِلِقَائِهِ وَبِرِسُولِهِ وَتُؤْمِنَ بِالْبَعْثِ» قَالَ: مَا الْإِسْلَامُ؟ قَالَ: «الْإِسْلَامُ أَنْ تَعْبُدَ اللَّهَ وَلَا تُشْرِكَ بِهِ وَتُقِيمَ الصَّلَاةَ وَتُؤْدِيَ الزَّكَاةَ الْمَفْرُوضَةَ وَتَصُومَ رَمَضَانَ» قَالَ: مَا الْإِحْسَانُ؟ قَالَ: «أَنْ تَعْبُدَ اللَّهَ

[¹] Faith has more than 60 subdivisions or parts. The highest is لا إله إلا الله (none has the right to be worshipped but Allah), and the lowest is to remove harmful things from the passage. (*Sahih Muslim* — for details please see *Fath Al-Bâri*, Volume 1, Pages 58,59)

[²] (H.5) In this *Hadîth* only four items of faith are mentioned while in another *Hadîth* there are six, the two not mentioned here are (a) to believe in His Books (the Torah, the Gospel, the Qur'ân and all the other holy books revealed by Allâh) (b) to believe in *Al-Qadar*, Divine Preordinances (i.e. whatever Allâh has ordained must come to pass).

[³] (H.5) *Iqâmat-as-Salât*: The performance of *As-Salât* (the prayers). It means that:

a) Each and every Muslim, male or female, is obliged to offer his *Salât* (prayer) regularly five times a day at their specified times, the male in the mosque in congregation and the female at home. As the Prophet صلى الله عليه وسلم has said: "Order your children for *Salât* (prayer) at the age of seven and beat them (about it) at the age of ten." The chief (of a family, town, tribe, etc.) and the Muslim ruler of the country are held responsible before Allah in case of non-fulfilment of this obligation by the Muslims under his authority.

b) To perform the *Salât* (prayer) in a way just as Prophet Muhammad صلى الله عليه وسلم used to perform them, with all their rules and regulations i.e. standing, bowing, prostrating, sitting etc., as he صلى الله عليه وسلم has said: "Perform your *Salât* (prayer) the way you see me performing them." Please see *Ahâdîth* Nos. 702, 703, 704, 723, 786 and 787, Vol.I, *Sahîh Al-Bukhârî*, And the *Salât* (prayer) begins with *Takbir* (*Allahu Akbar*) with the recitation of *Surat-Al-Fâtiha* etc., alongwith its various postures, standing, bowing, prostrating, sitting etc. and it ends with *Taslim* (*As-Salamo-Alikum wa Rahmatullah*). For the characterstics of *As-Salât* (the prayer) of the Prophet صلى الله عليه وسلم, see *Sahîh Al-Bukhârî*, Vol. 1.

[⁴] (H.5) *Zakât*: A certain fixed proportion of the wealth and of the each and every kind of the property liable to *Zakât* of every Muslim to be paid yearly for the benefit of poor in the

1. The Book of Belief

(according to Islâmic teachings)] during the month of Ramadân^[1].” Then he further asked, “What is *Ihsân* (perfection)?” Allâh’s Messenger ﷺ replied, “To worship Allâh عزوجل as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you.” Then he further asked, “When will the Hour be established?” Allâh’s Messenger ﷺ replied, “The answerer has no better knowledge than the questioner. But I will inform you about its portents:

1. When a slave (lady) gives birth to her master.
2. When the shepherds of black camels start competing with others in the construction of higher buildings. And the Hour is one of five things which nobody knows except Allâh.

The Prophet ﷺ then recited: “Verily, Allâh! With Him (Alone) is the knowledge of the Hour.” (31:34) Then that man left and the Prophet ﷺ asked his companions to call him back, but they could not see anything (him). Then the Prophet ﷺ said, “That was Jibrael (Gabriel) who came to teach the people their religion.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 47, Vol. 1)

كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ» قَالَ: مَتَى السَّاعَةُ؟ قَالَ: «مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ، وَسَأُخْبِرُكَ عَنْ أَشْرَاطِهَا؛ إِذَا وَلَدَتِ الْأُمَّةُ رَبَّهَا، وَإِذَا تَطَاوَلَ رُعَاةُ الْإِبْلِ الْبَهْمُ فِي الْبُيُّنَانِ، فِي حَمْسٍ لَا يَغْمُمُهُنَّ إِلَّا اللَّهُ ثُمَّ تَلَّا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - كَلِيلٌ إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ - . أَلَا يَعْلَمُهُنَّ إِلَّا أَذِيرَ. فَقَالَ: «رُدُّوهُ» فَلَمْ يَرَوْهَا شَيْئًا. فَقَالَ: «هَذَا جِبْرِيلُ جَاءَ يُعْلَمُ النَّاسَ دِينَهُمْ».

Muslim community. The payment of *Zakât* is obligatory as it is one of the five pillars of Islâm. *Zakât* is the major economic means for establishing social justice and leading the Muslim society to prosperity and security. [See *Sahîh Bukhâri*, Vol. 2, Book of *Zakât* (24)].

^[1] (H.5) Again the pillars of Islâm mentioned here are four, but in another narration they are five i.e. fifth one: The pilgrimage (*Hajj*) to Makka for the one who can afford it.

CHAPTER 3. The mention of *Salât* (prayer), and the *Salât* are one of the (five) principles of Islâm.

6. Narrated Talha bin 'Ubaidullah رضي الله عنه عن أبا عبد الله عليه وسلام : A man from Najd with unkempt hair came to Allâh's Messenger صلى الله عليه وسلم and we heard his loud voice but could not understand what he was saying, till he came near and then we came to know that he was asking about Islâm. Allâh's Messenger صلى الله عليه وسلم said, "You have to perform five *Salât* (prayer) (*Iqamat-as-Salât*) perfectly in a day and night (24 hours)^[1]". The man asked, "Are there any more *Salât* upon me" Allâh's Messenger صلى الله عليه وسلم replied, "No, but if you want to perform the *Nawafil Salât* (prayers) (you can)." Allâh's Messenger صلى الله عليه وسلم further said to him: "You have to observe *Saum* (fasts) during the month of Ramadân." Then man asked, "Are there any other (more) fasting upon me?" Allâh's Messenger صلى الله عليه وسلم replied, "No, but if you want to observe the *Nawâfil* fasts (you can)". Then Allâh's Messenger صلى الله عليه وسلم further said to him, "You have to pay the *Zakâr*^[2]". The man asked, "Is there any thing other (than the *Zakât*) for me to pay?" Allâh's Messenger صلى الله عليه وسلم replied, "No, unless you want to give alms of your own." And then that man retreated saying, "By Allâh! I will neither do less nor more than this." Allâh's Messenger صلى الله عليه وسلم said, "If what he said is true, then he will be successful (i.e. he will be granted Paradise). " (*Sahîh Al-Bukhâri, Hadîth No. 44, Vol. 1*)

(٣) بَابُ: بِيَانِ الصَّلَوَاتِ الَّتِي هِيَ أَحَدُ أَرْكَانِ الْإِسْلَامِ

٦ - حَدِيثُ طَلْحَةَ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَهْلِ نَجْدٍ ثَائِرُ الرَّأْسِ يُسْمَعُ دُوِيُّ صَوْتِهِ وَلَا يُفْقَهُ مَا يَقُولُ، حَتَّى دَنَّا فَإِذَا هُوَ يَسْأَلُ عَنِ الْإِسْلَامِ؛ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «خَمْسُ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيلَةِ» فَقَالَ: هَلْ عَلَيَّ غَيْرُهَا؟ قَالَ: «لَا. إِلَّا أَنْ تَطَوَّعَ» قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «وَصِيَامُ رَمَضَانَ» قَالَ: هَلْ عَلَيَّ غَيْرُهُ؟ قَالَ: «لَا. إِلَّا أَنْ تَطَوَّعَ» قَالَ، وَذَكَرَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الرَّكَاةَ. قَالَ هَلْ عَلَيَّ غَيْرُهَا؟ قَالَ «لَا. إِلَّا أَنْ تَطَوَّعَ» قَالَ فَأَذْبَرَ الرَّجُلُ وَهُوَ يَقُولُ: وَاللَّهِ لَا أَزِيدُ عَلَى هَذَا وَلَا أَنْقُصُ. قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَفَلَحَ إِنْ صَدَقَ».

[1] (H.6) See *Iqamat-as-Salât* — footnote No. (H.2), *Hadîth No. 5*.

[2] (H.6) See *Zakât* — footnote No. (H.3), *Hadîth No. 5*.

CHAPTER 5. The mention of *Imân* (belief) that which will make one enter Paradise.

7. Narrated Abû Ayyûb Al-Ansârî رضى الله عنه : A man said, “O Allâh’s Messenger! Inform me of a deed which will make me enter Paradise.” The people said, “What is the matter with him? What is the matter with him?” Allâh’s Messenger صلى الله عليه وسلم said, “He has something to ask (what he needs greatly).” The Prophet صلى الله عليه وسلم said (to him), “(In order to enter Paradise) you should worship Allâh and join none in worship with Him; you should perform *As-Salât* (*Iqâmat-as-Salât*),^[1] pay the *Zakât*^[2], and keep good relations with your kith and kin.” He then said, “Leave it!^[3]” The sub-narrator said, “It seems that the Prophet صلى الله عليه وسلم was riding his she-camel.” (*Sahîh Al-Bukhârî*, *Hadîth* No. 12, Vol. 8)

8. Narrated Abû Huraira رضي الله عنه : A bedouin came to the Prophet صلى الله عليه وسلم and said, “Tell me of such a deed as will make me enter Paradise, if I do it.” The Prophet صلى الله عليه وسلم said, “Worship Allâh, and worship none along with Him, perform the prescribed compulsory *As-Salât* (*Iqâmat-as-Salât*), pay the compulsory *Zakât* and observe *Saum* (fasts) in the month of Ramadân.” The bedouin said, “By Him in Whose Hands my soul (life) is, I will not do more than this,” When he (the bedouin) left, the Prophet صلى الله عليه وسلم

(٥) بَابُ: بَيَانِ الإِيمَانِ الَّذِي يَدْخُلُ بِهِ
الجَنَّةَ

٧ - حَدِيثُ أَبِي أَيُوبَ الْأَنْصَارِيِّ
رضي الله عنه أنَّ رَجُلًا قَالَ: يَا رَسُولَ اللهِ أَخْبَرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ، فَقَالَ
الْقَوْمُ: مَا لَهُ! مَالَهُ! فَقَالَ رَسُولُ اللهِ
صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «أَرَبَّ مَا لَهُ» فَقَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ:
«تَعْبُدُ اللهَ لَا تُشْرِكُ بِهِ شَيْئًا وَتُقِيمُ
الصَّلَاةَ وَتُؤْتِي الزَّكَاةَ وَتَصِلُ الرَّاجِحَ.
ذَرْهَا» قَالَ كَانَهُ كَانَ عَلَى رَاحِلَتِهِ.

٨ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه
أَنَّ أَغْرَايَاً أَتَى النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: دُلَّنِي
عَلَى عَمَلٍ إِذَا عَمِلْتُهُ دَخَلْتُ الْجَنَّةَ
فَقَالَ: «تَعْبُدُ اللهَ لَا تُشْرِكُ بِهِ شَيْئًا،
وَتُقِيمُ الصَّلَاةَ الْمَكْتُوبَةَ، وَتُؤْتِي الزَّكَاةَ
الْمَفْرُوضَةَ وَتَصِلُّوْمَ رَمَضَانَ» قَالَ وَالَّذِي
نَفَسي بِيدهِ لَا أَزِيدُ عَلَى هَذَا. فَلَمَّا
وَلَّى، قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «مَنْ سَرَّهُ أَنْ يَنْظُرَ

[١] (H.7) See glossary for *Iqâmat-as-Salât* [or see footnote No. (H.2)], *Hadîth* No.5.

[٢] (H.7) See glossary for *Zakât* [or see footnote No. (H.3)], *Hadîth* No. 5.

[٣] (H.7) The man must have been holding the reins of the she-camel and when the Prophet صلى الله عليه وسلم has answered his question, he told him to leave it.

said, "Whoever likes to see a man of Paradise, then he may look at this man." (*Sahîh Al-Bukhârî, Hadîth No. 480, Vol. 2*)

CHAPTER 6. The statement of the Prophet : Islâm is based on five (principles).

9. Narrated Ibn ‘Umar رضي الله عنهما : Allâh’s Messenger ﷺ said, "Islâm is based on (the following) five (principles):"

1. To testify that *Lâ ilâha ill-Allâh wa anna Muhammad-ar-Rasûl Allâh* (none has the right to be worshipped but Allâh and Muhammad, is the Messenger of Allâh).
2. *Iqâmat-as-Salât* [To perform the (compulsory congregational) *Salât* (prayers)].^[1]
3. To pay the *Zakât*.^[2]
4. To perform *Hajj*. (i.e. pilgrimage to Makka).
5. To observe *Saum* (fasts) during the month of Ramadân. (*Sahîh Al-Bukhârî, Hadîth No. 7, Vol. 1*)

CHAPTER 7. To (enjoin faith) order to believe in Allâh and His Messenger ﷺ and Islâmic Laws and inviting people to them.

10. Narrated Ibn ‘Abbâs رضي الله عنهما that when the delegation of the tribe of Abdul Qias came to the Prophet ﷺ asked the Prophet ﷺ upon them, "Who are the people (i.e. you)? (or) who are the delegates?" They

إلى رَجُلٍ مِنْ أَهْلِ الْجَنَّةِ فَلَيَنْظُرْ إِلَى
هَذَا».

(6) بَابُ: قَوْلِ النَّبِيِّ - ﷺ - بُنْيَ الْإِسْلَامُ عَلَى خَمْسٍ

9 - حَدِيثُ ابْنِ عُمَرَ رضي الله عنه
قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «بُنْيَ
الْإِسْلَامُ عَلَى خَمْسٍ: شَهادَةُ أَنَّ لَا إِلَهَ
إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَإِقَامُ
الصَّلَاةِ وَإِيتَاءُ الزَّكَاةِ وَالْحَجَّ وَصَوْمُ
رَمَضَانَ».

(7) بَابُ: الْأَمْرُ بِالْإِيمَانِ بِاللَّهِ وَرَسُولِهِ وَشَرَائِعِ الدِّينِ وَالدُّعَاءِ إِلَيْهِ

10 - حَدِيثُ ابْنِ عَبَّاسِ رضي الله عنهما
قَالَ إِنَّ وَفْدَ عَبْدِ الْقَيْسِ لَمَّا أَتَوْا
النَّبِيَّ ﷺ قَالَ: «مَنِ الْقَوْمُ أَفَ مَنِ
الْوَفْدُ؟» قَالُوا: رَبِيعَةُ. قَالَ: «مَرْجَبًا

^[1] (H.9) See glossary for *Iqâmat-as-Salât* — [or see footnote No. (H.2)], *Hadîth No. 5*.

^[2] (H.9) See the glossary for *Zakât* — [or see footnote No. (H.3)], *Hadîth No. 5*.

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replied, “We are from the tribe of Rabî‘a.” Then the Prophet ﷺ said to them, “Welcome! O people (or O delegation of ‘Abdul Qais)! Neither will you have disgrace nor will you regret.” They said, “O Allâh’s Messenger ﷺ, we cannot come to you except in the sacred month and there is the infidel tribe of Mudar intervening between you and us. So please order us to do something good (religious deeds) so that we may inform our people whom we have left behind (at home), and that we may enter Paradise (by acting on them).” Then they asked about drinks (what is legal and what is illegal). The Prophet ﷺ ordered them to do four things and forbade them from four things. He ordered them to believe in Allâh عز وجل Alone and asked them, “Do you know what is meant by believing in Allâh عز وجل Alone?” They replied, “Allâh and His Messenger ﷺ know better.” Thereupon the Prophet ﷺ said, “It means:

1. To testify that “*Lâ ilâha ill-Allâh wa anna Muhammad-ar-Rasul Allâh*” (none has the right to be worshipped but Allâh and, Muhammad ﷺ, is the Messenger of Allâh).
2. To perform *As-Salât* (*Iqâmat-as-Salât*).^[1]
3. To pay the *Zakât*.^[2]
4. To observe *Saum* (fasts) during the month of Ramadân.

بِالْقَوْمِ أَوْ بِالْوَفْدِ عَنْ حَزَابِهِ وَلَا
نَدَامِي» فَقَالُوا: يَا رَسُولَ اللَّهِ إِنَّا لَا
نَسْتَطِعُ أَنْ نَأْتِيكَ إِلَّا فِي الشَّهْرِ
الْحَرَامِ، وَبَيْنَنَا وَبَيْنَكَ هَذَا الْحَيْثِ مِنْ
كُفَّارٍ مُضَرِّ، فَمُرْنَا يَأْمِرُ فَضْلٍ نُخِبِرُ بِهِ
مَنْ وَرَاءَنَا وَنَدْخُلُ بِهِ الْجَنَّةَ. وَسَأَلُوهُ
عَنِ الْأَشْرِيَّةِ. فَأَمْرَهُمْ بِأَرْبَعَ وَنَهَاهُمْ
عَنْ أَرْبَعٍ: أَمْرَهُمْ بِالإِيمَانِ بِاللَّهِ وَحْدَهُ،
قَالَ: «أَتَذَرُونَ مَا الْإِيمَانُ بِاللَّهِ
وَحْدَهُ؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ،
قَالَ: «شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ
مُحَمَّداً رَسُولُ اللَّهِ، وَإِقَامُ الصَّلَاةِ
وَإِيتَاءُ الرَّزْكَةِ وَصِيَامُ رَمَضَانَ وَأَنْ
تُعْطُوا مِنَ الْمَعْنَمِ الْخَمْسَ» وَنَهَاهُمْ
عَنْ أَرْبَعٍ: عَنِ الْحَتْمِ وَالْأُذْبَاءِ وَالْتَّقِيرِ
وَالْمُرَفَّتِ وَرُبَّمَا قَالَ الْمُقِيرُ. وَقَالَ:
«إِحْفَظُوهُنَّ وَأَخْبِرُوْا بِهِنَّ مَنْ
وَرَاءَكُمْ».

^[1] (H.10) See glossary for *Iqâmat-as-Salât* (or see footnote No. 2 of *Hadîth* No. 5).

^[2] (H.10) See glossary for *Zakât* (or see footnote No. 3 of *Hadîth* No. 5).

5. And to pay *Al-Khumus*^[1] (one fifth of the booty to be given in Allâh's Cause)."

Then he forbade them four things, namely *Hantam*, *Ad-Dubbâ'*, *An-Naqîr* and *Al-Muzaffât* or *Al-Muqaiyar*; (these were the names of pots in which alcoholic drinks were prepared). (The Prophet ﷺ mentioned the containers of wine and he meant the wine itself). The Prophet ﷺ further said (to them): "Memorize them (these instructions) and convey them to the people whom you have left behind." (*Sahîh Al-Bukhâri*, *Hadîth* No. 50, Vol. 1)

11. Narrated Ibn Abbâs : رضي الله عنهما When Allâh's Messenger ﷺ sent Mu'adh to Yemen, he said (to him), "You are going to a nation (from) the people of the Scripture (Divine Book — Jews and Christians)." First of all, invite them to worship Allâh (Alone) [i.e. to testify *Lâ ilâha ill-Allah*, *Muhammad-ar-Rasûl Allâh* (none has the right to be worshipped but Allâh, and Muhammad ﷺ is the Messenger of Allâh)] and when they testify that, inform them that Allâh has enjoined on them, five *Salât* (prayers) in every day and night (in twenty-four hours); and if they did so (start offering these prayers), inform them that Allâh has enjoined on them, the *Zakât*, and it is to be taken from the rich amongst them and given to the poor amongst them; and if they obey you in that, take *Zakât* from them but avoid (don't take) the best property of the people as *Zakât*." (*Sahîh Al-Bukhâri*, *Hadîth* No. 537, Vol. 2)

١١ - حديث ابن عباس رضي الله عنهما أنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا بَعَثَ مُعاذًا رضي الله عنه على اليمَنِ قَالَ: «إِنَّكَ تَقْدِمُ عَلَى قَوْمٍ أَهْلِ كِتَابٍ، فَلَا يَكُنْ أَوَّلَ مَا تَدْعُوهُمْ إِلَيْهِ عِبَادَةُ اللَّهِ، فَإِذَا عَرَفُوا اللَّهَ فَأَخْبِرْهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي يَوْمِهِمْ وَلَيْلَتِهِمْ، فَإِذَا فَعَلُوا فَأَخْبِرْهُمْ أَنَّ اللَّهَ فَرَضَ عَلَيْهِمْ زَكَاةً مِّنْ أَمْوَالِهِمْ وَتَرَدَّ عَلَى فُقَرَائِهِمْ فَإِذَا أَطَاعُوا بِهَا فَحُذِّرْهُمْ وَتَوَقَّعْ كَرَائِمَ أَمْوَالِ النَّاسِ».

[1] (H.10) See glossary for *Khumus*.

12. Narrated Ibn ‘Abbâs رضي الله عنهما : The Prophet sent Mu‘âdh to Yemen and said, “Be afraid (or protect yourself) from the curse of the oppressed, as there is no screen between his invocation and Allâh.”^[1] (*Sahîh Al-Bukhâri*, *Hadîth* No. 628, Vol. 3)

Chapter 8. (To enjoin) to order for fighting against people till they say (confess): *Lâ ilâha ill-Allâh, Muhammad-ar-Rasûl Allâh* (none has the right to be worshipped but Allâh and Muhammad صلى الله عليه وسلم is the Messenger of Allah).

13. (*Hadîth* of Abû Bakr and ‘Umar رضي الله عنهما) Narrated Abû Huraira رضي الله عنهما : When Allâh’s Messenger صلى الله عليه وسلم died and Abû Bakr became the caliph some Arabs renegaded (converted to disbelief) (Abû Bakr decided to declare war against them), ‘Umar said to Abû Bakr. “How can you fight with these people although Allâh’s Messenger صلى الله عليه وسلم said, ‘I have been ordered (by Allâh) to fight the people till they say: *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh) and whoever said it then he will save his life and property from me except on transgressing (Islâmic) law (rights and conditions for which he will be punished justly), and his account will be with Allâh.’” Abû Bakr رضي الله عنه said, “By Allâh! I will fight those who differentiate between *As-Salât* (the prayer) and the *Zakât*, as *Zakât* is the

١٢ - حديث ابن عباس رضي الله عنهما أنَّ النَّبِيَّ ﷺ بَعَثَ مُعاذًا إِلَى الْيَمَنِ فَقَالَ: «أَتَقِ دُعَوَةَ الْمَظْلُومِ فَإِنَّهَا لَيْسَ بَيْنَهَا وَبَيْنَ اللَّهِ حِجَابٌ».

(٨) باب: الأمر بقتال الناس حتى يقولوا لا إله إلا الله محمد رسول الله

١٣ - حديث أبي بكر وعمر رضي الله عنهما قال أبو هريرة: لما ثُوُفِيَ رسول الله ﷺ، وكان أبو بكر يُخْرِجُ رضي الله عنه، وكفرَ مَنْ كَفَرَ مِنَ الْعَرَبِ، فقال عمر رضي الله عنه: كيف تُقاتلُ النَّاسَ وَقَدْ قَالَ رَسُولُ الله ﷺ: «أَمْرَتُ أَنْ أَقْاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللهُ، فَمَنْ قَالَهَا فَقَدْ عَصَمَ مِنِي مَالَهُ وَنَفْسَهُ إِلَّا بِحَقِّهِ، وَحِسَابُهُ عَلَى اللهِ» فقال أبو بكر: والله لأُفَاتِلَ مَنْ فَرَقَ بَيْنَ الصَّلَاةِ وَالزَّكَاةِ، فَإِنَّ الزَّكَاةَ حَقُّ الْمَالِ، وَاللهُ لَوْ مَنْعَنِي عَنَاقًا كَانُوا يُؤَدِّونَهَا إِلَى رَسُولِ الله ﷺ لَفَاتَنَّهُمْ عَلَى مَنْعِهَا.

[1] (H.12) Allâh will respond to his invocation and punish the oppressor sooner or later (*Qastalâni*, Vol. 4, P. 258).

compulsory right to be taken from the property (according to Allāh's Orders). By Allāh! If they refuse to pay me even a she-kid which they used to pay at the time of Allāh's Messenger I, صلى الله عليه وسلم would fight with them for withholding it." Then 'Umar رضي الله عنه said, "By Allāh, it was nothing, but Allāh opened Abū Bakr's chest towards the decision (to fight) and I came to know that his decision was right." (*Sahīh Al-Bukhāri*, Hadīth No. 483, Vol. 2)

14. Narrated Abū Huraira رضي الله عنه about Allāh's Messenger صلى الله عليه وسلم said, "I have been ordered (by Allāh) to fight against the people till they say: *Lâ ilâha ill-Allâh* and whoever says, *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allāh), he saved his life and property from me except on transgressing Islāmic Law and his accounts will be with Allāh, (either to punish him or to forgive him). (*Sahīh Al-Bukhāri*, Hadīth No. 196, Vol. 4)

15. Narrated Ibn 'Umar رضي الله عنهما about Allāh's Messenger صلى الله عليه وسلم said, "I have been ordered (by Allāh) to fight against the people till they testify that *Lâ ilâha ill-Allâh wa anna Muhammadar-Rasûl Allâh* (none has the right to be worshipped but Allāh and that Muhammad, is the Messenger of Allāh) and perform *As-Salât* (*Iqâmat-as-Salât*) and give *Zakât*, so if they perform all that, then they save their lives and properties from me except for Islāmic Laws, and then their reckoning (accounts) will be with Allāh." (*Sahīh Al-Bukhāri*, Hadīth No. 24, Vol. 1)

CHAPTER 9. The First (thing) in belief is to say (confess): *Lâ ilâha ill-*

قالَ عُمَرٌ رضيَ اللَّهُ عنْهُ: فَوَاللَّهِ مَا هُوَ إِلَّا أَنْ قَدْ شَرَحَ اللَّهُ صَدَرَ أَبِي بَكْرٍ رضيَ اللَّهُ عنْهُ قَعِرْتُ أَنَّهُ الْحَقُّ.

14 - حديث أبى هريرة قال: قال رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ أَنْ أُفَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللَّهُ، فَمَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ فَقَدْ عَصَمَ مِنِّي نَفْسَهُ وَمَالَهُ إِلَّا بِحَقِّهِ، وَجِسَابُهُ عَلَى اللَّهِ».

15 - حديث ابن عمر رضي الله عنهما أن رَسُولَ اللَّهِ ﷺ قال: «أُمِرْتُ أَنْ أُفَاتِلَ النَّاسَ حَتَّى يَشْهُدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّداً رَسُولُ اللَّهِ، وَيَقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ، فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّ الْإِسْلَامِ، وَجِسَابُهُمْ عَلَى اللَّهِ».

(٩) بَابٌ: أَوَّلُ الْإِيمَانِ قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ

Allâh (none has the right to be worshipped but Allâh).

16. Narrated Al-Musaiyyab bin Hazn رضي الله عنه: When the time of the death of Abû Tâlib approached, Allâh's Messenger صلى الله عليه وسلم went to him and found Abû Jahl bin Hishâm and 'Abdullâh bin Abî Umaiyya bin Al-Mughîra by his side. Allâh's Messenger صلى الله عليه وسلم said to Abû Tâlib, "O uncle! Say *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh) a sentence with which I shall be a witness (i.e. argue) for you before Allâh. Abû Jahl and 'Abdullâh bin Abî Umaiyya said, "O Abû Tâlib! Are you going to denounce the religion of 'Abdul Muttalib?" Allâh's Messenger صلى الله عليه وسلم kept on inviting Abû Tâlib to say it, (i.e. *Lâ ilâha ill-Allâh*) while they (Abû Jahl and 'Abdullâh) kept on repeating their statement till Abû Tâlib said as his last statement that he was on the religion of 'Abdul Muttalib and refused to say *La ilâha ill-Allâh*. Then Allâh's Messenger صلى الله عليه وسلم said, "I will keep on asking Allâh's forgiveness for you unless I am forbidden (by Allâh) to do so," So Allâh revealed (the Verse) concerning him [i.e. "It is not (proper) for the Prophet and those who believe to ask Allâh's forgiveness for *Mushrikûn* (polytheists, disbelievers in the Oneness of Allâh, pagans etc.) even though they be of kin, after it has become clear to them that they are dwellers of the Fire." (V.9:113)] (*Sahîh Al-Bukhâri*, *Hadîth* No. 442, Vol. 2)

CHAPTER 10. Whosoever meets Allâh having a firm belief in His Oneness (Islâmic Monotheism). (i.e. without joining anything in worship with Him) without a doubt, shall

١٦ - حِدِيثُ الْمُسَيْبِ بْنِ حَزْنٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا حَضَرَتْ أَبَا طَالِبٍ الْوَفَاءُ جَاءَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَوَجَدَ عِنْدَهُ أَبَا جَهْلِ بْنَ هِشَامَ وَعَبْدَ اللَّهِ بْنَ أَبِي أُمَيَّةَ بْنِ الْمُغَيْرَةِ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَبِي طَالِبٍ «يَا عَمَّ قُلْ لَا إِلَهَ إِلَّا اللَّهُ كَلِمَةً أَشْهَدُ لَكَ بِهَا عِنْدَ اللَّهِ»، فَقَالَ أَبُو جَهْلٍ وَعَبْدُ اللَّهِ بْنُ أَبِي أُمَيَّةَ يَا أَبَا طَالِبٍ أَتَرْغَبُ عَنْ مَلَةِ عَبْدِ الْمُطَّلِبِ؟ فَلَمْ يَزَلْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَغْرِضُهَا عَلَيْهِ، وَيَعْوَدُهُنَّ يَتَّلَكَ الْمَقَالَةَ حَتَّى قَالَ أَبُو طَالِبٍ، آخِرَ مَا كَلَمَهُمْ، هُوَ عَلَى مَلَةِ عَبْدِ الْمُطَّلِبِ، وَأَبِي أَنْ يَقُولَ لَا إِلَهَ إِلَّا اللَّهُ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَمَا وَاللَّهُ لَا سَتَغْفِرُنَّ لَكَ مَا لَمْ أَنْهَ عَنْكَ» فَأَنْزَلَ اللَّهُ تَعَالَى فِيهِ «مَا كَانَ لِلْيَتَّبِعِ...» أَلْآيَةَ (...).

(*) وَتَمَامُ الْآيَةِ: (التورّة ٩/١١٣).

(١٠) بَابٌ: مَنْ لَقِيَ اللَّهَ بِالْإِيمَانِ وَهُوَ غَيْرُ شَاكٍ فِيهِ دَخَلَ الْجَنَّةَ وَحُرِمَ عَلَى النَّارِ

enter Paradise and (hell) Fire will be forbidden for him.

17. Narrated 'Ubâda : رضي الله عنه ملأ الله عليه وسلم said, "If anyone testifies that 'Lâ ilâha ill-Allâh (none has the right to be worshipped but Allâh Alone), He has no partners, and that Muhammad is His slave and His Messenger and that 'Iesa (Jesus) عليه السلام is Allâh's slave and His Messenger and His Word (Be! and he was), which He bestowed on Maryam (Mary) and a spirit created by Him, and that Paradise is the truth and Hell is the truth.' Allâh will admit him into Paradise with the deeds which he has done even if those deeds were few." (One of the subnarrators added, 'such a person can enter Paradise through any of its eight gates he likes.') (*Sahîh Al-Bukhâri*, Hadîth No. 644, Vol. 4)

18. Narrated Mu'âdh bin Jabal : رضي الله عنه ملأ الله عليه وسلم as a companion rider and between me and him there was only the back of the saddle, he said, "O Mu'âdh!" I replied, "Labbaik, (O) Allâh's Messenger and Sa'daik He proceeded for a while and then said: "O Mu'âdh!" I replied "Labbaik, (O) Allâh's Messenger and Sa'daik! He again proceeded for a while and then said: O Mu'âdh! I replied, "Labbaik, (O) Allâh's Messenger and Sa'daik! He said, "Do you know what is Allâh's Right upon His slaves?" I said, "Allâh and His Messenger know better." He said, "Allâh's Right upon His slaves is that they should worship Him (Alone) and not worship anything else besides Him." Then he proceeded for a while

١٧ - حديث عبادة رضي الله عنه عن النبي ﷺ قال: «من شهد أن لا إله إلا الله وحده لا شريك له، وأنَّ محمداً عبدُه ورسولُه، وأنَّ عيسى عبدُ الله ورسولُه وكلمة ألقاها إلى مريم وروح منه، والجنة حق، والنار حق، أدخله الله الجنة على ما كان من العمل».

وزاد أحد رجال السندي «من أبواب الجنة الشفائية أيها شاء»

١٨ - حديث معاذ بن جبل رضي الله عنه قال: بينا أنا رديف النبي ﷺ ليس بيئني وبئته إلا آخرة الرحل، فقال: يا معاذ! قلت: لبيك رسول الله وسعدنيك! ثم سار ساعة ثم قال: «يا معاذ! قلت: لبيك رسول الله وسعدنيك! ثم سار ساعة ثم قال: «يا معاذ! قلت: لبيك رسول الله وسعدنيك! قال: هل تدرني ما حق الله على عباده؟» قلت: الله رسوله أعلم، قال: «حق الله على عباده أن يعبدوه ولا يشركوا به شيئاً» ثم سار ساعة ثم قال: «يا معاذ بن جبل»

and then said, "O Mu'âdh bin Jabal!" I replied, "Labbaik, O Allâh's Messenger and Sa'daik!" He said: "Do you know what is the right of the slaves upon Allâh if they did so?" I replied, "Allâh and His Messenger ﷺ know better." He said, "The right of the slaves upon Allâh is that He will not punish them (if they did so)." (*Sahîh Al-Bukhâri, Hadîth No. 507, Vol. 8*)

فُلِتْ : لَيْكَ رَسُولَ اللَّهِ وَسَعْدَنِيَّكَ ،
فَقَالَ : «هَلْ تَذَرِّي مَا حَقُّ الْعِبَادِ عَلَى
اللَّهِ إِذَا فَعَلُوهُ؟» فُلِتْ اللَّهُ وَرَسُولُهُ
أَعْلَمُ ، قَالَ : «حَقُّ الْعِبَادِ عَلَى اللَّهِ أَنْ
لَا يُعَذِّبُهُمْ». .

19. Narrated Mu'âdh : رضي الله عنه : I was riding behind the Prophet ﷺ as a companion rider on a donkey called 'Ufair. The Prophet ﷺ asked, "O Mu'âdh! Do you know what Allâh's Right on His slaves is, and what the right of His slaves on Allah is?" I replied, "Allâh and His Messenger ﷺ know better." He said, "Allâh's Right on His slaves is that they should worship Him (Alone) and should not worship anything besides Him. And slaves right on Allâh is that He should not punish him who worships none besides Him." I said, "O Allâh's Messenger ! ﷺ Should I not inform the people of this good news?" He said, "Do not inform them of it, lest they should depend on it (solely)." (*Sahîh Al-Bukhâri, Hadîth No. 108, Vol. 4*)

١٩ - حَدِيثُ مُعاذٍ رَضِيَ اللَّهُ عَنْهُ قَالَ :
كُنْتُ رِذْفَ النَّبِيِّ ﷺ عَلَى حِمَارٍ يُقَالُ
لَهُ عَفْيَرٌ ، فَقَالَ : «يَا مُعاذُ هَلْ تَذَرِّي
حَقَّ اللَّهِ عَلَى عِبَادِهِ وَمَا حَقُّ الْعِبَادِ
عَلَى اللَّهِ؟» فُلِتْ اللَّهُ وَرَسُولُهُ أَعْلَمُ ،
قَالَ : «فَإِنَّ حَقَّ اللَّهِ عَلَى الْعِبَادِ أَنْ
يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا ، وَحَقُّ
الْعِبَادِ عَلَى اللَّهِ أَنْ لَا يُعَذِّبَ مَنْ لَا
يُشْرِكُ بِهِ شَيْئًا» فُلِتْ يَا رَسُولَ اللَّهِ :
أَفَلَا أُبَشِّرُ بِهِ النَّاسَ؟ قَالَ : «لَا
تُبَشِّرْهُمْ فَيَكُلُّوْا». .

20. Narrated Anas bin Mâlik : رضي الله عنه عن ماليك رضي الله عنه أنَّ النَّبِيِّ ﷺ وَمُعاذُ رَدِيفُهُ عَلَى الرَّخْلِ ، قَالَ : «يَا مُعاذُ بْنَ جَبَلٍ» قَالَ :

٢٠ - حَدِيثُ أَنَّسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ
عَنْهُ أَنَّ النَّبِيِّ ﷺ وَمُعاذُ رَدِيفُهُ عَلَى
الرَّخْلِ ، قَالَ : «يَا مُعاذُ بْنَ جَبَلٍ» قَالَ :

Messenger and *Sa'daik!*" Again the Prophet ﷺ said, "O Mu'âdh!" Mu'âdh said thrice, "*Labbaik O Allâh's Messenger and Sa'daik!*" Allâh's Messenger ﷺ said, "There is none who testifies sincerely from his heart that *Lâ ilâha ill-Allâh wa anna Muhammad-ar-Rasûl Allâh* (none has the right to be worshipped but Allâh and Muhammad is the Messenger of Allâh), except that Allâh will save him from the Hell-fire." Mu'âdh said, "O Allâh's Messenger ! ﷺ Should I not inform the people about it, so that they may have glad tidings?" He replied, "(When the people hear about it,) they will solely depend on it." Mu'âdh رضي الله عنه narrated the above mentioned *Hadîth* just before his death, being afraid of committing a sin (by concealing the knowledge). (*Sahîh Al-Bukhârî, Hadîth No. 130, Vol. 1*)

CHAPTER 12. The (various) subdivisions or branches (parts) of faith.

21. Narrated Abû Huraira رضي الله عنه : The Prophet ﷺ said, "Faith (Belief) consists of more than sixty subdivisions or branches (i.e. parts). And *Al-Hayâ'* (The term *Al-Hayâ'* covers a large number of concepts which are to be taken together; amongst them are self respect, modesty, bashfulness, honour, etc.) is a part of faith." (*Sahîh Al-Bukhârî, Hadîth No. 8, Vol. 1*)

22. Narrated (Abdullâh) bin 'Umar رضي الله عنهما : Once Allâh's Messenger ﷺ passed by an *Ansârî* (man) who was admonishing his brother regarding *Al-Hayâ'*. On that Allâh's Messenger ﷺ said, "Leave him as *Al-Hayâ'* is (a part) of faith." (*Sahîh Al-Bukhârî, Hadîth No. 23, Vol. 1*)

لَيْكَ يَا رَسُولَ اللَّهِ وَسَعْدِيْكَ، قَالَ :
 «يَا مَعَادُ» قَالَ : لَيْكَ يَا رَسُولَ اللَّهِ
 وَسَعْدِيْكَ! ثَلَاثًا، قَالَ : «مَا مِنْ أَحَدٍ
 يَشْهُدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا
 رَسُولُ اللَّهِ صِدِّيقًا مِنْ قَلْبِهِ إِلَّا حَرَمَهُ اللَّهُ
 عَلَى النَّارِ» قَالَ : يَا رَسُولَ اللَّهِ أَفَلَا
 أُخْبِرُ بِهِ النَّاسَ فَيَسْتَبِّرُوا؟ قَالَ : «إِذَا
 يَتَكَلَّمُوا» وَأَخْبَرَ بِهَا مَعَادًّا عِنْدَ مَوْتِهِ
 تَائِثًا .

(١٢) بَابُ شَعْبِ الْإِيمَانِ

٢١ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه
 عَنِ النَّبِيِّ ﷺ قَالَ : «الْإِيمَانُ يُضْعَفُ
 وَسِئَلُونَ شُغْبَةَ وَالْحَيَاةَ شُغْبَةُ مِنَ
 الْإِيمَانِ» .

٢٢ - حَدِيثُ ابْنِ عُمَرَ : رضي الله عنه
 عَنْهَا أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ عَلَى رَجُلٍ
 مِنَ الْأَنْصَارِ وَهُوَ يَعْظُمُ أَخَاهُ فِي
 الْحَيَاةِ، فَقَالَ رَسُولُ اللَّهِ ﷺ : «دَعْهُ
 فَإِنَّ الْحَيَاةَ مِنَ الْإِيمَانِ» .

1. The Book of Belief

23. Narrated 'Imrân bin Husain رضي الله عنهما : The Prophet ﷺ said, "Hayâ' does not bring anything except good." (*Sahîh Al-Bukhâri*, *Hadîth* No. 138, Vol. 8)

CHAPTER 14. The mention (about) the superiorities (or the best things) in Islâm and which of the deeds are superior (or the best).

24. Narrated 'Abdullâh bin 'Amr رضي الله عنهما : A man asked the Prophet ﷺ, "Whose Islâm is good, or what sort of deeds (or what qualities) of Islâm are good?" The Prophet ﷺ replied, "To feed (others) and to greet those whom you know and those whom you do not know." (*Sahîh Al-Bukhâri*, *Hadîth* No. 11, Vol. 1)

25. Narrated Abû Mûsa رضي الله عنه : Some people asked Allâh's Messenger ﷺ, "Whose Islâm is the best? (i.e. Who is a very good Muslim?)" He replied, "One who avoids harming the Muslims with his tongue and hands." (*Sahîh Al-Bukhâri*, *Hadîth* No. 10, Vol. 1)

CHAPTER 15. The mention of the qualities, if one possesses them will taste the sweetness (delight) of faith.

26. Narrated Anas رضي الله عنه : The Prophet ﷺ said, "Whoever possesses the following three (qualities) will have the sweetness (delight) of faith:

1. The one to whom Allâh جل جلاله and His Messenger ﷺ become dearer than anything else.
2. Who loves a person and he loves him only for Allâh's sake.

٢٣ - حديث عمران بن حصين رضي الله عنهما قال: قال النبي ﷺ: «الحياة لا يأتي إلا بخير».

(١٤) باب: بيان تفاصيل الإسلام وأي أموره أفضل

٢٤ - حديث عبد الله بن عمرو رضي الله عنهما أن رجلا سأله النبي ﷺ أي الإسلام خير؟ قال: «طعم الطعام ونقرأ السلام على من عرفت ومن لم تعرف».

٢٥ - حديث أبي موسى رضي الله عنه قال: قالوا يا رسول الله! أي الإسلام أفضل؟ قال: «من سلم المسلمين من لسانه ويده».

(١٥) باب: بيان خصال من اتصف بهن وجد حلاوة الإيمان

٢٦ - حديث أنس رضي الله عنه عن النبي ﷺ قال: «ثلاث من كُنْ فِيهِ وَجَدَ حلاوة الإيمان، أَنْ يَكُونَ اللَّهُ وَرَسُولُهُ أَحَبَ إِلَيْهِ مِمَّا سَوَاهُمَا، وَأَنْ يُحِبَ الْمَرءُ لَا يُحِبُهُ إِلَّا اللَّهُ، وَأَنْ يَكُرَهَ أَنْ يَعُودَ فِي الْكُفْرِ كَمَا يَكُرَهُ أَنْ يُقْذَفَ فِي النَّارِ».

3. Who hates to revert to atheism (disbelief) as he hates to be thrown into the fire."

(*Sahîh Al-Bukhâri, Hadîth* No.15,
Vol. 1)

CHAPTER 16. It is obligatory to love Allah's Messenger (Muhammad ﷺ) more than one's family, once's children, one's father and all mankind.

27. Narrated Anas : رضي الله عنه said, "None of you will have faith till he loves me more than his father, his children and all mankind." (*Sahîh Al-Bukhâri, Hadîth* No. 14, Vol. 1)

CHAPTER 17. The proof for one of the signs of faith is that one should like for one's (Muslim) brother what one likes for himself from the good.

28. Narrated Anas : رضي الله عنه said, "None of you will have faith till he likes for his (Muslim) brother what he likes for himself." (*Sahîh Al-Bukhâri, Hadîth* No. 12, Vol. 1)

CHAPTER 19. To urge one to serve one's neighbour and guest generously and to talk what is good or to keep quiet, and all these are considered as a part of faith.

29. Narrated Abû Huraira : رضي الله عنه said, "Whosoever believes in Allâh and the Last Day should not harm his neighbour, and whosoever believes in Allâh and the Last Day should entertain his guest generously and whosoever believes in Allâh and the Last Day should talk what is good or keep quiet (i.e. abstain from all kinds of evil and

(١٦) بَابُ: وُجُوبِ مَحَبَّةِ رَسُولِ اللَّهِ ﷺ أَكْثَرُ مِنَ الْأَهْلِ وَالوَالِدِ وَالوَالِدَةِ وَالنَّاسِ أَجْمَعِينَ

٢٧ - حَدِيثُ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَالِدَتِهِ وَالنَّاسِ أَجْمَعِينَ» .

(١٧) بَابُ: الدَّلِيلُ عَلَىٰ أَنَّ مِنْ حِصَابِ الْإِيمَانِ أَنْ يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ مِنَ الْخَيْرِ

٢٨ - حَدِيثُ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ» .

(١٩) بَابُ: الْحَثُّ عَلَىٰ إِكْرَامِ الْجَارِ وَالضَّيْفِ وَقَوْلِ الْخَيْرِ أَوْ لَزُومِ الصَّمْتِ وَكُونِ ذَلِكَ لَهُ مِنَ الْإِيمَانِ

٢٩ - حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يُؤْذِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَيُقْلِنْ خَيْرًا أَوْ

dirty talk e.g. abusing, lying, backbiting etc.)” (*Sahîh Al-Bukhârî, Hadîth No. 47, Vol. 8*)

30. Narrated Abû Shurâih Al-‘Adawi رضي الله عنه : My ears heard and my eyes saw the Prophet ﷺ when he spoke, “Whosoever believes in Allâh and the Last Day, should serve his neighbour generously, and whosoever believes in Allâh and the Last Day should serve his guest generously by giving him his reward.” It was asked, “What is his reward, O Allâh’s Messenger”. He said, “(To be entertained generously) for a day and a night with high quality of food, and the guest has the right to be entertained for three days (with ordinary food) and if he stays longer, what he will be provided with, will be regarded as *Sadaqa* (a charitable gift). And whosoever believes in Allâh and the Last Day should talk what is good or keep quiet (i.e. abstain from all kinds of dirty and evil talks e.g. abusing, lying, backbiting etc.).” (*Sahîh Al-Bukhârî, Hadîth No. 48, Vol. 8*)

CHAPTER 21. The superiority of the believers over one another and the preference of the people of Yemen in this respect.

31. Narrated ‘Uqbâ bin Amr and Abû Mas‘ûd: Allâh’s Messenger ﷺ pointed with his hand towards Yemen and said, “True Belief is Yemenite yonder (i.e. the Yemenites have true Belief and they embrace Islâm readily), but sternness and mercilessness are the qualities of those rural bedouins who are busy with their camels and pay no attention to the religion, (then pointing towards the east he said):

لِيَضْمُنْتُ» .

٣٠ - حديث أبي شريح العدوي
 رضي الله عنه قال: سمعت أذنائي وأبصرت عينائي حين تكلم النبي ﷺ، فقال: «من كان يؤمن بالله واليوم الآخر فليكرم جاره، ومن كان يؤمن بالله واليوم الآخر فليكرم ضيفه جائزته»، قال: وما جائزته يا رسول الله؟ قال: «يوم وليلة، والضيافة ثلاثة أيام، فما كان وراء ذلك فهو صدقة عليه، ومن كان يؤمن بالله واليوم الآخر. فليقل خيراً أو ليضمن» .

(٢١) باب: تفاصيل أهل الإيمان فيه ورجحان أهل اليمن فيه

٣١ - حديث عقبة بن عمرو أبي مسعود رضي الله عنه قال: أشار رسول الله ﷺ بيده نحو اليمن فقال: «الإيمان يمان ه هنا، إلا إن القسوة وغلظ القلوب في القبادين عند أصول أذناب الإبل حيث يطلع قرنا الشيطان في زبيعة ومضر». .

"There, from where comes out the two sides of the head of Satan, namely the tribe of Rabī'a and Mudar." (*Sahîh Al-Bukhâri*, Hadîth No. 521, Vol. 4)

32. Narrated Abû Huraira : رَضِيَ اللَّهُ عَنْهُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, "The people of Yemen have come to you, and they are more soft-hearted and gentle people. The capacity for understanding religion is Yemenite and wisdom is Yemenite." (*Sahîh Al-Bukhâri*, Hadîth No. 673, Vol. 5)

33. Narrated Abû Huraira : رَضِيَ اللَّهُ عَنْهُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ Allâh's Messenger ﷺ said, "The head (main source) of disbelief is in the east. Pride and arrogance are characteristics of the owners of horses and camels, and those rural bedouins who are busy with their camels and pay no attention to religion; while modesty and gentleness are the characteristics of the owners of sheep." (*Sahîh Al-Bukhâri*, Hadîth No. 520, Vol. 4)

34. Narrated Abû Huraira : رَضِيَ اللَّهُ عَنْهُ I heard Allâh's Messenger ﷺ saying, "Pride and arrogance are characteristics of the rural bedouins, while modesty and gentleness is found among the owners of sheep. Belief is Yemenite and wisdom is also Yemenite (i.e. the Yemenites are well-known for their true belief and wisdom)." (*Sahîh Al-Bukhâri*, Hadîth No. 703, Vol. 4)

CHAPTER 22. The mention (that) religion is *An-Nasîha* [to be sincere and true (in duty)] to Allâh,^[1] to

٣٢ - حديث أبي هريرة رضي الله عنه
عن النبي ﷺ قال: «أتاكم أهل اليمَنِ، أضعف قلوبًا، وأراق أفندة، الفقمة يماني والحكمة يمانية».

٣٣ - حديث أبي هريرة رضي الله عنه
أنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «رَأْسُ الْكُفْرِ نَحْوُ الْمَشْرِقِ، وَالْفَخْرُ وَالْحُيَلَةُ فِي أَهْلِ الْحَيْلِ وَالْإِيلِ وَالْفَدَادِينَ أَهْلِ الْوَبَرِ، وَالسَّكِينَةُ فِي أَهْلِ الْغَنَمِ».

٣٤ - حديث أبي هريرة رضي الله عنه
قال: سمعتَ رَسُولَ اللَّهِ ﷺ يقول: «الْفَخْرُ وَالْحُيَلَةُ فِي الْفَدَادِينَ أَهْلِ الْوَبَرِ، وَالسَّكِينَةُ فِي أَهْلِ الْغَنَمِ، وَالإِيمَانُ يماني، وَالْحِكْمَةُ يمانية».

باب: بيان أن الدين النصيحة

^[1] (Ch.22) To be sincere and true to Allâh [i.e., obeying Him, by following His religion of Islâmic Monotheism, attributing to Him what He deserves and doing *Jihâd* for His sake and to believe in Him and to fear Him much (abstain from all kinds of sins and evil deeds which He has forbidden) and to love Him much (perform all kinds of good deeds which He has ordained)].

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Allâh's Messenger^[1] ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ to the rulers of Muslims^[2] and to all the Muslims.^[3]

35. Narrated Jarîr bin 'Abdullâh رضي الله عنهما : عنهمـ I gave the *Bai'a* (pledge) to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ that I would listen and obey, and he told me to add: 'As much as I can, and to be sincere and true to every Muslim.' (*Sahîh Al-Bukhâri*, *Hadîth* No. 311, Vol. 9)

CHAPTER 22-B. The mention (about) the decrease in belief due to sins and its separation from the sinners and loss of its perfection at the time of committing sin.

36. Narrated Abû Huraira رضي الله عنهـ said صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "An adulterer at the time he is committing illegal sexual intercourse is not a believer; and a person at the time of drinking an alcoholic drink is not a believer; and a thief at the time of stealing is not a believer." Abû Hurara added in another narration: "And he who robs, while the people are looking at him is not a believer at the time he is robbing (taking something illegally by force)." (*Sahîh Al-Bukhâri*, *Hadîth* No. 484, Vol. 7)

٢٥ - حِدِيثُ جَرِيرٍ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ بَأَيْمَانِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ السَّمْعَ وَالظَّاعَةَ، فَلَقَنَنِي «فِيمَا اسْتَطَعْتُ»، وَالنُّصْحَ لِكُلِّ مُسْلِمٍ .

بَابُ: بَيَانِ نُقْصَانِ الْإِيمَانِ بِالْمَعَاصِي وَنَفْيِهِ عَنِ الْمُتَّلَبِسِ بِالْمَغْصِبَةِ عَلَى إِرَادَةِ نَفْيِ كَمَالِهِ

٢٦ - حِدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا يَزِنِي الرَّازِنِي حِينَ يَزِنِي وَهُوَ مُؤْمِنٌ، وَلَا يَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ، وَلَا يَسْرِقُ السَّارِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ».

وَرَأَدَ فِي رِوَايَةَ «وَلَا يَتَهَبُ نُهَبَةَ ذَاتِ شَرْفٍ يَرْفَعُ النَّاسُ إِلَيْهِ أَبْصَارَهُمْ فِيهَا حِينَ يَتَهَبُهَا وَهُوَ مُؤْمِنٌ».

^[1] (Ch.22) To Allah's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ [i.e. to respect him greatly and to believe that he is Allah's Messenger and to fight on his behalf both in his lifetime and after his death and to follow his *Sunna* (legal ways etc.)].

^[2] (Ch.22) To the Muslim rulers (i.e. to help them in their job of leading Muslims to the right path and alarm them if they are heedless).

^[3] (Ch.22) To all the Muslims (in general) [i.e. to order them for *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm has ordained), and to forbid them from *Al-Munkar* (i.e. disbelief, polytheism of all kinds and all that Islâm has forbidden), to help them and to be merciful and kind to them etc.)].

And the Statement of Allâh : عَزَّوَجَلَ : "If they are sincere (in duty) to Allâh and His Messenger (Muhammad ﷺ)." (9:91).

(٢٣) بَابُ: بَيَانِ خَصَائِصِ الْمُنَافِقِ

CHAPTER 23. The mention (of) the characteristics of hypocrisy.^[1]**النفاق وأنواعه**

^[1] (Ch.23) Hypocrisy and its various manifestations.

Hypocrisy is of two types, namely:

- (A) Hypocrisy in belief
- (B) Hypocrisy in deeds and actions.
- (A) HYPOCRISY IN BELIEF

There are six aspects of hypocrisy in belief:

- 1) To belie the Messenger (Muhammad). (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).
- 2) To belie some of all that was brought by the Messenger (Muhammad), [e.g. the Qur'an, and Sunna (legal laws and principles of Islâm, etc.)]. (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).
- 3) To hate the Messenger (Muhammad). (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).
- 4) To hate some of all that was brought by the Messenger (Muhammad), e.g. Islâmic Monotheism, etc. (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).
- 5) To feel happy at the disgrace or becoming low of the religion of Allah's Messenger (Muhammad). (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).
- 6) To dislike that the religion of Allah's Messenger (Islâmic Monotheism) becomes victorious.

A person having these six types (of hypocrisy) will be in the lowest depths (grade) of the Fire (Hell).

Please also see Surah No. 4 (The Women) Verse No. 145 of the Qur'an (V.4:145).

(B) HYPOCRISY IN DEEDS AND ACTIONS

There are five aspects of hypocrisy in deeds and actions, and their proof is from the statement of Allah's Messenger (Muhammad). (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).

"The signs of hypocrites are three:

- 1) Whenever he speaks, he tells a lie.
- 2) Whenever he promises, he always breaks it (his promise).
- 3) If you trust him, he proves to be dishonest (if you keep something as a trust with him, he will not return it)."

فَنَعُوذُ بِاللَّهِ مِنَ النَّفَاقِ وَالشَّقَاقِ وَسُوءِ الْأَخْلَاقِ

النفاق نوعان:

(أ) اعتقادى

(ب) عملي

(أ) النفاق الاعتقادي :

وهو ستة أنواع :

(١) تكذيب الرسول ﷺ.

(٢) تكذيب بعض ما جاء به الرسول ﷺ.

(٣) بغضُّ الرسول ﷺ.

(٤) بغض بعض ما جاء به الرسول ﷺ.

(٥) المسرة بانخفاض دين الرسول ﷺ.

(٦) الكراهة لانتصار دين الرسول ﷺ.

فهذه الأنواع الستة صاحبها من أهل الدرك الأسفل من النار.

(ب) النفاق العملي :

وهو خمسة أنواع : والدليل قوله ﷺ :

«آية المنافق ثلاث» .

(١) إذا حدث كذب.

(٢) إذا وعد أخلف.

(٣) إذا اؤتمن خان.

وفي حديث آخر :

(٤) وإذا خاصل فجر.

(٥) وإذا عاهد غدر.

37. Narrated 'Abdullah bin 'Amr رضي الله عنهما أنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "Whoever has the following four (characteristics) will be a pure hypocrite and whoever has one of the following four characteristics will have one characteristic of hypocrisy unless and until he gives it up:

1. Whenever he is entrusted, he betrays (proves dishonest).
2. Whenever he speaks, he tells a lie.
3. Whenever he makes a covenant, he proves treacherous.
4. Whenever he quarrels, he behaves in a very imprudent, evil and insulting manner."

(*Sahih Al-Bukhari*, Hadith No. 33, Vol. 1)

38. Narrated Abû Huraira رضي الله عنه عن النبي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "The signs of a hypocrite are three:

1. Whenever he speaks, he tells a lie.
2. Whenever he promises, he always breaks it (his promise).
3. Whenever he is entrusted, he betrays (proves dishonest). (If you keep something as a trust with him, he will not return it.)"

(*Sahih Al-Bukhari*, Hadith No. 32, Vol. 1)

CHAPTER 24. The mention (about) the state of belief of a person who

٣٧ - حَدِيثُ عَبْدِ اللَّهِ بْنِ عَمْرُو رضي الله عنهما أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «أَرْبَعٌ مَنْ كَنَّ فِيهِ كَانَ مُنَافِقًا حَالِصًا، وَمَنْ كَانَتْ فِيهِ حَضْلَةً مُنْهَنَّ كَانَتْ فِيهِ حَضْلَةً مِنَ النَّفَاقِ حَتَّى يَدَعَهَا: إِذَا أُؤْتُمَنَ خَانَ، وَإِذَا حَدَّثَ كَذَبَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ».

٣٨ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه عن النبي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «آيَةُ الْمُنَافِقِ ثَلَاثٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا أُؤْتُمَنَ خَانَ».

(٤٤) بَابُ: بَيَانٍ حَالٍ لِإِنْمَانِ مَنْ قَالَ لِأَخِيهِ الْمُسْلِمِ يَا كَافِرُ

- 4) And in another narration of the Prophet ﷺ: "Whenever he quarrels, he behaves in a very imprudent, evil and insulting manner."
- 5) Whenever he makes a covenant, he proves treacherous."

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calls his (Muslim) brother as a disbeliever.

39. Narrated 'Abdullah bin 'Umar رضي الله عنه أبا عمراً رضي الله عنه أن رجلاً قال لأخيه يا كافر فلقد باع بها أحدهما .

Rَأَيْمَا رَجُلٌ قَالَ لِأَخِيهِ يَا كَافِرٌ فَقَدْ بَاعَ بِهَا أَحَدُهُمَا .

(Sahîh Al-Bukhâri, Hadîth No. 125-B, Vol. 8)

CHAPTER 25. The mention (about) the state of belief of a person who rejects the fatherhood of his true father while he knows.

40. Narrated Abû Dhar رضي الله عنه عن النبي صلى الله عليه وسلم said, "None claims to be the son of any other than his real father knowingly, but he has disbelieved in Allâh, and if somebody claims to belong to some folk to whom he does not belong, then let such a person take his place in the (Hell) Fire." (Sahîh Al-Bukhâri, Hadîth No. 711, Vol. 4).

41. Narrated Abû Huraira رضي الله عنه عن النبي صلى الله عليه وسلم said, "Do not deny your fathers (i.e., claim to be the sons of persons other than your fathers), and whoever denies his father, is charged with disbelief." (Sahîh Al-Bukhâri, Hadîth No. 759, Vol. 8)

42. Narrated Sa'd bin Abî Waqqâs رضي الله عنه and Abû Bakra رضي الله عنه عن النبي صلى الله عليه وسلم saying, "Whoever claims to be the son of a person other than his father, and he knows that, that person is not his father, then Paradise is (will be) forbidden for him." I mentioned that to Abû Bakra, and he said, "My ears heard that, and my heart

٤٩ - حديث عبد الله بن عمر رضي الله عنه أن رجلاً قال : «أيما رجل قال لأخيه يا كافر فقد باع بها أحدهما» .

(٢٥) باب بيان حال إيمان من رغب عن أخيه وهو يعلم

٤٠ - حديث أبي ذر رضي الله عنه أنه سمع النبي صلى الله عليه وسلم يقول : «ليس من رجل ادعى لغير أبيه وهو يعلم إلا كفر، ومن ادعى قوماً ليس لهم نسب فليتبوأ مقعدة من النار» .

٤١ - حديث أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال : «لا ترغبوا عن آباءكم فمن رغب عن أبيه فهو كافر» .

٤٢ - حديث سعد بن أبي وفاص وأبي بكر رضي الله عنهما . قال سعد سمعت النبي صلى الله عليه وسلم يقول : «من ادعى إلى غير أبيه وهو يعلم أنه غير أبيه فالجنة عليه حرام» . فذكر لابن بكر

^[1] (H.39) If the accuser is telling the truth, then the accused person is a disbeliever, otherwise the accuser is a disbeliever, because in this case, he regards belief as disbelief.

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memorized it from Allah's Messenger ﷺ. (Sahîh Al-Bukhâri, Hadîth No. 758, Vol. 8)

CHAPTER 26. The mention of the statement of the Prophet ﷺ abusing a Muslim is *Fusûq* (an, evil doing) and killing him is *Kufr* (disbelief).

43. Narrated 'Abdullâh bin Mas'ûd said : The Prophet ﷺ said, "Abusing a Muslim is *Fusûq* (an evil doing) and killing him is *Kufr* (disbelief)." (Sahîh Al-Bukhâri, Hadîth No. 46A, Vol. 1)

CHAPTER 27. (Prophet's statement): "Do not become infidels (revert to disbelief) after me by striking the necks (cutting the throats) of one another (killing each other)."

44. Narrated Jarîr : The Prophet ﷺ said to me during Hajjat-al-Widâ' : "Let the people keep quiet (and listen)." Then he said (addressing the people), "Do not become infidels (revert to disbelief) after me by cutting the necks of one another (killing each other)." (Sahîh Al-Bukhâri, Hadîth No. 122, Vol. 1)

45. Narrated Ibn 'Umar : The Prophet ﷺ said, "Wailakum! (woe to you) or Waihakum! (may Allâh be Merciful to you) Do not become disbelievers after me by cutting the necks of one another." (Sahîh Al-Bukhâri, Hadîth No. 187, Vol. 8)

CHAPTER 30. The mention (about): "Whoever said that it rained because of a particular star, then he is a disbeliever."

46. Narrated Zâid bin Khâlid Al-Juhâni : The Prophet ﷺ

فَقَالَ : وَأَنَا سَمِعْتُهُ أُذْنَايَ وَوَعَاهُ قَلْبِي
مِنْ رَسُولِ اللَّهِ ﷺ.

(٢٦) بَابٌ : بَيَانٌ لِقَوْلِ النَّبِيِّ ﷺ سَبَابٌ
الْمُسْلِمِ فُسُوقٌ وَقَاتَلُهُ كُفْرٌ

٤٣ - حَدِيثٌ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ
رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيِّ ﷺ قَالَ : «سَبَابٌ
الْمُسْلِمِ فُسُوقٌ وَقَاتَلُهُ كُفْرٌ» .

(٢٧) بَابٌ : لَا تَرْجِعُوا بَعْدِي كُفَّارًا
يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ

٤٤ - حَدِيثٌ جَرِيرٌ رَضِيَ اللَّهُ عَنْهُ أَنَّ
النَّبِيِّ ﷺ قَالَ لَهُ فِي حَجَّةِ الْوَدَاعِ :
«إِنْتَصِرْتَ النَّاسَ» ، فَقَالَ : «لَا تَرْجِعُوا
بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ
بَعْضٍ» .

٤٥ - حَدِيثٌ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ
عَنِ النَّبِيِّ ﷺ قَالَ : «وَيَلْكُمْ أَوْ
وَيَحْكُمْ، لَا تَرْجِعُوا بَعْدِي كُفَّارًا
يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ» .

(٢٠) بَابٌ : بَيَانٌ كُفْرٌ مِنْ قَالَ مُطْرَنًا
بِالنَّوْءِ

٤٦ - حَدِيثٌ زَيْدٌ بْنٌ خَالِدٌ الْجَهَنْيُ

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led us in the *Fajr* prayer at Hudaibiya after a rainy night. On completion of the *Salât* (prayer), he faced the people and said, "Do you know what your Lord has said, (revealed)?" The people replied, "Allâh and His Messenger know better." He said, "Allâh has said, 'In this morning some of *Ibâdi* (My slaves) remained as true believers and some became disbelievers; whoever said that the rain was due to the Blessings and the Mercy of Allâh is the one who believes in Me and he disbelieves in the star, and whoever said that it rained because of a particular star is a disbeliever in Me and a believer in that star.' (*Sahîh Al-Bukhâri*, *Hadîth* No. 807, Vol. 1)

CHAPTER 31. The proof (that) to love the *Ansâr*^[1] is a part of faith.

47. Narrated Anas : رضي الله عنه The Prophet ﷺ said, "To love the *Ansâr* is a sign of faith and to hate the *Ansâr* is a sign of hypocrisy." (*Sahîh Al-Bukhâri*, *Hadîth* No. 16, Vol. 1)

48. Narrated Al-Barâ' : رضي الله عنه The Prophet ﷺ said, "None loves the *Ansâr* but a believer, and none hates them but a hypocrite. So Allâh will love him who loves them, and He will hate him who hates them". (*Sahîh Al-Bukhâri*, *Hadîth* No. 127, Vol. 5)

رضي الله عنه قال: صَلَّى لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةَ الصُّبْحِ بِالْحُدَيْبِيَّةِ عَلَى إِثْرِ سَمَاءٍ كَانَتْ مِنَ الْلَّيْلَةِ، فَلَمَّا انْصَرَفَ أَقْبَلَ عَلَى النَّاسِ فَقَالَ: «هَلْ تَذَرُونَ مَاذَا قَالَ رَبُّكُمْ؟!» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «أَضَبَّحَ مِنْ عِبَادِي مُؤْمِنٌ بِي وَكَافِرٌ، فَأَمَا مَنْ قَالَ مُطْرَنَا يُفَضِّلُ اللَّهَ وَرَحْمَتِهِ فَذَلِكَ مُؤْمِنٌ بِي وَكَافِرٌ بِالْكَوْكِبِ. وَأَمَا مَنْ قَالَ مُطْرَنَا يُنَزَّعُ كَذَا وَكَذَا فَذَلِكَ كَافِرٌ بِي وَمُؤْمِنٌ بِالْكَوْكِبِ».

(٣١) بَابُ الدَّلِيلِ عَلَى أَنَّ حُبَّ الْأَنْصَارِ مِنَ الْإِيمَانِ

٤٧ - حَدِيثُ أَنَسٍ رضي الله عنه عن النبي ﷺ قال: «آيَةُ الْإِيمَانِ حُبُّ الْأَنْصَارِ، وَآيَةُ النُّفَاقِ بُغْضُ الْأَنْصَارِ».

٤٨ - حَدِيثُ الْبَرَاءِ رضي الله عنه قَالَ: قَالَ النَّبِيُّ ﷺ: «الْأَنْصَارُ لَا يُحِبُّهُمْ إِلَّا مُؤْمِنٌ، وَلَا يُعْصِمُهُمْ إِلَّا مُنَافِقٌ، فَمَنْ أَحَبَّهُمْ أَحَبَّهُ اللَّهُ، وَمَنْ أَبْعَضَهُمْ أَبْعَضَهُ اللَّهُ».

[1] (Ch.31) *Ansâr* — The companions of the Prophet ﷺ from the inhabitants of Al-Madîna, who embraced Islâm and supported it and who received and entertained the Muslim emigrants from Makkâ, and other places.

(٢٢) بَابُ: بَيَانِ نُفْصَانِ الْإِيمَانِ بِنَفْصِ
الطَّاعَاتِ

**CHAPTER 32. The mention (about):
The diminution in faith (results)
from the diminutions of (deeds of)
obedience (to Allâh and His
Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)).**

49. Narrated Abû Sa‘îd Al-Khudrî رضي الله عنه عن : Once Allâh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ went out to the Mûsalla [to offer the Salât (prayer)] of ‘Eid-al-Adha or ‘Eid-ul-Fitr. Then he passed by the women and said, “O you women! Give alms, as I have seen that the majority of the dwellers of Hell-fire were you (women).” They asked, “Why is it so, O Allâh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ?” He replied, “You curse frequently and are ungrateful to your husbands. I have not seen anyone more deficient in intelligence and religion than you. A cautious sensible man could be led astray by some of you.” The women asked, “O Allâh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ! What is deficient in our intelligence and religion?” He said, “Is not the witness (evidence) of two women equal to the witness of one man?” They replied in the affirmative. He said, “This is the deficiency in her intelligence. Isn't it true that a woman can neither offer Salât (prayer) nor observe Saum (fast) during her menses?” The women replied in the affirmative. He said, “This is the deficiency in her religion.” (*Sahîh Al-Bukhâri*, Hadîth No. 301, Vol. 1)

**CHAPTER 34. The mention (that):
The best of all the good deeds is to
have faith in Allah.**

50. Narrated Abû Huraira رضي الله عنه عن : Allâh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was asked, “What is the best deed?” He replied, “To believe in Allâh and His Messenger (Muhammad ﷺ).” (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)

٤٩ - حَدِيثُ أَبْنِي سَعِيدِ الْخُدْرِيِّ
رضي الله عنه قال : خَرَجَ رَسُولُ اللهِ ﷺ
فِي أَضْحَى أَوْ فِطْرٍ إِلَى الْمُصَلَّى فَمَرَّ
عَلَى النِّسَاءِ فَقَالَ : « يَا مَغْشَرَ النِّسَاءِ
تَصَدَّقُنَّ فَإِنِّي أُرِيدُكُنَّ أَكْثَرَ أَهْلِ النَّارِ »
فَقُلْنَّ : وَيَمْ يَا رَسُولَ اللهِ؟ قَالَ :
« تُكْثِرُنَّ اللَّعْنَ وَتَكْفُرُنَّ الْعَشِيرَ، مَا
رَأَيْتُ مِنْ ناقصاتٍ عَقْلٍ وَدِينٍ أَذَهَبَ
لِلْبُلْبُ الرَّجُلِ الْحَازِمِ مِنْ إِخْدَاكُنَّ ».
قُلْنَّ : وَمَا نُفْصَانُ دِيَنَا وَعَقْلِنَا يَا
رَسُولَ اللهِ؟ قَالَ : « أَلَيْسَ شَهادَةُ الْمَرْأَةِ
مِثْلُ نِصْفِ شَهادَةِ الرَّجُلِ؟ » قُلْنَّ :
بَلَى ، قَالَ : « فَذَلِكَ مِنْ نُفْصَانِ عَقْلِهَا ،
أَلَيْسَ إِذَا حَاضَتْ لَمْ تُصَلِّ وَلَمْ
تَصُمْ؟ » قُلْنَّ : بَلَى ، قَالَ : « فَذَلِكَ مِنْ
نُفْصَانِ دِيَنِهَا ». .

(٢٤) بَابُ: بَيَانِ كَوْنِ الْإِيمَانِ بِاللهِ -
تَعَالَى - أَفْضَلُ الْأَعْمَالِ

٥ - حَدِيثُ أَبْنِي هُرِيْرَةَ رضي الله عنه
أَنَّ رَسُولَ اللهِ ﷺ سُئِلَ : أَيُّ الْعَمَلِ
أَفْضَلُ؟ فَقَالَ : « إِيمَانُ بِاللهِ وَرَسُولِهِ »

The questioner then asked, "What is the next (in goodness)?" He replied, "To participate in *Jihâd* (holy fighting) in Allâh's Cause." The questioner again asked, "What is next (in goodness)?" He replied, "To perform *Hajj* (pilgrimage to Makka) *Mabrûr*" (which is accepted by Allâh and is performed with the intention of seeking Allâh's Pleasure only and not to show off and without committing a sin and in accordance with the legal ways of the Prophet ﷺ. (*Sahîh Al-Bukhâri*, *Hadîth* No. 25, Vol. 1)

51. Narrated Abû Dhar رضي الله عنه : عن النبي ﷺ "What is the best deed?" He replied, "To believe in Allâh and to fight for His Cause." I then asked, "What is the best kind of manumission (of slaves)?" He replied, "The manumission of the most expensive slave and the most beloved slave by his master." I said, "If I cannot afford to do that?" He said, "Help the weak or do good for a person who cannot work for himself." I said, "If I cannot do that?" He said, "Refrain from harming others for this will be regarded as a charitable deed for your own good." (*Sahîh Al-Bukhâri*, *Hadîth* No. 694, Vol. 3)

52. Narrated 'Abdullâh bin Mas'ûd مسعود بن عبد الله : asked the Prophet ﷺ "Which deed is the dearest to Allâh?" He replied, "To offer *As-Salât* (the prayers) at their early stated fixed times." I asked, "What is the next (in goodness)?" He replied, "To be good and dutiful to your parents." I again asked: "What is the next (in goodness)?" He replied: "To participate in *Jihâd* in Allâh's Cause." 'Abdullah added, "I asked only that much and if I

قيلَ: ثُمَّ مَاذَا؟ قَالَ: «الْجِهَادُ فِي سَبِيلِ اللَّهِ» قيلَ: ثُمَّ مَاذَا؟ قَالَ: «حَجَّ مَبْرُورٌ» .

51 - حديث أبي ذر رضي الله عنه:
قال سأله النبي عليه السلام: أي العمل أفضل؟ قال: «إيمان بالله وجهاد في سبيله». قلت: فأي الرقب أفضل؟ قال: «اغلامها ثمانا ونفسها عند أهلها». قلت: فإن لم أفعل؟ قال: «تعين صانعا أو تصنع لآخر». قال: فإن لم أفعل؟ قال: «تدع الناس من شر فإنها صدقة تصدق بها على نفسك» .

52 - حديث عبد الله بن مسعود
رضي الله عنه قال سأله النبي عليه السلام أي العمل أحب إلى الله؟ قال: «الصلوة على وقتها». قال: ثم أي؟ قال: «تم ببر الوالدين». قال: ثم أي؟ قال: «الجهاد في سبيل الله». قال حذبني بهن، ولأ استزدته لزادني.

had asked more, the Prophet ﷺ would have told me more.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 505, Vol. 1)

CHAPTER 35. Joining others in worship with Allâh is the worst of sins (crimes), and the mentioning of the greatest sin next to it.

53. Narrated ‘Abdullâh bin Mas’ûd : I asked the Prophet ﷺ : What is the greatest sin in consideration with Allâh? He said, “That you set up a rival unto Allâh though He Alone created you.” I said, “That is indeed a great sin.” Then I asked, “What is next?” He said, “To kill your son lest he should share your food with you.” I asked, “What is next?” He said, “To commit illegal sexual intercourse with the wife of your neighbour.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 4, Vol. 6)

CHAPTER: 36. The mention (about) the great (major) sins and the greatest among them.

54. Narrated Abû Bakra : The Prophet ﷺ said thrice, “Should I inform you about the greatest of the great sins?” They said, “Yes, O Allâh’s Messenger!” He said, “(1) To join others in worship with Allâh, and (2) to be undutiful to one’s parents.” The Prophet ﷺ then sat up after he had been reclining (on a pillow) and said, “(3) And I warn you against giving lying speech (false statements).” And he kept on saying that warning till we thought he would not stop. (*Sahîh Al-Bukhâri*, *Hadîth* No. 822, Vol. 3)

55. Narrated Anas : The Prophet ﷺ was asked about

(٣٥) بَابُ: كَوْنِ الشَّرِكِ أَقْبَحُ الدُّنُوبِ وَبَيَانِ أَعْظَمِهَا بَعْدَهُ

٥٣ - حَدِيثُ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ

رَضِيَ اللَّهُ عَنْهُ قَالَ: سَأَلْتُ النَّبِيَّ - ﷺ - أَيُّ الدُّنْبُ أَعْظَمُ عِنْدَ اللَّهِ؟ قَالَ: «أَنَّ تَجْعَلَ اللَّهَ نِدًا وَهُوَ خَلَقَكَ» قُلْتُ: إِنَّ ذَلِكَ لَعَظِيمٌ، قُلْتُ: ثُمَّ أَيْ؟ قَالَ: «وَأَنْ تَقْتُلَ وَلَدَكَ تَخَافُ أَنْ يَطْعَمَ مَعَكَ»، قُلْتُ: ثُمَّ أَيْ؟ قَالَ: «أَنْ تُزَانِي حَلِيلَةَ جَارِكَ».

(٣٦) بَابُ: بَيَانِ الْكَبَائِرِ وَأَكْبَرُهَا

٥٤ - حَدِيثُ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ - ﷺ - «أَلَا أَنْبِئُكُمْ بِأَكْبَرِ الْكَبَائِرِ» ثَلَاثَةً، قَالُوا: بَلَى يَا رَسُولَ اللَّهِ، قَالَ: «الإِشْرَاكُ بِاللَّهِ وَغَفْوَقُ الْوَالَدَيْنِ» وَجَلَسَ، وَكَانَ مُتَكَبِّرًا، فَقَالَ «أَلَا وَقَوْلُ الرُّؤُورِ» قَالَ فَمَا زَالَ يُكَرِّرُهَا حَتَّى قُلْنَا لَيْتَهُ سَكَّ.

٥٥ - حَدِيثُ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ

1. The Book of Belief

the great sins. He said, "They are:

1. To join others in worship with Allâh,
2. To be undutiful to one's parents.
3. To kill a person (which Allâh has forbidden to kill i.e. to commit the crime of murdering).
4. And to give a false witness."

(*Sahîh Al-Bukhâri*, Hadîth No. 821, Vol. 3)

56. Narrated Abû Huraira رضي الله عنه عن النبي صلى الله عليه وسلم said, "Avoid the seven great destructive sins." The people enquired, "O Allâh's Messenger صلى الله عليه وسلم ! What are they?" He said, "(1) To join others in worship along with Allâh; (2) To practise sorcery; (3) To kill the life which Allâh has forbidden except for just cause (according to Islâmic Law); (4) To eat up *Ribâ*^[1] (usury); (5) To eat up an orphan's wealth; (6) To show one's back to the enemy and fleeing from the battlefield at the time of fighting, and (7) To accuse chaste women, who never even think of anything touching chastity and are good believers. (*Sahîh Al-Bukhâri*, Hadîth No. 28, Vol. 4)

57. Narrated 'Abdullâh bin 'Amr رضي الله عنه عن النبي صلى الله عليه وسلم said, "It is one of the greatest sins that a man should curse his parents." It was asked (by the people), "O Allâh's Messenger! How does a man curse his parents?" The Prophet صلى الله عليه وسلم said, "The man abuses the father of another man and the latter abuses the father of the former and abuses his mother." (*Sahîh Al-Bukhâri*, Hadîth No. 4, Vol. 8)

سُئلَ رَسُولُ اللَّهِ ﷺ عَنِ الْكَبَائِرِ قَالَ: «الإِشْرَاكُ بِاللَّهِ، وَعُقُوقُ الْوَالِدَيْنِ، وَقَتْلُ النَّفْسِ، وَشَهَادَةُ الزُّورِ».

٥٦ - حديث أبي هريرة رضي الله عنه، عن النبي ﷺ قال: «أَجْتَبَنَا السَّيْئَاتُ الْمُؤِيَّاتِ» قالوا: يا رسول الله وما هن؟ قال: «الشَّرُكُ بِاللَّهِ، وَالسُّحْرُ، وَقَتْلُ النَّفْسِ الَّتِي حَرَمَ اللَّهُ إِلَّا بِالْحَقِّ، وَأَكْلُ الرِّبَا، وَأَكْلُ مَالِ الْيَتَمِ، وَالتَّوَلِي بِيَوْمِ الزَّحْفِ، وَقَذْفُ الْمُحْسَنَاتِ الْمُؤْمِنَاتِ الْغَافِلَاتِ».

٥٧ - حديث عبد الله بن عمر رضي الله عنهما قال: قال رسول الله ﷺ: «إِنَّ مِنْ أَكْبَرِ الْكَبَائِرِ أَنْ يَلْعَنَ الرَّجُلُ وَالدَّيْنُ» قيلَ يا رسول الله وكيف يلعن الرجل والدينه؟ قال: «يَسْبُ الرَّجُلُ أَبَا الرَّجُلِ فَيَسْبُ أَبَاهُ وَيَسْبُ أُمَّهُ».

^[1] (H.56) *Ribâ*: See glossary.

CHAPTER 38. Whosoever dies while joining none in worship with Allâh shall enter Paradise.

58. Narrated ‘Abdullâh bin Mas‘ûd رضي الله عنه said, “Whosoever dies worshipping others along with Allâh will (definitely) enter the (Hell) Fire.” I said, “Whosoever dies worshipping none along with Allâh will (definitely) enter Paradise.” (*Sahîh Al-Bukhâri*, Hadîth No. 330, Vol. 2)

59. Narrated Abû Dhar رضي الله عنه said, “Someone came to me from my Lord and gave me the good tidings that whosoever of my followers dies worshipping none (in any way) along with Allâh, he will enter Paradise.” I asked, “Even if he committed illegal sexual intercourse (adultery) and theft.” He replied, “Even he committed illegal sexual intercourse and theft.” (*Sahîh Al-Bukhâri*, Hadîth No. 329, Vol. 2)

60. Narrated Abû Dhar رضي الله عنه I came to the Prophet ﷺ while he was wearing white garment and sleeping. Then I went back to him again after he had got up from his sleep. He said, “Nobody says: ‘Lâ ilâha ill-Allâh’ (none has the right to be worshipped but Allâh) and then later on he dies while believing in that, except that he will enter Paradise.” I said, “Even if he had committed illegal sexual intercourse and theft?” and repeated my words thrice. He also said thrice, “Even if he had committed illegal sexual intercourse and theft,” and added, “Inspite of Abû Dhar’s dislikeness.” And whenever Abû Dhar رضي الله عنه narrated this Hadîth

(٣٨) بَابُ: مَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ

٥٨ - حَدِيثُ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «مَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ النَّارَ وَقُلْتُ أَنَا: مَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ».

٥٩ - حَدِيثُ أَبِي ذَرٍّ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «أَتَانِي أَتِيَ مِنْ رَبِّي فَأَخْبَرَنِي، أَوْ قَالَ بَشَّرَنِي، أَنَّهُ مَنْ مَاتَ مِنْ أُمَّتِي لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ» قُلْتُ: وَإِنْ زَنِي وَإِنْ سَرَقَ؟ قَالَ: «وَإِنْ زَنِي وَإِنْ سَرَقَ».

٦٠ - حَدِيثُ أَبِي ذَرٍّ رضي الله عنه، قَالَ: أَتَيْتُ النَّبِيَّ ﷺ وَعَلَيْهِ ثُوبٌ أَبْيَضٌ وَهُوَ نَائِمٌ، ثُمَّ أَتَيْتُهُ وَقِدِ اسْتَيقَطَ، فَقَالَ: «مَا مِنْ عَبْدٍ قَالَ لَا إِلَهَ إِلَّا اللَّهُ ثُمَّ مَاتَ عَلَى ذَلِكَ إِلَّا دَخَلَ الْجَنَّةَ» قُلْتُ: وَإِنْ زَنِي وَإِنْ سَرَقَ؟ قَالَ: «وَإِنْ زَنِي وَإِنْ سَرَقَ»، قُلْتُ: وَإِنْ زَنِي وَإِنْ سَرَقَ؟ قَالَ: «وَإِنْ زَنِي وَإِنْ سَرَقَ»، قُلْتُ: وَإِنْ زَنِي وَإِنْ سَرَقَ؟ قَالَ: «وَإِنْ زَنِي وَإِنْ سَرَقَ»، قُلْتُ: وَإِنْ زَنِي وَإِنْ سَرَقَ؟ قَالَ: «وَإِنْ زَنِي وَإِنْ سَرَقَ عَلَى رَغْمِ أَنْفِ أَبِي ذَرٍّ».

he used to say, ‘Even if Abû Dhar disliked it.’ (*Sahîh Al-Bukhârî, Hadîth No. 717, Vol. 7*)

وَكَانَ أَبُو ذَرٍّ إِذَا حَدَّثَ بِهَذَا قَالَ
وَإِنْ رَغِمَ أَنْفُسُ أَيْنِ ذَرٍّ.

CHAPTER 39. Prohibition of killing a disbeliever after he has uttered (confessed) that “*Lâ ilâha ill-Allâh*” (None has the right to be worshipped but Allâh).

61. [Narrated ‘Ubaidullâh bin ‘Adî bin Al-Khiyâr that Al-Miqdâd bin ‘Amr al-Kindî, who was an ally of Banî Zuhra and one of those who fought the battle of Badr along with Allâh’s Messenger , told him] that he said to Allâh’s Messenger , “Suppose I met one of the infidels and we fought, and he struck one of my hands with his sword and cut it off and then took refuge in a tree and said, “I submit to Allâh (in Islâm i.e., I have become a Muslim), should I kill him, O Allâh’s Messenger after he had said this?” Allâh’s Messenger said, “You should not kill him.” Al-Miqdâd said, “O Allâh’s Messenger! But he had cut off one of my two hands, and then he had uttered those words?” Allâh’s Messenger , replied, “You should not kill him, for if you kill him, he would be in your position where you had been before killing him, and you would be in his position where he had been before uttering those words.” (*Sahîh Al-Bukhârî, Hadîth No. 354, Vol. 5*)

62. Narrated Usâma bin Zaid رضي الله عنهما : sent مللي الله عليه وسلم towards Al-Huruqa, and in the morning we attacked them and defeated them. I

(٣٩) بَابُ تَحْرِينِ قَتْلِ الْكَافِرِ بَعْدَ أَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ

٦١ - حَدِيثُ الْمِقْدَادِ بْنِ الْأَسْوَدِ
رضي الله عنه (هُوَ الْمِقْدَادُ بْنُ عَمْرُو
الْكِنْدِيُّ) أَنَّهُ قَالَ لِرَسُولِ اللَّهِ ﷺ:
أَرَأَيْتَ إِنْ لَقِيْتُ رَجُلًا مِنَ الْكُفَّارِ،
فَاقْتَلْنَا، فَضَرَبَ إِحْدَى يَدَيِّيْ بِالسَّيْفِ
فَقَطَّعَهَا، ثُمَّ لَأَذَّ مِنِّيْ بِشَجَرَةَ، فَقَالَ
أَسْلَمْتُ اللَّهُ، أَتَقْتُلُهُ يَا رَسُولَ اللَّهِ بَعْدَ
أَنْ قَالَهَا؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا
تَقْتُلْهُ»، فَقَالَ يَا رَسُولَ اللَّهِ إِنَّهُ قَطَعَ
إِحْدَى يَدَيِّيْ ثُمَّ قَالَ ذَلِكَ بَعْدَ مَا
قَطَّعَهَا؛ فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا
تَقْتُلْهُ، فَإِنْ قَتَلْنَاهُ فَإِنَّهُ بِمَنْزِلَتِكَ قَبْلَ أَنْ
تَقْتُلْهُ، وَإِنَّكَ بِمَنْزِلِهِ قَبْلَ أَنْ يَقُولَ
كَلِمَتَهُ الَّتِي قَالَ».

٦٢ - حَدِيثُ أُسَامَةَ بْنِ زَيْدٍ رضي الله عنهما : قَالَ: بَعَنَنَا رَسُولُ اللَّهِ ﷺ إِلَى

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and an *Ansâri* man followed a man from among them, and when we took him over, he said, “*Lâ ilâha ill-Allâh*” (none has the right to be worshipped but Allâh). On hearing that, the *Ansâri* man stopped, but I killed him by stabbing him with my spear. When we returned, the Prophet ﷺ came to know about that and he said, “O Usâma! Did you kill him after he had said, “*Lâ ilâha ill-Allâh*? ” I said, “But he said so only to save himself.” The Prophet ﷺ kept on repeating that so often that I wished I had not embraced Islâm before that day. (*Sahîh Al-Bukhâri*, *Hadîth* No. 568, Vol. 5)

CHAPTER 40. The Prophet’s ﷺ statement: “Whosoever takes up arms against us, is not from us.”

63. Narrated ‘Abdullâh bin ‘Umar رضي الله عنه : Allâh’s Messenger ﷺ said, “Whosoever takes up arms against us, is not from us.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 191, Vol. 9)

64. Narrated Abû Mûsa : The Prophet ﷺ said, “Whosoever takes up arms against us, is not from us.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 192, Vol. 9)

CHAPTER 42. Prohibition of slapping the cheeks, tearing the clothes and calling to, or following the traditions of the Days of Ignorance.

65. Narrated ‘Abdullâh bin Mas’ûd رضي الله عنه : The Prophet ﷺ said, “He who slaps (his) cheeks, tears (his) clothes and calls to, or follows the ways and traditions of the Days of Ignorance is not from us.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 384, Vol. 2)

الْحَرَقَةِ فَصَبَّحَنَا الْقَوْمَ فَهَرَّمَنَا هُمْ،
وَلَجِئْنَا أَنَا وَرَجُلٌ مِّنَ الْأَنْصَارِ رَجُلًا
مِّنْهُمْ، فَلَمَّا عَشِينَا قَالَ لَا إِلَهَ إِلَّا اللَّهُ،
فَكَفَّ الْأَنْصَارِيُّ عَنْهُ، وَطَعَنَتْهُ بِرُمْحِي
حَتَّى قَتَلَتْهُ؛ فَلَمَّا قَدِمْنَا، بَلَغَ النَّبِيُّ ﷺ
فَقَالَ: «يَا أَسَامَةً أَقْتَلْتَهُ بَعْدَمَا قَالَ لَا
إِلَهَ إِلَّا اللَّهُ؟»، قُلْتُ كَانَ مُتَعَوِّذًا؛ فَمَا
زَالَ يُكَرِّرُهَا حَتَّى تَمَيَّزَ أَنِّي لَمْ أَكُنْ
أَسْلَمْتُ قَبْلَ ذَلِكَ الْيَوْمِ.

(٤٠) بَابُ: قَوْلِ النَّبِيِّ - ﷺ - مَنْ حَمَلَ
عَلَيْنَا السَّلَاحَ فَلَيْسَ مِنَ

٦٣ - حَدِيثُ عَبْدِ اللَّهِ بْنِ عُمَرَ رضي الله عنهما أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ
حَمَلَ عَلَيْنَا السَّلَاحَ فَلَيْسَ مِنَ».

٦٤ - حَدِيثُ أَبِي مُوسَى رضي الله عنه
عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ حَمَلَ عَلَيْنَا^١
السَّلَاحَ فَلَيْسَ مِنَ».

(٤٢) بَابُ: تَحْرِيمِ ضَرْبِ الْخُدُودِ
وَشَقِّ الْجُيُوبِ وَالدُّعَاءِ بِدَعْوَى
الْجَاهِلِيَّةِ

٦٥ - حَدِيثُ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ
رضي الله عنه قَالَ: قَالَ النَّبِيُّ ﷺ «لَيْسَ
مِنَّا مَنْ ضَرَبَ الْخُدُودَ، وَشَقَّ
الْجُيُوبَ، وَدَعَا بِدَعْوَى الْجَاهِلِيَّةِ».

66. [Narrated Abû Bûrda:] Abû Mûsa رضي الله عنه got seriously ill, fainted and could not reply his wife while he was lying with his head in her lap. When he came to his senses, he said, "I am innocent of those, of whom Allâh's Messenger صلى الله عليه وسلم was innocent." Allâh's Messenger صلى الله عليه وسلم is innocent of the woman who cries aloud (or slaps her face) and who shaves her hair and who tears off her clothes (on the falling of a calamity)." (*Sahîh Al-Bukhâri*, Hadîth No. 383-B, Vol. 2)

CHAPTER 43. The mention (about) the serious prohibition of *An-Namîma* (to go about with calumnies, i.e. the conveyance of disagreeable false information from one person to another to create hostility between them).

67. Narrated Hudhaifa : رضي الله عنه I heard the Prophet صلى الله عليه وسلم saying, "A *Qattâî*^[1] will not enter Paradise." (*Sahîh Al-Bukhâri*, Hadîth No. 82, Vol. 8)

CHAPTER 44. The mention (about) the serious prohibition: (1) of lowering down (dragging) the *Izâr* (lower-half body garment) (below the ankles out of conceit), (2) of giving reminders of your generosity of gifts, alms etc. to the one whom you gave it, (3) of selling goods by false oaths, and the description of those three persons whom Allâh will not speak to on the Day of Resurrection, not look at them, nor will He purify them, and for them there will be severe punishment.

68. Narrated Abû Hûraîra : رضي الله عنه Allâh's Messenger صلى الله عليه وسلم said,

٦٦ - حديث أبى موسى رضى الله عنه. وجع أبو موسى وجعا شديدا فعشى عليه ورأسمه في حجر امرأة من أهله، فلم يستطع أن يردد عليها شيئا؛ فلما أفاق قال أنا بريء ممن بريء منه رسول الله ﷺ. إن رسول الله ﷺ بريء من الصالقة والحاقة والشاقة.

(٤٣) باب: بيان غلط تحرير النيمية

٦٧ - حديث حذيفة رضي الله عنه قال سمعت النبي ﷺ يقول: «لا يدخل الجنة قات».

(٤٤) باب: بيان غلط تحرير إسبال الإزار والمن بالمعيبة وتفيق السلعة بالخلف، وبيان الثلاثة الذين لا يكلمهم الله يوم القيمة ولا ينظر إليهم، ولا يزكيهم ولهم عذاب أليم

٦٨ - حديث أبى هريرة رضي الله عنه قال: قال رسول الله ﷺ «ثلاثة لا

[1] (H.67) A *Qattâî* is a person who conveys disagreeable, false information from one person to another with the intention of causing harm and enmity between them.

"There are three types of people whom Allâh will neither look at them on the Day of Resurrection, nor will He purify them (from sins) and they shall have a painful torment. They are:

1. A man possessed superfluous water on a way and he withheld it from travellers.
2. A man who gave a *Bai'a* (pledge) to a ruler and gave it only for worldly benefits. If the ruler gives him something he gets satisfied, and if the ruler withholds something from him, he gets dissatisfied.
3. A man displayed his goods for sale after the 'Asr prayer (and took a false oath) and said: 'By Allâh, except Whom none has the right to be worshipped, I have been given so much for my goods,' and somebody believes him (and buys them.)"

The Prophet ﷺ then recited: "Verily! Those who purchase a small gain at the cost of Allâh's covenant and their oaths..." (3:77) (*Sahîh Al-Bukhâri*, *Hadîth* No: 547, Vol. 3)

CHAPTER 45. The mention (about) the serious prohibition of committing suicide, and whosoever commits suicide with anything will be tortured with that very thing in the (Hell) Fire, and none will enter Paradise but a Muslim.

69. Narrated Abû Huraira رضي الله عنه : The Prophet ﷺ said, "Whoever purposely throws himself from a mountain and kills himself, will be in the (Hell) Fire falling down into it and abiding therein perpetually forever; and whoever drinks poison and kills himself with it, he will be carrying his poison in his hand and drinking it in the

يُنْظَرُ اللَّهُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكَّيْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ: رَجُلٌ كَانَ لَهُ فَضْلٌ مَاءٌ بِالظَّرِيقِ فَمَنَعَهُ مِنْ ابْنِ السَّيِّلِ؛ وَرَجُلٌ بَايْعَ إِمَامَةً لَا يُبَايِعُهُ إِلَّا لِدُنْهَا، فَإِنْ أَعْطَاهُ مِنْهَا رَضِيَ، وَإِنْ لَمْ يُعْطِهِ مِنْهَا سَخْطٌ؛ وَرَجُلٌ أَفَامَ سِلْعَتَهُ بَعْدَ الْعَصْرِ قَالَ وَاللَّهِ الَّذِي لَا إِلَهَ غَيْرُهُ لَقَدْ أَعْطَيْتُ بِهَا كَذَّا وَكَذَّا، فَصَدَّقَهُ رَجُلٌ ثُمَّ قَرَأَ هَذِهِ الْآيَةَ - {إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثُمَّ نَأْلِمُهُمْ قَلِيلًا} .

(٤٥) بَابٌ: بَيَانٌ غِلَظٌ تَحْرِيمٌ قُتلَ الْإِنْسَانُ نَفْسَهُ وَأَنَّ مَنْ قُتِلَ نَفْسَهُ بِشَيْءٍ عُذْبَ بِهِ فِي النَّارِ، وَأَنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا نَفْسٌ مُسْلِمَةٌ

٦٩ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ تَرَدَّى مِنْ جَبَلٍ فَقُتِلَ نَفْسَهُ فَهُوَ فِي نَارِ جَهَنَّمَ بَتَرَدَّى فِيهِ حَالِدًا مُحَلَّدًا فِيهَا أَبَدًا، وَمَنْ تَحَسَّى سُمًا فَقُتِلَ نَفْسَهُ فَسُمُّهُ فِي

(Hell) Fire wherein he will abide forever, and whoever kills himself with an iron weapon, will be carrying that weapon in his hand and stabbing his abdomen with it in the (Hell) Fire wherein he will abide eternally forever.” (*Sahîh Al-Bukhârî, Hadîth No. 670, Vol. 7*)

70. Narrated Thâbit bin Ad-Dâhhâk who was one of the companions who gave *Bai'a* (pledge) to the Prophet ﷺ underneath the tree (*Al-Hudaibîya*): Allâh's Messenger ﷺ said, “Whoever swears by a religion other than Islâm (i.e. if somebody swears by saying that he is non-Muslim e.g., a Jew or a Christian, etc.) in case he is telling a lie, he is really so if his oath is false, and a person is not bound to fulfil a vow about a thing which he does not possess^[1].” And whoever commits suicide with anything in this world, he will be tortured with that very thing on the Day of Resurrection; and whoever curses a believer, then it (his sin) will be as if he murdered him; And whoever accuses a believer of *Kufr* (disbelief), then it is as if he killed him.” (*Sahîh Al-Bukhârî, Hadîth No. 73, Vol. 8*)

71. Narrated Abû Hurâira : We were in the company of Allâh's Messenger ﷺ in the *Ghazwa* (battle) of Khaibar and he remarked about a man who claimed to be a Muslim, saying, “This (man) is from the people of the (Hell) Fire.” When the battle started, the man fought

يَدِهِ يَتَحَسَّأُ فِي نَارِ جَهَنَّمَ حَالِدًا مُحَلَّدًا
فِيهَا أَبْدًا، وَمَنْ قَتَلَ نَفْسَهُ بِحَدِيدَةٍ
فَحَدِيدَتُهُ فِي يَدِهِ يَجُأُ بِهَا فِي بَطْنِهِ فِي
نَارِ جَهَنَّمَ حَالِدًا مُحَلَّدًا فِيهَا أَبْدًا».

٧٠ - حِدِيثُ ثَابِتِ بْنِ الضَّحَّاكِ رضي الله عنه، وَكَانَ مِنْ أَصْحَاحِ الشَّجَرَةِ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ حَلَّفَ عَلَى مِلَّةٍ غَيْرِ الإِسْلَامِ فَهُوَ كَمَا قَالَ، وَلَيْسَ عَلَى ابْنِ آدَمَ نَذْرٌ فِيمَا لَا يَمْلِكُ، وَمَنْ قَتَلَ نَفْسَهُ بِشَيْءٍ فِي الدُّنْيَا عُذْبَ بِهِ يَوْمَ الْقِيَامَةِ، وَمَنْ لَعَنَ مُؤْمِنًا فَهُوَ كَفَّرٌ، وَمَنْ قَدَّفَ مُؤْمِنًا بِكُفْرٍ فَهُوَ كَفَّرٌ».

٧١ - حِدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: شَهَدْنَا مَعَ رَسُولِ اللهِ ﷺ خَيْرًا، فَقَالَ لِرَجُلٍ مِمَّنْ يَدْعُونَ الإِسْلَامَ: «هَذَا مِنْ أَهْلِ النَّارِ»، فَلَمَّا حَضَرَ الْقِتَالُ قاتَلَ الرَّجُلُ قِتَالًا شَدِيدًا فَأَصَابَتْهُ

^[1] (H.70) e.g., if somebody vows that he will manumit the slave of so-and-so if such and such thing happens, he is not bound to fulfil such a vow, because he does not have the right to oblige the master of the slave to sell his slave.

violently till he got wounded. Somebody said, "O Allâh's Messenger ﷺ ! The man whom you described as being from the people of the (Hell) Fire, fought violently today and died." The Prophet ﷺ said, "He will go to the (Hell) Fire." Some people were on the point of doubting (the truth of what the Prophet ﷺ had said). While they were in this state, suddenly someone said that he was still alive but severely wounded. When night fell, he lost patience and committed suicide. The Prophet ﷺ was informed of that, and he said, "Allâh is the Most Great. I testify that I am Allâh's slave and His Messenger." Then he ordered Bilâl to announce amongst the people: "None will enter Paradise but a Muslim and Allâh will support this religion (i.e. Islâm) even with an evil wicked man." (*Sahîh Al-Bukhâri*, Hadîth No. 297, Vol. 4)

72. Narrated Sahl bin Sa'd As-Sâ'i'dî : رضي الله عنه about Allâh's Messenger ﷺ and the pagans faced each other and started fighting. When Allâh's Messenger ﷺ returned to his camp and when the pagans returned to their camp, somebody talked about a man amongst the companions of Allâh's Messenger ﷺ who would follow and kill with his sword any pagan going alone. He (or they) said, "Nobody did his job (i.e. fighting) so properly today as that man." Allâh's Messenger ﷺ said, "Indeed, he is one of the people of the (Hell) Fire. A man amongst the people said, "I shall accompany him (to watch what he does)." Thus he accompanied him, and wherever he stood, he would stand with him, and wherever he ran, he would run

جزاحَةً، فَقِيلَ يَا رَسُولَ اللهِ! الَّذِي قُلْتَ إِنَّهُ مِنْ أَهْلِ النَّارِ فَإِنَّهُ قَدْ قَاتَلَ الْيَوْمَ قِتَالًا شَدِيدًا، وَقَدْ مَاتَ، فَقَالَ اللَّهُ عَزَّ ذِلْكَ إِلَى النَّارِ» قَالَ فَكَادَ بَغْضُ النَّاسِ أَنْ يَرْتَابَ؛ فَبَيْنَمَا هُمْ عَلَى ذَلِكَ إِذْ قِيلَ إِنَّهُ لَمْ يَمُتْ وَلَكِنْ بِهِ جِرَاحًا شَدِيدًا، فَلَمَّا كَانَ مِنَ اللَّيْلِ لَمْ يَضِبَّ عَلَى الْجِرَاحِ فَقَتَلَ نَفْسَهُ: فَأَخْبَرَ النَّبِيَّ ﷺ بِذَلِكَ، فَقَالَ: «اللهُ أَكْبَرُ! أَشَهُدُ أَنِّي عَبْدُ اللهِ وَرَسُولُهُ»، ثُمَّ أَمَرَ بِلَا فَنَادَى فِي النَّاسِ: «إِنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا نَفْسٌ مُسْلِمَةٌ، وَإِنَّ اللهَ لَيُؤْيِدُ هَذَا الدِّينَ بِالرَّجُلِ الْفَاجِرِ».

٧٢ - حَدِيثُ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ رضي الله عنه أنَّ رَسُولَ اللهِ ﷺ أَنْتَقَى هُوَ وَالْمُشْرِكُونَ فَاقْتَلُوا فَلَمَّا مَاتَ رَسُولُ اللهِ ﷺ إِلَى عَسْكَرِهِ، وَمَا الْآخَرُونَ إِلَى عَسْكَرِهِمْ، وَفِي أَصْحَابِ رَسُولِ اللهِ ﷺ رَجُلٌ لَا يَدْعُ لَهُمْ شَادَّةً وَلَا فَادَّةً إِلَّا اتَّبَعَهَا يَضْرِبُهَا بِسَيْفِهِ، فَقَاتَلُوا مَا أَجْزَأَ مِنَ الْيَوْمِ أَحَدًّا كَمَا أَجْزَأَ فُلَانٌ؛ فَقَالَ رَسُولُ اللهِ ﷺ: «أَمَا إِنَّهُ مِنْ أَهْلِ النَّارِ». فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: أَنَا صَاحِبُهُ قَالَ فَخَرَجَ مَعَهُ كُلَّمَا وَقَفَ وَقَفَ مَعَهُ، وَإِذَا أَسْرَعَ

with him. Then the man got wounded seriously and hurried to die quickly, so he planted the blade of the sword in the ground directing its sharp end towards his chest between his breasts. Then he leaned on the sword and killed himself. Another man came to Allâh's Messenger ﷺ and said, "I testify that you are Allâh's Messenger". The Prophet ﷺ asked, "What has happened?" He replied, "(It is about) the man whom you had described as one of the people of the (Hell) Fire. The people were greatly surprised at what you said, and I said, 'I will find out his reality for you'. So, I came out seeking him. He got severely wounded, and hastened to die quickly by planting the blade of his sword in the ground directing its sharp end towards his chest between his two breasts. Then he leaned on his sword and killed himself." Then Allâh's Messenger ﷺ said, "A man may seem to the people as if he were practising the deeds of the people of Paradise while in fact he is from the people of the (Hell) Fire, another may seem to the people as if he were practising the deeds of the people of (Hell) Fire, while in fact he is from the people of Paradise." (*Sahîh Al-Bukhâri, Hadîth No. 147, Vol. 4*)

73. Narrated Jundub bin 'Abdullâh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: Allâh's Messenger ﷺ said, "Amongst the nations before you, there was a man who got a wound, and growing impatient (with its pain), he took a knife and cut his hand with it and the blood did not stop till he died. Allâh said, 'My slave hurried to bring death upon himself so I have forbidden him (to enter) Paradise.'" (*Sahîh Al-Bukhâri, Hadîth No. 669, Vol. 4*)

أَسْرَعَ مَعَهُ؛ قَالَ فَجَرَحَ الرَّجُلُ جُرْحًا شَدِيدًا، فَاسْتَعْجَلَ الْمَوْتَ فَوَضَعَ نَصْلَ سَيِّفِهِ بِالْأَرْضِ، وَذَبَابٌ بَيْنَ ثَدَيْهِ ثُمَّ تَحَامَلَ عَلَى نَفْسِهِ فَقَتَلَ نَفْسَهُ فَجَرَحَ الرَّجُلُ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: أَشَهَدُ أَنَّكَ رَسُولُ اللَّهِ! قَالَ: «وَمَا ذَاكَ؟» قَالَ: الرَّجُلُ الَّذِي ذَكَرْتَ أَنِّي أَنَّهُ مِنْ أَهْلِ النَّارِ فَأَعْظَمَ النَّاسُ ذَلِكَ، فَقُلْتُ: أَنَا لَكُمْ بِهِ، فَحَرَجْتُ فِي طَلَبِهِ، ثُمَّ جُرَحَ جُرْحًا شَدِيدًا فَاسْتَعْجَلَ الْمَوْتَ، فَوَضَعَ نَصْلَ سَيِّفِهِ فِي الْأَرْضِ، وَذَبَابٌ بَيْنَ ثَدَيْهِ، ثُمَّ تَحَامَلَ عَلَيْهِ فَقَاتَلَ نَفْسَهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ عِنْدَ ذَلِكَ: «إِنَّ الرَّجُلَ لِيَعْمَلُ عَمَلًا أَهْلِ الْجَنَّةِ فِيمَا يَبْدُو لِلنَّاسِ وَهُوَ مِنْ أَهْلِ النَّارِ، وَإِنَّ الرَّجُلَ لِيَعْمَلُ عَمَلًا أَهْلِ النَّارِ فِيمَا يَبْدُو لِلنَّاسِ وَهُوَ مِنْ أَهْلِ الْجَنَّةِ». ٧٣ - حَدِيثُ جُنْدُبِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «كَانَ فِيمَنْ كَانَ قَبْلَكُمْ رَجُلٌ بِهِ جُرْحٌ فَجَزَعَ، فَأَخَذَ سِكِّينًا فَحَرَّبَ بِهَا يَدَهُ. فَمَا رَفَأَ الدَّمُ حَتَّى مَاتَ، قَالَ اللَّهُ تَعَالَى بِاَدَرَنِي عَبْدِي بِنَفْسِهِ حَرَّمْتُ عَلَيْهِ الْجَنَّةَ».

CHAPTER 46. Absolute prohibition of *Al-Ghulûl* (stealing from the war booty before its distribution), and none but believers will enter Paradise.

74. Narrated Abû Hûraîra رضي الله عنه : When we conquered Khaibar, we gained neither gold nor silver as booty, but we gained cows, camels, goods and gardens. Then we departed with Allâh's Messenger ﷺ to the valley of Al-Qira, and at that time Allâh's Messenger ﷺ had a slave called Mid'âm who had been presented to him by one of Banû Ad-Dibbâb. While the slave was dismounting the saddle of Allâh's Messenger ﷺ , an arrow, the thrower of which was unknown, hit that slave. The people said, "Congratulations to him on his martyrdom." Allâh's Messenger ﷺ said, "No, by Him in Whose Hand my soul is, the sheet (of cloth) which he had taken (illegally) on the day of Khaibar from the booty before the distribution of the booty, has become a flame of fire burning him." On hearing that, a man brought one or two leather straps of shoes to the Prophet ﷺ and said, "These are the things I took (illegally)." On that Allâh's Messenger ﷺ said, "This is a strap, or these are two straps of fire." (*Sahîh Al-Bukhârî*, Hadîth No. 541, Vol. 5)

CHAPTER 51. Shall mankind be punished for what they did in the Period of Ignorance.

75. Narrated Ibn Mas'ûd ع بن مسعود رضي الله عنه : A man asked, "O Allâh's Messenger ﷺ ! Shall we be punished for what we did in the Period of Ignorance?"

(٤٦) بَابُ: غِلَظٌ تَخْرِيمٌ الْغُلُولِ وَأَنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا الْمُؤْمِنُونَ

٧٤ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه
قَالَ: أَفْتَحْنَا خَيْرَهُ وَلَمْ نَغْنِ ذَهَبًا وَلَا فِضَّةً، إِنَّمَا عِنْدَنَا الْبَقَرُ وَالْإِبَلُ وَالْمَتَاعُ وَالْحَوَائِطُ، ثُمَّ انْصَرَفْنَا مَعَ رَسُولِ اللهِ ﷺ إِلَى وَادِي الْقَرَى وَمَعَهُ عَبْدٌ لَهُ يُقَالُ لَهُ مِذْعُمٌ، أَهْدَاهُ لَهُ أَخْدُ بْنِ الضَّبَابِ؛ فَيَبْيَمَا هُوَ يَحْثُرُ رَجْلَ رَسُولِ اللهِ ﷺ إِذْ جَاءَهُ سَهْمٌ عَائِرٌ حَتَّى أَصَابَ ذَلِكَ الْعَبْدَ. فَقَالَ النَّاسُ: هَيْئَا لَهُ الشَّهَادَةَ. فَقَالَ رَسُولُ اللهِ ﷺ: «بَلَى وَالَّذِي نَفْسِي بِيَدِهِ إِنَّ الشَّمْلَةَ التَّيْنَ أَصَابَهَا يَوْمَ خَيْرٍ مِنَ الْمَعَانِيمِ لَمْ تُصِبْنَا الْمَقَاسِمُ لَتَشَعَّلُ عَلَيْهِ نَارًا».

فَجَاءَ رَجُلٌ، حِينَ سَمِعَ ذَلِكَ مِنَ النَّبِيِّ ﷺ، بِشَرَاكٍ أَوْ بِشَرَاكَيْنِ، فَقَالَ: هَذَا شَيْءٌ كُنْتُ أَصْبِطُهُ. فَقَالَ رَسُولُ اللهِ ﷺ: «شَرَاكٌ أَوْ شَرَاكَيْنِ مِنْ نَارٍ».

(٥١) بَابُ: هَلْ يُؤَاخِذُ بِأَعْمَالِ
الْجَاهِلِيَّةِ

٧٥ - حَدِيثُ أَبْنِ مَسْعُودٍ رضي الله عنه
قَالَ: قَالَ رَجُلٌ يَا رَسُولَ اللهِ! أَنْتَ أَخْدُ بِمَا عَمِلْنَا فِي الْجَاهِلِيَّةِ؟ قَالَ:

The Prophet ﷺ said, "Whoever does good in Islâm will not be punished for what he did in the Period of Ignorance and whoever does evil in Islâm will be punished for his former and later (bad deeds)." (*Sahîh Al-Bukhâri, Hadîth No. 56, Vol. 9*)

CHAPTER 52. Islâm demolishes all the previous evil deeds and so do migration (for Allah's sake) and Hajj (pilgrimage to Makka)

76. Narrated Ibn ‘Abbâs رضي الله عنهما : رضي الله عنهما Some pagans who committed murders in great number and committed illegal sexual intercourse excessively, came to Muhammad ﷺ and said, "O Muhammad! Whatever you say and invite people to, is good; but we wish that you could inform us that we can make an expiation for our (past evil) deeds." So the following Divine Verses were revealed: "And those who invoke not any other *Ilâh* (god) along with Allâh, nor kill such life as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse." ... (V.25:68) And there was also revealed: "Say: O *Ibâdi* (My slaves) who have transgressed against (by committing evil deeds and sins)! Despair not of the Mercy of Allâh." (39:53) (*Sahîh Al-Bukhâri, Hadîth No. 334, Vol. 6*)

CHAPTER 53. What is said about the good deeds of *Kâfir* (disbeliever) before embracing Islâm.

77. Narrated Hakîm bin Hizâم رضي الله عنه : مه صلى الله عليه وسلم I said to Allâh's Messenger ﷺ: "Before embracing Islâm, I used to do good deeds like giving in charity, manumitting slaves and the keeping of good relations with kith and kin. Shall I be rewarded for those deeds?" The

«مَنْ أَخْسَنَ فِي الْإِسْلَامِ لَمْ يُؤَاخِذْ بِمَا عَمِلَ فِي الْجَاهِلِيَّةِ، وَمَنْ أَسَأَ فِي الْإِسْلَامِ أُخْذَ بِالْأَوَّلِ وَالآخِرِ».

(٥٢) بَابٌ: كَوْنِ الْإِسْلَامِ يَهْدِمُ مَا قَبْلَهُ
وَكَذَا الْهِجْرَةُ وَالْحَجَّ

٧٦ - حَدِيثُ ابْنِ عَبَّاسٍ رضي الله عنهما، أَنَّ نَاسًا مِنْ أَهْلِ الشَّرِكَ كَانُوا قَدْ قَتَلُوا وَأَكْثَرُوا، وَرَأَنُوا وَأَكْثَرُوا، فَأَتَوْا مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا: إِنَّ الَّذِي تَقُولُونَ وَتَدْعُونَ إِلَيْهِ لَحَسَنٌ لَوْ شُخْرِبَنَا أَنَّ لِمَا عَمِلْنَا كُفَّارَةً؛ فَنَزَّلَ - **﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَيْهَا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَرْثُنُونَ﴾** -، وَنَزَّلَ: **﴿Qُلْ يَا عَبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ﴾**.

(٥٣) بَابٌ: حُكْمٌ عَمِلَ الْكَافِرِ إِذَا أَسْلَمَ بَعْدَهُ

٧٧ - حَدِيثُ حَكِيمٍ بْنِ حِزَامٍ رضي الله عنه، قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ! أَرَأَيْتَ أَشْياءً كُنْتُ أَتَحْنَثُ بِهَا فِي الْجَاهِلِيَّةِ مِنْ صَدَقَةٍ أَوْ عَتَاقَةٍ وَصَلَّةٍ

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Prophet ﷺ replied, “You became Muslim with all those good deeds (without losing their reward).” (*Sahih Al-Bukhari*, Hadith No. 517, Vol. 2)

CHAPTER 54. The truth and sincerity of (one's) belief.

78. Narrated ‘Abdullâh bin Mas‘ûd رضي الله عنه : When the Verse: ‘Those who believe and mix not their belief with *Zulm* (wrong)’ was revealed, the Muslims felt it very hard on them and said, “O Allâh’s Messenger ! ملِّي اللَّهِ عَلَيْهِ وَسَلَّمَ Who amongst us does not do *Zulm* (wrong) to himself?” He replied, “The Verse does not mean this. But that *Zulm* (wrong) means to associate others in worship to Allâh. Don’t you listen to what Luqmân said to his son when he was advising him: ‘O my son! Join not in worship others with Allâh. Verily! Joining others in worship with Allâh is a great *Zulm* (wrong) indeed.’” (31:13) (*Sahih Al-Bukhari*, Hadith No. 639, Vol. 4)

CHAPTER 56. Allâh forgives the evil thoughts that occur into one's mind as long as such thoughts are not put into action or uttered.

79. Narrated Abû Hûraira رضي الله عنه : The Prophet ﷺ said, “Allâh has forgiven my followers the evil thoughts that occur to their minds, as long as such thoughts are not put into action or uttered.” (*Sahih Al-Bukhari*, Hadith No. 194, Vol. 7)

CHAPTER 57. If a person just intends to do a good deed, it is recorded, and if he just intends to do a bad deed it is not recorded.

80. Narrated Abû Huraira رضي الله عنه : said ملِّي اللَّهِ عَلَيْهِ وَسَلَّمَ , “If Allâh’s Messenger said, “If

رَجِمٌ، فَهَلْ فِيهَا مِنْ أَجْرٍ؟ فَقَالَ النَّبِيُّ ﷺ : «أَسْلَمْتَ عَلَى مَا سَلَفَ مِنْ حَبْرٍ» .

(٥٤) بَابٌ: صِدْقِ الْإِيمَانِ وَإِخْلَاصِهِ

٧٨ - حَدِيثُ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رضي الله عنه، قَالَ: لَمَّا نَزَّلَتْ - ﴿الَّذِينَ آمَنُوا وَلَمْ يُلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ﴾ - شَوَّدَ ذَلِكَ عَلَى الْمُسْلِمِينَ؛ فَقَالُوا: يَا رَسُولَ اللَّهِ أَئْتَنَا لَا يَظْلِمُ نَفْسَهُ! قَالَ: «لَنْ يَسْ ذَلِكَ، إِنَّمَا هُوَ الشَّرْكُ؛ أَلَمْ تَسْمَعُوا مَا قَالَ لُقْمَانُ لَابْنِهِ وَهُوَ يَعْظِمُهُ - ﴿يَا بْنَيَ لا تُشْرِكُ بِاللَّهِ إِنَّ الشَّرْكَ لَظُلْمٌ عَظِيمٌ﴾ .

(٥٦) بَابٌ: تَجَاوِزُ اللَّهُ عَنْ حَدِيثِ النَّفْسِ وَالْحَوَاطِرِ بِالْقُلُوبِ إِذَا لَمْ تَسْتَقِرْ

٧٩ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللَّهَ تَجَاوَزَ عَنْ أُمَّتِي مَا حَدَثَتِ بِهِ أَنفُسُهَا مَا لَمْ تَعْمَلْ أَوْ تَتَكَلَّمْ» .

(٥٧) بَابٌ: إِذَا هُمْ الْعَبْدُ بِحَسَنَةٍ كُتِبَتْ وَإِذَا هُمْ بِسَيِّئَةٍ لَمْ تُكْتَبْ

٨٠ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «إِذَا أَخْسَنَ

any one of you improves (follows strictly) his Islâmic religion then his good deeds will be rewarded ten times to seven hundred times for each good deed and a bad deed will be recorded as it is.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 40B, Vol. 1)

81. Narrated Ibn ‘Abbâs : رضي الله عنهما The Prophet ﷺ narrating about his Lord said, “Allâh ordered (the appointed angels over you) that the good and the bad deeds be written, and He then showed (the way) how (to write). If somebody intends to do a good deed and he does not do it, then Allâh will write for him a full good deed (in his account with Him); and if he intends to do a good deed and actually did it, then Allâh will write for him (in his account) with Him (its reward equal) from ten to seven hundred times to many more times, and if somebody intended to do a bad deed and he does not do it, then Allâh will write a full good deed (in his account) with Him, and if he intened to do it (a bad deed) and actually did it, then Allâh will write one bad deed (in his account).” (*Sahîh Al-Bukhâri*, *Hadîth* No. 498, Vol. 8)

CHAPTER 58. Evil suggestion, as regards belief and what to say if it comes to one's mind.

82. Narrated Abû Huraira : رضي الله عنه Allâh’s Messenger ﷺ said, “Satan comes to one of you and says, ‘Who created so-and-so, who created so-and-so?’ till he says, ‘Who has created your Lord?’ So, when he inspires such a question, one should seek refuge with Allâh and give up such thoughts.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 496, Vol. 4)

أَحَدُكُمْ إِسْلَامٌ فَكُلُّ حَسَنَةٍ يَعْمَلُهَا تُكْتَبُ لَهُ بِعَشْرِ أَمْثَالِهَا، إِلَى سَبْعِمَائَةِ ضَعْفٍ، وَكُلُّ سَيِّئَةٍ يَعْمَلُهَا تُكْتَبُ لَهُ بِمِثْلِهَا».

٨١ - حَدِيثُ ابْنِ عَبَّاسٍ رضي الله عنهما عَنِ النَّبِيِّ ﷺ، فِيمَا يَرْوِي عَنْ رَبِّهِ عَزَّ وَجَلَّ، قَالَ: قَالَ «إِنَّ اللَّهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ، ثُمَّ يَبْيَّنُ ذَلِكَ، فَمَنْ هُمْ بِحَسَنَةٍ فَلَمْ يَعْمَلُهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةٌ كَامِلَةٌ، فَإِنْ هُوَ هُمْ بِهَا فَعَمِلُهَا كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ، إِلَى سَبْعِمَائَةِ ضَعْفٍ، إِلَى أَضْعَافِ كَثِيرَةٍ، وَمَنْ هُمْ بِسَيِّئَةٍ فَلَمْ يَعْمَلُهَا، كَتَبَهَا اللَّهُ لَهُ عِنْدَهُ حَسَنَةٌ كَامِلَةٌ، فَإِنْ هُوَ هُمْ بِهَا فَعَمِلُهَا كَتَبَهَا اللَّهُ لَهُ سَيِّئَةً وَّاَحِدَةً».

(٥٨) بَابُ الْوَسْوَاسِ فِي الْإِيمَانِ وَمَا يَقُولُهُ مَنْ وَجَدَهَا

٨٢ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللهِ ﷺ «يَأْتِي الشَّيْطَانُ أَحَدُكُمْ فَيَقُولُ: مَنْ خَلَقَ كَذَّا؟ مَنْ خَلَقَ كَذَّا؟ حَتَّى يَقُولَ: مَنْ خَلَقَ رَبَّكَ؟ فَإِذَا بَلَغَهُ فَلْيَسْتَعِذْ بِاللَّهِ وَلِيَسْتَعِذْ بِهِ».

83. Narrated Anas bin Mâlik رضي الله عنه : said ملى الله عليه وسلم said, “People will not stop asking questions till they say, ‘This is Allâh, the Creator of everything, then who created Allâh?’ ” (*Sahîh Al-Bukhâri, Hadîth No. 399, Vol. 9*)

٨٣ - حديث أنس بن مالك رضي الله عنه، قال: قال رسول الله ﷺ: «لَن يَرْجِعَ النَّاسُ يَتَسَاءَلُونَ حَتَّى يَقُولُوا: هَذَا اللَّهُ خَالِقُ كُلِّ شَيْءٍ، فَمَنْ خَلَقَ اللَّهَ؟» .

CHAPTER 59. The threatening with the (Hell) Fire for the person who takes a false oath to deprive a Muslim of his property.

84. Narrated Abû Wa'il : 'Abdullâh bin Mas'ûd رضي الله عنه said, Allâh's Messenger ملى الله عليه وسلم said, “Whoever takes an oath when asked to do so, in which he may deprive a Muslim of his property unlawfully, will meet Allâh, Who will be angry with him. So Allâh revealed in confirmation of this Statement; ‘Verily, those who purchase a small gain at the cost of Allâh's Covenant and their oaths, they shall have no portion in the Hereafter (Paradise)...’ ” (V.3:77) The narrator added: Then Al-Ash'ath bin Qais came and said, “What is Abû 'Abdur-Rahmân narrating to you?” We replied, “so-and-so.” Al-Ash'ath said, “This Verse was revealed in my connection. I had a well in the land of my cousin (and he denied my possessing it). On that the Prophet told ملى الله عليه وسلم me, “Either you bring forward a proof or he (i.e. your cousin) takes an oath (to confirm his claim)”. I said, “I am sure he would take a (false) oath O Allâh's Messenger.” He said, “If somebody takes an oath when asked to do so, through which he may deprive a Muslim of his property (unlawfully) and he is a liar in his oath, he will meet Allâh, Who will be angry with him.” (*Sahîh Al-Bukhâri, Hadîth No. 72, Vol. 6*)

(٥٩) باب: وَعِنْدِهِ مَنِ افْتَطَعَ حَقًّا مُسْلِمًّا
بِيمِينِ فَاجِرَةٍ بِالنَّارِ

٨٤ - حديث عبد الله بن مسعود رضي الله عنه، قال: قال رسول الله ﷺ: «مَنْ حَلَفَ يَمِينَ صَبِيرٍ لِيَقْتَطِعَ بِهَا مَالَ امْرِئٍ مُسْلِمٍ، لَقِيَ اللَّهُ وَهُوَ عَلَيْهِ غَضِبٌ» فَأَنْزَلَ اللَّهُ تَصْدِيقَ ذَلِكَ - «إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ» - إِلَى آخر الآية؛ قال فَدَخَلَ الْأَشْعَثُ ابْنُ قَبِيسٍ وَقَالَ: مَا يُحَدِّثُكُمْ أَبُو عَبْدِ الرَّحْمَنِ؟ قُلْنَا: كَذَا وَكَذَا، قَالَ فِي أُنْزِلَتْ: كَانَتْ لِي بِئْرٌ فِي أَرْضِ ابْنِ عَمِّ لِي، قَالَ النَّبِيُّ ﷺ: «يَبْتَثِكَ أَوْ يَمِينُهُ؟ فَقُلْتُ: إِذَا يَحْلِفَ يَا رَسُولَ اللَّهِ، فَقَالَ النَّبِيُّ ﷺ: «مَنْ حَلَفَ عَلَى يَمِينٍ صَبِيرٍ لِيَقْتَطِعَ بِهَا مَالَ امْرِئٍ مُسْلِمٍ، وَهُوَ فِيهَا فَاجِرٌ لَقِيَ اللَّهُ وَهُوَ عَلَيْهِ غَضِبٌ» .

CHAPTER 60. The proof of the fact that blood of the one who makes an attempt to take possession of the property of another without any legitimate right is in danger, and if such a person is killed, his destination is (Hell) Fire, and he who dies in protecting his property is a martyr.

85. Narrated ‘Abdullâh bin ‘Amr رضي الله عنهما : I heard the Prophet صلى الله عليه وسلم saying, “Whoever is killed while protecting his property then he is a martyr.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 660, Vol. 3)

CHAPTER 61. Ruler who deceives his subjects deserves (to be punished) in the (Hell) Fire.

86. Narrated Ma‘qil رضي الله عنه عن : I heard the Prophet صلى الله عليه وسلم saying, “Any ‘Abd (a slave or a man) whom Allâh has given the authority of ruling some people and he does not look after them in an honest manner, will never have even the smell of Paradise.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 264, Vol 9)

CHAPTER 62. The disappearance of *Amânah* (the trust or the moral responsibility or honesty, and all the duties which Allâh has ordained) and belief from the hearts of some (people) and appearance of *Al-Fitn* (trials and afflictions etc.) therein.

87. Narrated Hudhaifa رضي الله عنه عن : Allâh’s Messenger صلى الله عليه وسلم narrated to us two narrations, one of which I have seen (happening) and I am waiting

(٤٠) بَابُ الدَّلِيلِ عَلَى أَنَّ مَنْ قَصَدَ أَخْذَ مَالَ غَيْرِهِ بِغَيْرِ حَقٍّ كَانَ الْفَاسِدُ مُهْدَرَ الدَّمْ فِي حَقِّهِ، وَإِنْ قُتِلَ كَانَ فِي النَّارِ، وَأَنَّ مَنْ قُتِلَ دُونَ مَا لِهِ فَهُوَ شَهِيدٌ

- ٨٥ - حَدِيثُ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا، قَالَ سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ : «مَنْ قُتِلَ دُونَ مَا لِهِ فَهُوَ شَهِيدٌ» .

(٤١) بَابُ أَسْتِحْقَاقِ الْوَالِيِّ الْعَاصِ لِرَعِيَّتِهِ النَّارَ

٨٦ - حَدِيثُ مَعْقِلٍ بْنِ يَسَارٍ رَضِيَ اللَّهُ عَنْهُ، أَنَّ عُبَيْدَ اللَّهِ بْنَ زِيَادَ عَادَهُ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ، فَقَالَ لَهُ مَعْقِلٌ إِنِّي مُحَدِّثُكَ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ، سَمِعْتُ النَّبِيَّ - ﷺ - يَقُولُ : «مَا مِنْ عَبْدٍ اسْتَرْعَاهُ اللَّهُ رَعِيَّةً فَلَمْ يُخْطِلْهَا بِنَصِيبَةٍ إِلَّا لَمْ يَجِدْ رَائِحَةَ الْجَنَّةِ» .

(٤٢) بَابُ رَفِيعِ الْأَمَانَةِ وَالْإِيمَانِ مِنْ بَعْضِ الْقُلُوبِ وَعَرَضِ الْفِتْنَ عَلَى الْقُلُوبِ

٨٧ - حَدِيثُ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : حَدَّثَنَا رَسُولُ اللَّهِ ﷺ حَدِيثَيْنِ ،

for the other. He narrated that *Al-Amânah* (the trust or moral responsibility or honesty and all the duties which Allâh has ordained) was preserved in the roots of the hearts of men (in the beginning) and then they learnt it (i.e. *Al-Amânah*) from the Qur'an, and then they learnt it from the (Prophet's) *Sunna*. He also told us about its disappearance, saying, "A man will go to sleep whereupon *Al-Amânah* will be taken away from his heart, and only its trace will remain, resembling the traces of fire. He then will sleep whereupon the remainder of the *Al-Amânah* will also be taken away (from his heart) and its trace will resemble a blister which is raised over the surface of skin when an ember touches one's foot; and in fact, this blister does not contain anything. So there will come a day when people will deal in business with each other, but there will hardly be any trustworthy person among them. Then it will be said that in such and such a tribe there is such and such a person who is honest, and a man will be admired for his intelligence, good manners and strength, though indeed he will not have belief equal to a mustard seed in his heart." The narrator added: There came upon me a time when I did not mind dealing with anyone of you, for if he was a Muslim; his religion would prevent him from cheating, and if he was a Christian, his Muslim ruler would prevent him from cheating; but today I cannot deal except with so-and-so and so-and-so. (*Sahîh Al-Bukhâri*, *Hadîth* No. 504, Vol. 8)

CHAPTER 63. The mention (that) Islâm started as something strange

رَأَيْتُ أَحَدَهُمَا، وَأَنَا أَنْتَظِرُ الْآخَرَ.
 حَدَّثَنَا «أَنَّ الْأَمَانَةَ نَزَّلَتْ فِي جَذْرِ
 قُلُوبِ الرِّجَالِ، ثُمَّ عَلِمُوا مِنَ الْقُرْآنِ
 ثُمَّ عَلِمُوا مِنَ السُّنْنَةِ» وَحدَّثَنَا عَنْ رَفِيعِهَا
 قَالَ: «يَنَامُ الرَّجُلُ النَّوْمَةَ فَتَقْبِضُ
 الْأَمَانَةَ مِنْ قَلْبِهِ، فَيَظْلِمُ أَثْرُهَا مِثْلَ أَثْرِ
 الْوَنْكَتِ، ثُمَّ يَنَامُ النَّوْمَةَ فَتَقْبِضُ، فَيَقْنِى
 أَثْرُهَا مِثْلَ الْمَجْلِ كَعَجْمِ دَحْرَجَتَهُ عَلَى
 رِجْلِكَ، فَنَفِطَ فَتَرَاهُ مُسْتَبِرًا وَلَيْسَ فِيهِ
 شَيْءٌ»، فَيُضَيِّعُ النَّاسُ يَتَبَاعِيْعُونَ فَلَا
 يَكَادُ أَحَدٌ يُؤْدِي الْأَمَانَةَ، فَيُقَالُ إِنَّ فِي
 بَنِي فُلَانٍ رَجُلًا أَمِينًا؛ وَيُقَالُ لِلرَّجُلِ
 مَا أَغْلَلَهُ وَمَا أَظْرَفَهُ وَمَا أَجْلَدَهُ! وَمَا
 فِي قَلْبِهِ مِثْقَالُ حَبَّةِ خَرْدَلٍ مِنْ إِيمَانِ».

وَلَقَدْ أَتَى عَلَيَّ زَمَانٌ وَمَا أُبَالِيَ
 أَيْكُمْ بَايَعْتُ؛ لَئِنْ كَانَ مُسْلِمًا رَدَّهُ عَلَيَّ
 الإِسْلَامُ، وَإِنْ كَانَ نَصَارَيَاً رَدَّهُ عَلَيَّ
 سَاعِيَهِ، فَأَمَّا الْيَوْمَ، فَمَا كُنْتُ أُبَايِعُ إِلَّا
 فُلَانًا وَفُلَانًا.

and it will return back as something strange, it returns and goes back between the two mosques (*Masjid Al-Harâm* at Makka and *Masjid-an-Nabawî* at Al-Madîna).

88. Narrated Hudhaifa : رضي الله عنه Once I was sitting with 'Umar رضي الله عنه and he said, "Who amongst you remembers the statement of Allâh's Messenger ﷺ about the *Al-Fitnah* (trial and affliction etc.)?" I said, "I know it as the Prophet ﷺ had said it." 'Umar said, "No doubt you are bold." I said, "*Al-Fitnah* caused for a man by his wife, money, children and neighbour is expiated by his *Salât* (prayer), *Saum* (fasts), charity and by enjoining *Al-Ma'rûf* (Islâmic Monotheism and all that Allâh has ordained) and forbidding *Al-Munkar* (disbelief, polytheism, and all that Allâh has forbidden.)" 'Umar said, "I did not mean that but I asked about that *Al-Fitnah* which will spread like the waves of the sea." I (Hudhaifa) said, "O leader of the faithful believers! You need not be afraid of it as there is a closed door between you and it." 'Umar asked, "Will the door be broken or opened?" I replied, "It will be broken." 'Umar said, "Then it will never be closed again." I was asked whether 'Umar knew that door. I replied, "He knew it as one knows that there will be night before the tomorrow morning. I have narrated a *Hadîth* that is free from any mis-statement." The subnarrator added that they deputed *Masrûq* to ask Hudhaifa (about the door). Hudhaifa said, "The door was 'Umar himself." (*Sahîh Al-Bukhâri*, *Hadîth* No. 503, Vol. 1)

وَسَيَعُودُ غَرِيبًا وَأَنَّهُ يَأْرِزُ بَيْنَ
الْمَسْجِدَيْنِ

٨٨ - حَدِيثُ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ،
قَالَ: كُنَّا جُلُوسًا عِنْدَ عُمَرَ رَضِيَ اللَّهُ عَنْهُ
فَقَالَ: أَيُّكُمْ يَحْفَظُ قَوْلَ رَسُولِ اللَّهِ ﷺ
فِي الْفِتْنَةِ؟ قُلْتُ: أَنَا كَمَا قَالَهُ، قَالَ:
إِنَّكَ عَلَيْهِ أَوْ عَلَيْهَا لَجَرِيَّةٌ؛ قُلْتُ «فِتْنَةُ
الرَّجُلِ فِي أَهْلِهِ وَمَالِهِ وَوَلَدِهِ وَجَارِهِ
تُكَفِّرُهَا الصَّلَاةُ وَالصَّوْمُ وَالصَّدَقَةُ
وَالْأَمْرُ وَالنَّهِيُّ»، قَالَ: لَيْسَ هَذَا أَرِيدُ
وَلِكِنَ الْفِتْنَةُ الَّتِي تَمُوجُ كَمَا يَمُوجُ
الْبَحْرُ، قَالَ: لَيْسَ عَلَيْكَ مِنْهَا بِأَسْنُ يَا
أَمِيرَ الْمُؤْمِنِينَ، إِنَّ بَيْنَكَ وَبَيْنَهَا بَابًا
مُغْلَقًا، قَالَ: أَيْكُسْرُ أَمْ يُفْتَحُ؟ قَالَ:
يُنْكَسِرُ، قَالَ: إِذَا لَا يُغْلَقُ أَبَدًا.

قُلْنَا: أَكَانَ عُمَرُ يَعْلَمُ الْبَابَ؟ قَالَ
نَعَمْ، كَمَا أَنَّ دُونَ الْعَدِ الْلَّيْلَةَ، إِنِّي
حَدَّثْتُهُ بِحَدِيثٍ لَيْسَ بِالْأَغَالِطِ.

فَهِبْنَا أَنْ نَسْأَلَ حُذَيْفَةَ، فَأَمَرْنَا
مَشْرُوقًا فَسَأَلَهُ، فَقَالَ: الْبَابُ عُمَرُ.

89. Narrated Abû Huraira : رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ، "إِنَّ إِيمَانَ الْمُؤْمِنِ يَأْرِزُ إِلَى الْمَدِينَةِ كَمَا تَأْرِزُ الْحَيَاةَ إِلَى جُحْرِهَا". (Sahîh Al-Bukhâri, Hadîth No. 100, Vol. 3)

CHAPTER 65. It is allowed to conceal (one's belief) if one is afraid.

90. Narrated Hudhaifa : رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ (to us)، "List the names of those people who have announced that they are Muslims." So, we listed one thousand and five hundred men. Then we wondered, "Should we be afraid (of infidels) although we are one thousand and five hundred in number?" No doubt we witnessed ourselves being afflicted with such bad trials that a man would offer *As-Salât* (the prayer) alone while he was in fear.^[1] (Sahîh Al-Bukhâri, Hadîth No. 293, Vol. 4)

CHAPTER 66. To attract the hearts (by giving financial gifts to the one) who has weak belief, and it is forbidden to call one a believer without a definite proof.

91. Narrated Sa‘d : رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ distributed something amongst (a group of) people while I was sitting there but Allâh's Messenger left a man whom I thought the best of the lot. I asked, "O Allâh's Messenger! Why have you left that person? By Allâh! I regard him as

٨٩ - حديث أبي هريرة رضي الله عنه، أنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "إِنَّ إِيمَانَ الْمُؤْمِنِ يَأْرِزُ إِلَى الْمَدِينَةِ كَمَا تَأْرِزُ الْحَيَاةَ إِلَى جُحْرِهَا".

(٦٥) باب: جواز الاستشارة للخائف

٩٠ - حديث حذيفة رضي الله عنه
قال: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «اكْتُبُوا لِي مَنْ تَلَفَّظَ بِالْإِسْلَامِ مِنَ النَّاسِ» فَكَتَبْنَا لَهُ أَلْقَا وَخَمْسِيَّةً رَجُلًا. فَقُلْنَا نَحَافُ وَنَحْنُ أَلْفُ وَخَمْسِيَّةً؟ فَلَقَدْ رَأَيْنَا ابْتُلِينَا حَتَّى إِنَّ الرَّجُلَ لِيُصْلِي وَحْدَهُ وَهُوَ خَائِفٌ.

(٦٦) باب: تأليف قلب من يحاف على إيمانه لضعفه والتهي عن القطع بالإيمان من غير ذليل قاطع

٩١ - حديث سعيد رضي الله عنه أنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَغْصَى رَهْطًا وَسَعْدًا جَالِسُينَ، فَتَرَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا هُوَ أَغْبَجُهُمْ إِلَيَّ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! مَا لَكَ عَنْ فُلَانٍ فَرَأَاهُ إِنِّي لَأَرَاهُ

^[1] (H.90) Perhaps the narrator refers to the fear of the people from some of the governors during the caliphate of ‘Uthmân. Al-Wâlid bin ‘Uqba the governor of Kûfa used to delay the *Salât* (prayer) or used not to perform it properly; therefore, some pious men had to offer *Salât* alone secretly and then pray with the governor lest they be put to trial by the governor. (Qastalani, Vol.5, P. 175).

a faithful believer.” The Prophet ﷺ commented: “Or merely a Muslim.” I remained quiet for a while, but could not help repeating my question because of what I knew about him. And then I asked Allâh’s Messenger ﷺ again said, “Why have you left so-and-so? By Allâh! He is a faithful believer.” The Prophet ﷺ again said, “Or merely a Muslim”. And I could not help repeating my question because of what I know about him. Then the Prophet ﷺ said, “O Sa’d! I give to a person while another is dearer to me, for fear that he might be thrown on his face in the Fire by Allâh.” (*Sahîh Al-Bukhâri*, Hadîth No. 26, Vol. 1)

CHAPTER 67. Increase in the strength of faith on seeing evidence.

92. Narrated Abû Huraira رضي الله عنه: Allâh’s Messenger ﷺ said, “We are more liable to be in doubt than Ibrâhim (Abraham) when he said, ‘My Lord! Show me how You give life to the dead.’ He (Allâh) said: ‘Do you not believe?’ He (Ibrâhim) said: ‘Yes, (I believe) but to be stronger in faith.’ (V.2:260) And may Allâh send His Mercy on Lout (Lot)! Certainly he used to lean on a powerful support. If I were to stay in prison for such a long time as Yûsuf (Joseph) did, I would have accepted the offer (of freedom without insisting on having my guiltlessness declared.”^[1] (*Sahîh Al-Bukhâri*, Hadîth No. 591, Vol. 4)

مُؤْمِنًا، فَقَالَ: «أَوْ مُسْلِمًا!» فَسَكَتْ قَلِيلًا ثُمَّ غَلَبَنِي مَا أَغْلَمُ مِنْهُ فَعَدَثْ لِمَقَالَتِي فَقُلْتُ: مَا لَكَ عَنْ فُلَانٍ فَوَاللهِ إِنِّي لَأَرَاهُ مُؤْمِنًا؟ فَقَالَ: «أَوْ مُسْلِمًا!» فَسَكَتْ قَلِيلًا ثُمَّ غَلَبَنِي مَا أَغْلَمُ مِنْهُ، فَعَدَثْ لِمَقَالَتِي، وَعَادَ رَسُولُ اللهِ ﷺ ثُمَّ قَالَ: «يَا سَعْدًا إِنِّي لِأَغْطِي الرَّجُلَ، وَعَيْرَهُ أَحَبُّ إِلَيَّ مِنْهُ، خَشْيَةً أَنْ يَكُنَّهُ اللَّهُ فِي النَّارِ».

(٦٧) بَابٌ: زِيادةُ طَمَانِيَّةِ الْقُلُوبِ بِتَظَاهُرِ الْأَدِلَّةِ

٩٢ - حِدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه أَنَّ رَسُولَ اللهِ ﷺ قَالَ «نَحْنُ أَحَقُّ بِالشَّكِّ مِنْ إِبْرَاهِيمَ إِذْ قَالَ - : هَرَبَ أَرَنِي كَيْفَ تُخْبِي الْمَوْتَى قَالَ أَوْتَمْ تُؤْمِنُ قَالَ بَلَى وَلَكِنْ لِيَظْمَنَنَّ قَلْبِي» - وَيَرَحِمُ اللَّهُ لُوطًا، لَقَدْ كَانَ يَأْوِي إِلَى رُكْنٍ شَدِيدٍ؛ وَلَزَلَ بَلِثُ فِي السُّجْنِ طُولَ مَا لَبِثَ يُوسُفُ لَأَجْبَثُ الدَّاعِيَ».

^[1] (H.92) The Prophet ﷺ describes Yûsuf (Joseph) as a very perseverant person, for he refused to leave prison unless his opponents would declare his innocence. He stayed many years in prison till he was declared innocent. What the Prophet ﷺ

CHAPTER 68. It is obligatory to have belief in our Prophet Muhammad ﷺ and that he has been sent as Allah's Messenger to all mankind, and the cancellation of all other religions (other than Islâm) with his religion (Islâm).

93. Narrated Abû Huraira : رضى الله عنه said, "There was no Prophet among the Prophets but was given miracles because of which people had security or had Belief, but what I have been given, is the Divine Inspiration which Allâh has revealed to me. So I hope that my followers will be more than those of any other Prophet on the Day of Resurrection." (*Sahîh Al-Bukhâri, Hadîth No. 504, Vol. 6*)

94. Narrated Abû Mûsa : رضى الله عنه said, "Three persons will have a double reward:

1. A person from the people of the Scriptures (a Jew or a Christian) who believed in his Prophet [‘Iesa (Jesus) or Mûsa (Moses)] عليهما السلام and then believed in Prophet Muhammad ﷺ (i.e. has embraced Islâm).
2. A slave who fulfills his duties to Allâh and also to his master.
3. A master of a woman-slave who teaches her good manners and educates her in the best possible way (the religion) and manumits her and then marries her."

(*Sahîh Al-Bukhâri, Hadîth No. 97-A, Vol. 1*)

(٦٨) بَابُ: وُجُوبِ الْإِيمَانِ بِرِسَالَةِ نَبِيِّنَا مُحَمَّدٍ - ﷺ - إِلَى جَمِيعِ النَّاسِ وَنَسْخِ الْمِلَلِ بِمَلَيْهِ

٩٣ - حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ
قَالَ: قَالَ النَّبِيُّ ﷺ «مَا مِنَ الْأَنْبِيَاءِ إِلَّا أُغْطِيَ مَا مِثْلُهُ أَمَّا عَلَيْهِ الْبَشَرُ، وَإِنَّمَا كَانَ الدِّيْنُ أُوتِيَتْهُ وَخِيَّاً أُوْحَاهُ اللَّهُ إِلَيْيَ، فَأَرْجُو أَنْ أَكُونَ أَكْثَرُهُمْ تَابِعًا يَوْمَ الْقِيَامَةِ».

٩٤ - حَدِيثُ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «ثَلَاثَةُ لَهُمْ أَجْرَانِ، رَجُلٌ مِنْ أَهْلِ الْكِتَابِ أَمَّنَ بِنَبِيِّهِ وَآمَنَ بِمُحَمَّدٍ ﷺ، وَالْعَبْدُ الْمَمْلُوكُ إِذَا أَدَّى حَقَّ اللَّهِ وَحْقَ مَوَالِيهِ، وَرَجُلٌ كَانَتْ عِنْدَهُ أُمَّةٌ فَأَدَّبَهَا فَأَخْسَنَ تَأْدِيبَهَا، وَعَلَمَهَا فَأَخْسَنَ تَعْلِيمَهَا ثُمَّ أَعْتَقَهَا فَتَزَوَّجَهَا فَلَهُ أَجْرَانِ».

CHAPTER 69. Descent of ‘Iesa (Jesus) son of Maryam (Mary) and he will judge mankind according to the law of Prophet Muhammad (i.e. Law of the Qur’ân)

95. Narrated Abû Hûraîra رضي الله عنه said, “By Him (Allâh) in Whose Hands my soul is, surely the son of Maryam (Mary) — ‘Iesa (Jesus)^[1] عليه السلام will shortly descend amongst you people (Muslims) and will judge mankind justly by the Law of the Qur’ân (as a just ruler) and will break the cross and kill the pigs and abolish the *Jizya* (a tax taken from the non-Muslims, who are under the protection of the Muslim government). This *Jizya* tax will not be accepted by ‘Iesa (Jesus) عليه السلام and all mankind will be required to embrace Islâm with no other alternative). Then there will be abundance of money and nobody will accept charitable gifts. [See *Fath Al-Bâri*, pages 304 and 305 Vol. 7 for details]. (*Sahîh Al-Bukhâri*, *Hadîth* No. 425, Vol. 3)

96. Narrated Abû Huraira رضي الله عنه said, “How will you be when the son of Maryam (Mary) [i.e. ‘Iesa (Jesus) عليه السلام] descends amongst you, and he will judge people by the Law of the Qur’ân and not by the Law of the Gospel. (See *Fath Al-Bâri*, pages 304 and 305, Vol.7) (*Sahîh Al-Bukhâri*, *Hadîth* No. 658, Vol. 4)

(٦٩) بَابُ نُزُولِ عَنْسَى ابْنِ مَرْيَمَ حَاكِمًا بِشَرِيعَةِ نَبِيِّنَا مُحَمَّدًا - ﷺ -

٩٥ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «وَالَّذِي نَفْسِي بِيَدِهِ لَيُوشَكَنَ أَنْ يَنْزَلَ فِيْكُمْ ابْنُ مَرْيَمَ حَاكِمًا مُقْسِطًا، فَيُكْسِرَ الصَّلِيبَ، وَيَقْتُلَ الْخَنْزِيرَ، وَيَضْعَفَ الْجِزْيَةَ وَيَفِضِّلُ الْمَالَ حَتَّى لَا يَقْبَلَهُ أَحَدٌ».

٩٦ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «كَيْفَ أَئْتُمْ إِذَا نَزَلَ ابْنُ مَرْيَمَ فِيْكُمْ وَإِمَامُكُمْ مِنْكُمْ»

[1] (H.95) ‘Iesa (Jesus), the son of Maryam (Mary) will descend as a leader of the Muslims, and it is a severe warning to the Christians who claim to be the followers of ‘Iesa (Jesus) عليه السلام ، and he will break the cross and kill the pigs and he will abolish the *Jizya* tax, and all mankind will be required to embrace Islâm with no other alternative.

CHAPTER 70. The mention (about) the time period during which (the having of) faith will not be accepted.

97. Narrated Abû Huraira رضي الله عنه عن أبا هريرة رضي الله عنه، said ملی اللہ علیہ وسلم قاتل: "The Hour will not be established till the sun rises from the west; and when it rises (from the west) and the people see it, then they all will believe. And that is (the time) when their believing will not do them any good." Then he recited the Verse. (6:158)^[1] (*Sahîh Al-Bukhârî, Hadîth No. 160, Vol. 6*)

98. Narrated Abû Dhar رضي الله عنه entered the mosque while Allâh's Messenger صلی اللہ علیہ وسلم was sitting there. When the sun had set, the Prophet صلی اللہ علیہ وسلم said, "O Abû Dhar! Do you know where this (sun) goes?" I said, "Allâh and His Messenger صلی اللہ علیہ وسلم know better." He said, "It goes and asks permission to prostrate, and it is allowed, and (one day) it, as if being ordered to return whence it came, then it will rise from the west." Then the Prophet صلی اللہ علیہ وسلم recited, "And the sun runs on its fixed course for a term (appointed)..." (V.36:38) (*Sahîh Al-Bukhârî, Hadîth No. 520, Vol. 9*)

CHAPTER 71. The commencement of the (Divine) Inspiration to Allâh's Messenger صلی اللہ علیہ وسلم .

99. Narrated 'Âisha رضي الله عنها ، the mother of the faithful believers: The

(٧٠) بَابُ: بَيَانِ الزَّمْنِ الَّذِي لَا يُقْبَلُ فِيهِ الْإِيمَانُ

٩٧ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، قاتل: قاتل رَسُولُ اللهِ ﷺ «لَا تَقُومُ السَّاعَةُ حَتَّى تَظْلَعَ الشَّمْسُ مِنْ مَغْرِبِهَا، فَإِذَا طَلَعَتْ وَرَأَاهَا النَّاسُ آمَنُوا أَجْمَعُونَ، وَذَلِكَ حِينَ لَا يَنْفَعُ نَفْسًا إِيمَانُهَا» ثُمَّ قَرَأَ الْآيَةَ .

٩٨ - حَدِيثُ أَبِي ذَرٍ رضي الله عنه، قاتل: دَخَلَتِ الْمَسْجِدَ وَرَسُولُ اللهِ ﷺ جَالِسٌ، فَلَمَّا غَرَبَتِ الشَّمْسُ قاتل: «يَا أَبَا ذَرٍ هَلْ تَدْرِي أَيْنَ تَذَهَّبُ هَذِهِ؟» قاتل قُلْتِ اللهُ وَرَسُولُهُ أَعْلَمُ . قاتل: «فَإِنَّهَا تَذَهَّبُ تَسْتَأْذِنُ فِي السُّجُودِ فَيُؤْذَنُ لَهَا وَكَأَنَّهَا قَدْ قِيلَ لَهَا ارْجِعيَ مِنْ حِينَتِ حِشَتِ، فَتَظْلَعُ مِنْ مَغْرِبِهَا» ثُمَّ قَرَأَ - (ذَلِكَ مُسْتَقْرٌ لَهَا) (*) - .

(*) أي في قراءة عبد الله كما في البخاري الناشر .

(٧١) بَابُ: بَدْءُ الْوَحْيِ إِلَى رَسُولِ اللهِ -

٩٩ - حَدِيثُ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ

[1] (H.97) The Qur'ân (6:158): "Do they then wait for anything other than that the angels should come to them, or that your Lord (Allâh) should come, or that some of the Signs of your Lord should come (i.e. portents of the Hour e.g., arising of the sun from the west etc.) The day that some of the Signs of your Lord do come, no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his Faith. Say: 'Wait you! We (too) are waiting.' " (6:158)

1. The Book of Belief

commencement of the (Divine) Inspiration to Allâh's Messenger ﷺ was in the form of righteous good (true) dreams which came true like bright daylight, and then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Hirâ' where he used to worship (Allâh Alone) continuously for many nights before returning to (or his desire to see) his family. He used to take with him the journey food for the stay and then come back to (his wife) Khadija رضي الله عنها to take his food likewise again till suddenly, the Truth descended upon him while he was in the cave of Hirâ'. The angel came to him and asked him to read. The Prophet ﷺ replied, "I do not know how to read." The Prophet ﷺ added, "Then the angel caught me (forcefully) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied, 'I do not know how to read.' Thereupon he caught me again and pressed me a second time till I could not bear it any more. He then released me and again asked me to read, again I replied, 'I do not know how to read (or what shall I read)?' Thereupon, he caught me for the third time and pressed me, and then released me and said, 'Read in the Name of your Lord, Who has created (all that exists). Has created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous.'" (96:1-3) Then Allâh's Messenger ﷺ returned with the Inspiration and with his heart beating severely. Then he went to Khadija bint Khuwailid رضي الله عنها and said, "Cover me! Cover me!" She covered him till his fear was over and after that he told

رضي الله عنها قالت: أَوْلُ مَا بُدِئَءَ يَهُ
رَسُولُ اللهِ ﷺ مِنَ الْوَحْيِ الرُّؤْيَا
الصَّالِحَةِ فِي النَّوْمِ، فَكَانَ لَا يَرَى رُؤْيَا
إِلَّا جَاءَتْ مِثْلَ فَلَقِ الصُّبْحِ، ثُمَّ حُبَّ
إِلَيْهِ الْخَلَاءُ، وَكَانَ يَخْلُو بِغَارِ حِرَاءَ
فَيَتَحَنَّثُ فِيهِ، وَهُوَ التَّعَبُدُ، اللَّيَالِي
ذَوَاتُ الْعَدَدِ قَبْلَ أَنْ يَنْزَعَ إِلَى أَهْلِهِ،
وَيَتَرَوَّدُ لِذَلِكَ، ثُمَّ يَرْجِعُ إِلَى حَدِيجَةَ
فَيَتَرَوَّدُ لِمِثْلِهَا، حَتَّى جَاءَهُ الْحَقُّ وَهُوَ
فِي غَارِ حِرَاءِ؛ فَجَاءَهُ الْمَلَكُ فَقَالَ
أَفْرًا، قَالَ: «مَا أَنَا بِقَارِيءٍ»، قَالَ:
فَأَخْذَنِي فَعَطَنِي حَتَّى بَلَغَ مِنِي الْجَهَدُ
ثُمَّ أَرْسَلَنِي فَقَالَ: أَفْرًا قُلْتُ: مَا أَنَا
بِقَارِيءٍ، فَأَخْذَنِي فَعَطَنِي الثَّانِيَةَ حَتَّى
بَلَغَ مِنِي الْجَهَدُ ثُمَّ أَرْسَلَنِي فَقَالَ:
أَفْرًا، فَقُلْتُ: مَا أَنَا بِقَارِيءٍ، فَأَخْذَنِي
فَعَطَنِي الثَّالِثَةَ ثُمَّ أَرْسَلَنِي فَقَالَ: «أَفْرًا
بِاسْمِ رَبِّكَ الَّذِي خَلَقَ خَلَقَ الْإِنْسَانَ
مِنْ عَلَقٍ. أَفْرًا وَرَبِّكَ الْأَكْرَمُ».

فَرَجَعَ بِهَا رَسُولُ اللهِ ﷺ يَرْجُفُ
فُؤَادُهُ، فَدَخَلَ عَلَى حَدِيجَةَ بِنْتِ حُوَيْلِدٍ
رضي الله عنها، فَقَالَ: «رَمْلُونِي رَمْلُونِي»
فَرَمَلُوهُ حَتَّى ذَهَبَ عَنْهُ الرَّوْعُ، فَقَالَ
لِحَدِيجَةَ، وَأَخْبَرَهَا الْحَبَرَ «لَقَدْ حَشِيتُ
عَلَى نَفْسِي» فَقَالَتْ حَدِيجَةُ: كَلَّا
وَاللهِ، مَا يُخْزِيكَ اللَّهُ أَبْدًا، إِنَّكَ لَتَصْلُ

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Khadîja everything that had happened (and said), "I fear that something may happen to me." Khadîja replied, "Never! By Allâh, Allâh will never disgrace you. You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones." رضي الله عنها then accompanied him to her cousin Waraqâ bin Naufal bin Asad bin 'Abdul 'Uzza, who, during the Period of Ignorance became a Christian and used to write the writing with Hebrew letters. He would write from the Gospel in Hebrew as much as Allâh wished him to write. He was an old man and had lost his eyesight. Khadîja said to Waraqâ, "O my cousin! Listen to (the story of) your nephew," Waraqâ asked, "O my nephew! What have you seen?" Allâh's Messenger صلى الله عليه وسلم described whatever he had seen. Waraqâ said, "This is the same one [who keeps the secrets i.e. angel Jibrâel (Gabriel)] whom Allâh had sent to Mûsa (Moses). I wish I were young and could live up to the time when your people would turn you out." Allâh's Messenger صلى الله عليه وسلم asked, "Will they drive me out?" Waraqâ replied in the affirmative and said, "Anyone (man) who came with something similar to what you have brought was treated with hostility; and if I should remain alive till the day (when you will be turned out) then I would support you strongly." (Sahîh Al-Bukhâri, Hadîth No. 3 (A), Vol. 1)

100. Narrated Jâbir bin 'Abdullâh Al-Ansâri رضي الله عنهما while talking about the period of pause in revelation reported the speech of the Prophet صلى الله عليه وسلم

الرّّحِيمُ، وَتَحْمِلُ الْكُلَّ، وَتَكْسِبُ
الْمَعْدُومَ، وَتَقْرِي الصَّفِيفَ، وَتَعِينُ عَلَى
نَوَافِيْبِ الْحَقِّ.

فَانْطَلَقْتُ بِهِ خَدِيجَةَ حَتَّى أَتَثَبَ
وَرَقَةَ بْنَ نَوْفَلٍ بْنَ أَسَدَ بْنَ عَبْدِ الْعَرَى
ابْنَ عَمِّ خَدِيجَةَ، وَكَانَ امْرَأً تَنَصَّرَ فِي
الْجَاهِلِيَّةِ، وَكَانَ يَكْتُبُ الْكِتَابَ
الْعِبْرَانِيَّ فَيَكْتُبُ مِنَ الْإِنْجِيلِ بِالْعِبْرَانِيَّةِ
مَا شَاءَ اللَّهُ أَنْ يَكْتُبَ، وَكَانَ شَيْخًا
كَبِيرًا قَدْ عَمِيَ، فَقَالَ لَهُ خَدِيجَةُ: يَا
ابْنَ عَمِّ اسْمَعْ مِنْ ابْنِ أَخِيكَ.

فَقَالَ لَهُ وَرَقَةُ: يَا ابْنَ أَخِي مَاذَا
تَرَى؟ فَأَخْبَرَهُ رَسُولُ اللَّهِ ﷺ بِحَبْرٍ مَا
رَأَى. فَقَالَ لَهُ وَرَقَةُ: هَذَا النَّامُوسُ
الَّذِي نَزَّلَ اللَّهُ عَلَى مُوسَى صلوات الله عليه، يَا
لَيْتَنِي فِيهَا جَذَعًا، لَيْتَنِي أَكُونُ حَيًّا إِذْ
يُخْرِجُكَ قَوْمُكَ. فَقَالَ رَسُولُ اللَّهِ ﷺ:
«أَوْ مُخْرِجِي هُمْ؟» قَالَ نَعَمْ، لَمْ يَأْتِ
رَجُلٌ قَطُّ يُمْثِلُ مَا جِئْتَ بِهِ إِلَّا عُودِيَ،
وَإِنْ يُدْرِكْنِي يَوْمُكَ أَنْصُرْكَ نَصْرًا
مُؤْزَرًا.

١٠٠ - حديث جابر بن عبد الله
الأنصاري رضي الله عنهما، قال وهو

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"While I was walking, all of a sudden I heard a voice from the sky. I looked up and saw the same angel who had visited me at the cave of Hirâ' sitting on a chair between the sky and the earth. I got scared of him and came back home and said, 'Wrap me (in blankets).' And then Allâh revealed the following Verses (of The Qur'ân): 'O you (Muhammad) ! (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) Enveloped (in garments)! Arise and warn upto, ... and keep away from *Ar-Rujz* (the idols).' (V.74:1-5) After this, the revelation started coming strongly and frequently in succession one after the other. (*Sahîh Al-Bukhâri, Hadîth No. 3-B, Vol. 1*)

101. Narrated Yahyâ bin Abî Kathîr: I asked 'Abû Salama bin 'Abdur-Rahmân about the first Sûrah revealed of the Qur'ân. He replied. "O you, (Muhammad) (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) enveloped" (i.e. Sûrat *Al-Muddaththir*). I said, "They say it was, 'Read, in the Name of your Lord Who created,' [i.e. Sûrat *Al-'Alaq* (the Clot)]." On that, Abû Salama said, "I asked Jâbir bin 'Abdullah (صَلَّى اللَّهُ عَنْهُ) about that, saying the same as you have said, whereupon he said, 'I will not tell you, except what Allâh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) had told us. Allâh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, "I was in seclusion in the cave of Hirâ', and after I had completed the limited period of my seclusion, I came down (from the cave) and heard a voice calling me. I looked to my right but saw nothing, I looked to my left but saw nothing, I looked in front of me but saw nothing, I looked to my back but saw nothing, then I looked up and saw something. So I went to Khadija (the Prophet's wife) and told her to envelop

يُحَدِّثُ عَنْ فَتْرَةِ الْوَحْيِ، فَقَالَ فِي حَدِيثِهِ: «بَيْنَا أَنَا أَمْشِي إِذْ سَمِعْتُ صَوْتًا مِنَ السَّمَاءِ فَرَفَعْتُ بَصَرِي فَإِذَا الْمَلَكُ الَّذِي جَاءَنِي بِحِرَاءَ جَالِسٌ عَلَى كُرْسِيٍّ بَيْنَ السَّمَاءِ وَالْأَرْضِ، فَرُعِبْتُ مِنْهُ، فَرَجَعْتُ، فَقُلْتُ: رَمَلُونِي، فَأَنْزَلَ اللَّهُ - تَعَالَى - ﴿يَا يَاهَا الْمُدَّثِّرُ فُمْ فَأَنْذِرْ﴾ إِلَى قَوْلِهِ: ﴿وَالرُّجْزَ فَاهْجُرْ﴾ فَحَمِيَ الْوَحْيُ وَتَبَاعَ.

١٠١ - حَدِيثُ جَابِرٍ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ. رَضِيَ اللَّهُ عَنْهُمَا عَنْ يَحْيَى ابْنِ كَثِيرٍ، سَأَلْتُ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ عَنْ أَوَّلِ مَا نَزَّلَ مِنَ الْقُرْآنِ قَالَ - يَا يَاهَا الْمُدَّثِّرُ - قُلْتُ يَقُولُونَ - افْرَأُ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ - فَقَالَ أَبُو سَلَمَةَ سَأَلْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا عَنْ ذَلِكَ، وَقُلْتُ لَهُ مِثْلَ الَّذِي قُلْتَ، فَقَالَ جَابِرٌ لَا أُحَدِّثُكَ إِلَّا مَا حَدَّثَنَا رَسُولُ اللَّهِ ﷺ قَالَ: «جَاؤْرُكَ بِحِرَاءَ فَلَمَّا قَضَيْتُ جِوَارِيَ هَبَطَتْ فُؤُديَتْ فَنَظَرْتُ عَنْ يَمِينِي فَلَمْ أَرَ شَيْئًا، وَنَظَرْتُ عَنْ شِمَائِلِي فَلَمْ أَرَ شَيْئًا، وَنَظَرْتُ أَمَامِي فَلَمْ أَرَ شَيْئًا، وَنَظَرْتُ خَلْفِي فَلَمْ أَرَ شَيْئًا؛ فَرَفَعْتُ رَأْسِي فَرَأَيْتُ شَيْئًا، فَأَنْتَتْ حَدِيجَةَ فَقُلْتُ:

me (in garments) and pour cold water on me. So they enveloped me and poured cold water on me. Then 'O you (i.e. Muhammad ! ملئ الله عليه وسلم) Enveloped (in garments)! Arise and warn, (*Sûrat Al-Maddaththir*) was revealed.' " (V.74:1) (*Sahîh Al-Bukhârî*, *Hadîth* No. 444, Vol. 6)

دَتَّرُونِي وَصَبُّوا عَلَيَّ مَاءً بَارِدًا، قَالَ فَدَتَّرُونِي وَصَبُّوا عَلَيَّ مَاءً بَارِدًا، قَالَ فَنَزَّلَتْ - «يَا يَهُا الْمُدَّثِّرُ. قُمْ فَانذِرْ. وَرَبَّكَ فَكَبِّرْ» - .

CHAPTER 72. *Al-Isrâ'* (miraculous night journey) of Allâh's Messenger ﷺ to the heavens and the enjoining of *As-Salât* (the prayers).

102. Narrated Abû Dhar : رضى الله عنه عن ملئ الله عليه وسلم said, "While I was at Makka, the roof of my house was opened and Jirael (Gabriel عليه السلام) descended, opened my chest, and washed it with *Zam-zam* water. Then he brought a golden tray full of wisdom and faith and having poured its contents into my chest, he closed it. Then he took my hand and ascended with me to the nearest heaven, when I reached the nearest heaven, Jibrael said to the gatekeeper of the heaven, 'Open (the gate).' The gatekeeper asked, 'Who is it?' Jibrael answered: Jibrael! He asked, 'Is there anyone with you?' Jibrael replied, 'Yes, Muhammad صلى الله عليه وسلم is with me.' He asked, 'Has he been called?' Jibrael said, 'Yes.' So the gate was opened and we went over the nearest heaven and there we saw a man sitting with *Aswida* (a large number of people) on his right and *Aswida* (a large number of people) on his left. When he looked towards his right, he laughed and when he looked towards his left he wept. Then he said, 'Welcome! O pious Prophet and pious son.' I asked Jibrael, 'Who is he?' He replied, 'He is Adam عليه السلام , and the

- ٧٢) بَابُ الْإِسْرَاءِ بِرَسُولِ اللَّهِ - ﷺ
إِلَى السَّمَاوَاتِ وَفَرِضَ الصَّلَوَاتِ

١٠٢ - حَدِيثُ أَبِي ذَرٍ رضي الله عنه أنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «فُرِجَ عَنْ سَقْفٍ بَيْتِي وَأَنَا بِمَكَّةَ، فَنَزَّلَ جِبْرِيلُ فَرَرَجَ عَنْ صَدْرِي، ثُمَّ عَسَلَهُ بِمَاءِ زَمْزَمَ، ثُمَّ جَاءَ بِطَسْتِي مِنْ ذَهَبٍ مُّمْتَلَّيٍّ حِكْمَةً وَإِيمَانًا فَأَفْرَغَهُ فِي صَدْرِي، ثُمَّ أَظْفَقَهُ، ثُمَّ أَخْدَى بِيَدِي فَعَرَجَ إِلَى السَّمَاءِ الدُّنْيَا، فَلَمَّا جِئَتْ إِلَى السَّمَاءِ الدُّنْيَا قَالَ جِبْرِيلُ لِحَازِنِ السَّمَاءِ افْتَحْ، قَالَ: مَنْ هَذَا؟ قَالَ: هَذَا جِبْرِيلُ، قَالَ: هَلْ مَعَكَ أَحَدٌ؟ قَالَ: نَعَمْ مَعِي مُحَمَّدٌ ﷺ، فَقَالَ: أَوْ أُرْسِلَ إِلَيْهِ؟ قَالَ: نَعَمْ؛ فَلَمَّا فَتَحَ عَلَوْنَا السَّمَاءَ الدُّنْيَا فَإِذَا رَجُلٌ قَاعِدٌ، عَلَى يَمِينِهِ أَسْوَدَةً وَعَلَى يَسَارِهِ أَسْوَدَةً، إِذَا نَظَرَ قَبْلَ يَمِينِهِ ضَحْكَ، وَإِذَا نَظَرَ قَبْلَ يَسَارِهِ بَكَى، فَقَالَ مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالآبِنِ الصَّالِحِ، فُلْثُ لِجِبْرِيلَ: مَنْ هَذَا؟

people on his right and left are the souls of his offspring. Those on his right are the people of Paradise and those on his left are the people of (Hell) Fire and when he looked towards his right he laughed and when he looked towards his left he wept. Then Jibrael ascended with me till he reached the second heaven and he Jibrael said to its gatekeeper, ‘Open (the gate).’ The gatekeeper said to him the same as the gatekeeper of the first heaven had said and he opened the gate.” Anas said: “Abû Dhar added that the Prophet ﷺ met Adam, Idrîs (Enoch), Mûsa (Moses), ‘Iesâ (Jesus) and Ibrâhîm (Abraham) did not mention on which heaven they were, but he mentioned that he (the Prophet ﷺ) met Adam on the nearest heaven and Ibrâhîm on the sixth heaven.” Anas said, “When Jibrael along with the Prophet ﷺ passed by Idrîs, the latter said, ‘Welcome! O pious Prophet and pious brother.’ The Prophet ﷺ asked, ‘Who is he?’ Jibrael replied, ‘He is Idrîs.’” The Prophet ﷺ added, “I passed by Mûsa and he said, ‘Welcome! O pious Prophet and pious brother.’ I asked Jibrael, ‘Who is he?’ Jibrael replied, ‘He is Mûsa.’ Then I passed by ‘Iesâ (Jesus) and he said, ‘Welcome! O pious brother and pious Prophet.’ I asked, ‘Who is he?’ Jibrael replied, ‘He is ‘Iesâ. Then I passed by Ibrâhîm and said, ‘Welcome! O pious Prophet and pious son.’ I asked Jibrael, ‘Who is he?’ Jibrael replied, ‘He is Ibrâhîm. The Prophet ﷺ added, “Then Jibrael ascended with me to a place where I heard the creaking of the pens.” Ibn Hazm and Anas bin Mâlik said:

قَالَ: هَذَا آدُمُ، وَهُنْوَ الْأَسْنُودَةُ عَنْ يَمِينِهِ وَشِمَائِلِهِ نَسْمُ بَيْنِهِ، فَأَهْلُ الْيَمِينِ مِنْهُمْ، أَهْلُ الْجَنَّةِ، وَالْأَسْنُودَةُ الَّتِي عَنْ شِمَائِلِهِ أَهْلُ النَّارِ؛ إِذَا نَظَرَ عَنْ يَمِينِهِ صَحِحَّكَ، وَإِذَا نَظَرَ قَبْلَ شِمَائِلِهِ بَكَىٰ. حَتَّىٰ عَرَجَ بِي إِلَى السَّمَاءِ الثَّانِيَةِ فَقَالَ لِخَازِنِهَا افْتُحْ، فَقَالَ لَهُ خَازِنُهَا مِثْلَ مَا قَالَ الْأَوَّلُ؛ فَفَتَحَ.

قَالَ أَنْسٌ فَذَكَرَ أَنَّهُ وَجَدَ فِي السَّمَوَاتِ آدَمَ وَإِدْرِيسَ وَمُوسَى وَعِيسَى وَإِبْرَاهِيمَ صَلَوَاتُ اللَّهِ عَلَيْهِمْ، وَلَمْ يُثِّثْ كَيْفَ مَنَازِلُهُمْ؛ غَيْرَ أَنَّهُ ذَكَرَ أَنَّهُ وَجَدَ آدَمَ فِي السَّمَاءِ الدُّنْيَا وَإِبْرَاهِيمَ فِي السَّمَاءِ السَّادِسَةِ. قَالَ أَنْسٌ، فَلَمَّا مَرَ جِبْرِيلُ بِالنَّبِيِّ ﷺ بِإِدْرِيسَ قَالَ مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالْأَخِ الصَّالِحِ «فَقُلْتُ: مَنْ هَذَا؟» قَالَ: هَذَا إِدْرِيسُ. ثُمَّ مَرَزْتُ بِمُوسَى فَقَالَ مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالْأَخِ الصَّالِحِ؛ قُلْتُ: مَنْ هَذَا؟ قَالَ: هَذَا مُوسَى. ثُمَّ مَرَزْتُ بِعِيسَى فَقَالَ مَرْحَبًا بِالْأَخِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ؛ قُلْتُ: مَنْ هَذَا؟ قَالَ: هَذَا عِيسَى. ثُمَّ مَرَزْتُ بِإِبْرَاهِيمَ فَقَالَ مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالْأَبِنِ الصَّالِحِ؛ قُلْتُ: مَنْ هَذَا؟ قَالَ: هَذَا إِبْرَاهِيمُ ﷺ.

The Prophet ﷺ said, "Then Allāh enjoined fifty *Salāt* (prayers) on my followers, when I returned with this order of Allāh I passed by Mūsa who asked me, 'What has Allāh enjoined on your followers?' I replied, 'He has enjoined fifty *Salāt* on them.' Mūsa said, 'Go back to your Lord, (and appeal for reduction) for, your followers will not be able to bear it.' (So I went back to Allāh and requested for reduction) and He reduced it to half. When I passed by Mūsa again and informed him about it, he said, 'Go back to your Lord, as your followers will not be able to bear it.' So I returned to Allāh and requested, for further reduction, and half of it was reduced. I again passed by Mūsa and he said to me, 'Return to your Lord, for your followers will not be able to bear it'. So I returned to Allāh and He said, 'These are five *Salāt* and they are all (equal to) fifty (in reward), for My Word does not change.' I returned to Mūsa and he told me to go back once again. I replied, 'Now I feel shy of asking my Lord again.' Then Jibrail took me till we reached *Sidrat-ul-Muntaha* (Lote tree of the utmost boundary), which was shrouded in colours, indescribable. Then I was admitted into Paradise where I found small walls (made) of pearls and its earth was of musk (a kind of perfume)." (*Sahîh Al-Bukhâri*, Hadith No. 345, Vol. 1)

103. Narrated Mâlik bin Sa'sa'a رضي الله عنهما: The Prophet ﷺ said, "While I was at the House in a state midway between sleep and wakefulness, (an angel recognised me) as the man lying between two men. A golden tray full of

ثُمَّ عُرِجَ بِي حَتَّى ظَهَرْتُ لِمُسْتَوَى
أَسْمَعَ فِيهِ صَرِيفَ الْأَقْلَامِ، فَقَرَضَ اللَّهُ
عَلَى أُمَّتِي خَمْسِينَ صَلَاةً، فَرَجَعْتُ
بِذَلِكَ حَتَّى مَرَرْتُ عَلَى مُوسَى، فَقَالَ:
مَا قَرَضَ اللَّهُ لَكَ عَلَى أُمَّتِكَ؟ قُلْتُ:
فَرَضَ خَمْسِينَ صَلَاةً، قَالَ فَارْجِعْ إِلَى
رَبِّكَ فَإِنَّ أُمَّتَكَ لَا تُطِيقُ ذَلِكَ،
فَرَاجَعْنِي فَوَضَعَ شَظَرَهَا فَرَجَعْتُ إِلَى
مُوسَى فَقُلْتُ: وَضَعَ شَظَرَهَا؛ فَقَالَ:
رَاجِعْ رَبِّكَ فَإِنَّ أُمَّتَكَ لَا تُطِيقُ،
فَرَاجَعْتُ فَوَضَعَ شَظَرَهَا، فَرَجَعْتُ
إِلَيْهِ، فَقَالَ: ارْجِعْ إِلَى رَبِّكَ فَإِنَّ أُمَّتَكَ
لَا تُطِيقُ ذَلِكَ، فَرَاجَعْتُهُ، فَقَالَ: هِيَ
خَمْسٌ وَهِيَ خَمْسُونَ - لَا يُدَلِّلُ الْقَوْلُ
لَدَيَّ - فَرَجَعْتُ إِلَى مُوسَى فَقَالَ رَاجِعْ
رَبِّكَ، فَقُلْتُ اسْتَحْيِيْتُ مِنْ رَبِّيِّ. ثُمَّ
انْطَلَقَ بِي حَتَّى انْتَهَى بِي إِلَى سِدْرَة
الْمُتَّهَى، وَعَشَيْهَا أَلْوَانٌ لَا أَذِرِي مَا
هِيَ.

ثُمَّ أُذْخِلْتُ الْجَنَّةَ فَإِذَا فِيهَا حَبَابِيلُ
الْمُؤْلُوْ، وَإِذَا تُرَابُهَا الْمُسْكُ.

103 - حديث مالك بن صعصعة
رضي الله عنهما قال: قال النبي ﷺ «بَيْنَا
أَنَا عِنْدَ الْبَيْتِ بَيْنَ النَّائِمِ وَالْيَقْظَانِ،
وَذَكَرَ بَيْنَ الرَّجُلَيْنِ، فَأُتَيْتُ بِطَسْتِ مِنْ

wisdom and belief was brought to me and my body was cut open from the throat to the lower part of the abdomen, and then my abdomen was washed with *Zam-zam* water and (my heart was) filled with wisdom and belief. *Al-Burâq*, a white animal, smaller than a mule and bigger than a donkey was brought to me and I set out with Jibrael (Gabriel). When I reached the nearest heaven, Jibrael said to the gate-keeper of the heaven, 'Open the gate.' The gate-keeper asked, 'Who is it?' He said, 'Jibrael'. The gate-keeper said, 'Who is accompanying you?' Jibrael said, 'Muhammad' . عَلَيْهِ السَّلَامُ . The gate-keeper said, 'Has he been called?' Jibrael said, 'Yes.' Then it was said, 'He is welcome. What a wonderful visit his is!' Then I met Adam and greeted him and he said, 'You are welcome, O son and a Prophet.' Then we ascended to the second heaven. It was asked 'Who is it?' Jibrael said, 'Jibrael' It was said, 'Who is with you?' He said, 'Muhammad' . عَلَيْهِ السَّلَامُ It was asked, 'Has he been sent for?' He said, 'Yes.' It was said, 'He is welcome. What a wonderful visit his is!' Then I met 'Iesâ (Jesus) and Yahya (John) who said, 'You are welcome, O brother and a Prophet.' Then we ascended to the third heaven. It was asked, 'Who is it?' Jibrael said, 'Jibrael.' It was asked, 'Who is with you?' Jibrael said, 'Muhammad' . عَلَيْهِ السَّلَامُ It was asked, 'Has he been sent for?' Jibrael said, 'Yes.' It was said, 'He is welcome. What a wonderful visit his is!' "The Prophet added, "There I met Yûsuf (Joseph) and greeted him, and he replied, 'You are welcome, O brother and a Prophet!' Then we ascended to the fourth heaven and again the same

ذَهَبَ مُلِيئٌ حِكْمَةً وَإِيمَانًا، فَشَقَّ مِنَ النَّخْرِ إِلَى مَرَاقِ الْبَطْنِ، ثُمَّ غُسِّلَ الْبَطْنُ بِمَاء زَمْرَمَ، ثُمَّ مُلِيئٌ حِكْمَةً وَإِيمَانًا، وَأُتْبِعَ بِدَابَّةً أَبْيَضَ دُونَ الْبَغْلِ وَفَوْقَ الْحِمَارِ، الْبُرَاقُ، فَانْطَلَقَ مَعَ جِبْرِيلَ حَتَّى أَتَيْنَا السَّمَاءَ الدُّنْيَا، قِيلَ مَنْ هَذَا؟ قَالَ: جِبْرِيلُ؛ قِيلَ: مَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ، قِيلَ: وَقَدْ أُزِيلَ إِلَيْهِ؟ قَالَ: نَعَمْ؛ قِيلَ: مَرْحَبًا بِهِ وَلَيْغُمَ الْمَجِيءُ جَاءَ؛ فَأَتَيْتُ عَلَى آدَمَ فَسَلَّمْتُ عَلَيْهِ فَقَالَ: مَرْحَبًا بِكَ مِنْ ابْنِ وَبَنِيِّ، فَأَتَيْنَا السَّمَاءَ الثَّانِيَةَ قِيلَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ، قِيلَ: مَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ بَلَّغَهُ، قِيلَ: أُزِيلَ إِلَيْهِ؟ قَالَ: نَعَمْ، قِيلَ: مَرْحَبًا بِهِ وَلَيْغُمَ الْمَجِيءُ جَاءَ؛ فَأَتَيْتُ عَلَى عِيسَى وَبَنِيِّهِ فَقَالَ: مَرْحَبًا بِكَ مِنْ أَخْ وَبَنِيِّ. فَأَتَيْنَا السَّمَاءَ الثَّالِثَةَ قِيلَ: مَنْ هَذَا؟ قِيلَ: جِبْرِيلُ، قِيلَ: مَنْ مَعَكَ؟ قِيلَ: مُحَمَّدٌ، قِيلَ: وَقَدْ أُزِيلَ إِلَيْهِ؟ قَالَ: نَعَمْ، قِيلَ: مَرْحَبًا بِهِ وَلَيْغُمَ الْمَجِيءُ جَاءَ، فَأَتَيْتُ يُوسُفَ فَسَلَّمْتُ عَلَيْهِ، قَالَ: مَرْحَبًا بِكَ مِنْ أَخْ وَبَنِيِّ. فَأَتَيْنَا السَّمَاءَ الرَّابِعَةَ، قِيلَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ، قِيلَ: مَنْ مَعَكَ؟ قِيلَ: مُحَمَّدٌ بَلَّغَهُ، قِيلَ: وَقَدْ أُزِيلَ إِلَيْهِ؟ قِيلَ: نَعَمْ، قِيلَ: مَرْحَبًا بِهِ وَلَيْغُمَ الْمَجِيءُ جَاءَ.

questions and answers were exchanged as in the previous heavens. There I met Idrīs (Enoch) and greeted him. He said, ‘You are welcome, O brother and a Prophet.’ Then we ascended to the fifth heaven, and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Hârûn (Aron) who said, ‘You are welcome, O brother and a Prophet! Then we ascended to the sixth heaven, and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Mûsa who said, ‘You are welcome, O brother and a Prophet.’ When I proceeded on, he started weeping and on being asked why he was weeping, he said, ‘O Lord! The followers of this youth who was sent after me will enter Paradise in greater number than my followers.’ Then we ascended to the seventh heaven, and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Ibrahîm (Abraham) who said, ‘You are welcome, O son and a Prophet.’ Then I was shown *Al-Bait-ul-Mâ’mûr* (i.e. Allâh’s House). I asked Jibrîl about it and he said, ‘This is *Al-Bait-ul-Mâ’mûr* where 70,000 angels perform *Salât* (prayers) daily, and when they leave, they never return to it (but always a fresh batch comes into it daily)’. Then I was shown *Sidrat-ul-Muntaha* (i.e. the late tree of the utmost boundary over the seventh heaven) and I saw its *Nabk* fruits which resembled the clay jugs of Hâjîr (a town in Arabia), and its leaves were like the ears of elephants, and four rivers originated at its root, two of them were apparent and two were hidden. I asked Jibrîl about those rivers and he

فَأَتَيْتُ عَلَى إِدْرِيسَ فَسَلَّمَتُ عَلَيْهِ،
فَقَالَ مَرْحَبًا مِنْ أَخْرَ وَنَبِيٍّ. فَأَتَيْتَا
السَّمَاءَ الْخَامِسَةَ، قِيلَ: مَنْ هَذَا؟
قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قِيلَ:
مُحَمَّدٌ، قَالَ: وَقَدْ أَرْسَلَ إِلَيْهِ؟ قَالَ:
نَعَمْ، قِيلَ مَرْحَبًا يَهُ وَلَيْنَعْمَ الْمَجِيءُ
جَاءَ. فَأَتَيْنَا عَلَى هُرُونَ، فَسَلَّمَتُ
عَلَيْهِ، فَقَالَ: مَرْحَبًا يَكَ مِنْ أَخْرَ
وَنَبِيٍّ. فَأَتَيْنَا عَلَى السَّمَاءِ السَّادِسَةِ،
قِيلَ: مَنْ هَذَا؟ قِيلَ: جِبْرِيلُ، قِيلَ:
مَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قِيلَ:
وَقَدْ أَرْسَلَ إِلَيْهِ؟ مَرْحَبًا يَهُ وَلَيْنَعْمَ
الْمَجِيءُ جَاءَ. فَأَتَيْتُ عَلَى مُوسَى
فَسَلَّمَتُ عَلَيْهِ، فَقَالَ: مَرْحَبًا يَكَ مِنْ
أَخْرَ وَنَبِيٍّ، فَلَمَّا جَاءَوْزَثَ بَكَ، فَقِيلَ:
مَا أَنْكَارَ؟ فَقَالَ: يَا رَبَّ هَذَا الْغَلَامُ
الَّذِي بَعَثَ بَعْدِي يَذْخُلُ الْجَنَّةَ مِنْ أُمَّتِي
أَفْضَلُ مِمَّا يَذْخُلُ مِنْ أُمَّتِي. فَأَتَيْنَا
السَّمَاءَ السَّابِعَةَ، قِيلَ: مَنْ هَذَا؟ قِيلَ:
جِبْرِيلُ، قِيلَ: مَنْ مَعَكَ؟ قِيلَ:
مُحَمَّدٌ، قِيلَ: وَقَدْ أَرْسَلَ إِلَيْهِ؟ مَرْحَبًا
يَهُ وَلَيْنَعْمَ الْمَجِيءُ جَاءَ. فَأَتَيْتُ عَلَى
إِبْرَاهِيمَ فَسَلَّمَتُ عَلَيْهِ، فَقَالَ: مَرْحَبًا
يَكَ مِنْ ابْنِ وَنَبِيٍّ فَرُفِعَ لِي الْبَيْتُ
الْمَعْمُورُ، فَسَأَلْتُ جِبْرِيلَ، فَقَالَ: هَذَا
الْبَيْتُ الْمَعْمُورُ، يَصْلَى فِيهِ كُلَّ يَوْمٍ

said, ‘The two hidden rivers are in Paradise, and the apparent ones are the Nile and the Euphrates.’ Then fifty *Salât* (prayers) were enjoined on me. I descended till I met Mûsa who asked me, ‘What have you done?’ I said, ‘Fifty *Salât* (prayers) have been enjoined on me.’ He said, ‘I know the people better than you, because I had the hardest experience to bring Banî Israel to obedience. Your followers cannot put up with such obligation. So, return to your Lord and request Him (to reduce the number of *Salât*).’ I returned and requested Allâh (for reduction) and He made it forty. I returned and (met Mûsa) had a similar discussion, and then returned again to Allâh for reduction and He made it thirty, then twenty, then ten, and then I came to Mûsa who repeated the same advice. Ultimately Allâh reduced (the number of *Salât*) to five. When I came to Mûsa again, he said, ‘What have you done?’ I said, ‘Allâh has made it five only.’ He repeated the same advice, but I said that I surrendered (to Allâh’s Final Order).” Allâh’s Messenger ﷺ was addressed by Allâh, “I have decreed My Obligation and have reduced the burden on My slave, and I shall reward a single good deed as if it were ten good deeds!” (*Sahîh Al-Bukhâri*, *Hadîth* No. 429, Vol. 4)

سَبْعُونَ أَلْفَ مَلِكٍ، إِذَا خَرَجُوا لَمْ
يَعُودُوا إِلَيْهِ آخِرَ مَا عَلَيْهِمْ. وَرُفِعَتْ لِي
سِدْرَةُ الْمُنْتَهَى، فَإِذَا نَقَّهَا كَأَنَّهُ قِلَّاً
هَجَرٌ وَوَرَقُهَا كَأَنَّهُ آذَانُ الْفَيْوِلِ، فِي
أَصْلِهَا أَرْبَعَةُ أَنْهَارٍ، نَهَرَانِ بَاطِنَانِ
وَنَهَرَانِ ظَاهِرَانِ، فَسَأَلْتُ جِبْرِيلَ،
فَقَالَ: أَمَّا الْبَاطِنَانِ فَفِي الْجَنَّةِ، وَأَمَّا
الظَّاهِرَانِ فَاللَّيْلُ وَالنَّهَارُ. ثُمَّ فُرِضَتْ
عَلَيَّ خَمْسُونَ صَلَاةً، فَاقْبَلْتُ حَتَّى
جِئْتُ مُوسَى، فَقَالَ: مَا صَنَعْتَ؟
قُلْتُ: فُرِضَتْ عَلَيَّ خَمْسُونَ صَلَاةً،
قَالَ أَنَا أَعْلَمُ بِالنَّاسِ مِنْكَ، عَالَجْتُ
بَنِي إِسْرَائِيلَ أَشَدَّ الْمُعَالَجَةَ، وَإِنَّ أُمَّتَكَ
لَا تُطِيقُ، فَارْجِعْ إِلَى رَبِّكَ فَسَلِّهُ،
فَرَجَعْتُ فَسَأَلْتُهُ، فَجَعَلَهَا أَرْبَعِينَ، ثُمَّ
مِثْلَهَا، ثُمَّ ثَلَاثَيْنَ، ثُمَّ مِثْلَهَا، فَجَعَلَ
عِشْرِينَ، ثُمَّ مِثْلَهَا، فَجَعَلَ عَشْرًا،
فَأَتَيْتُ مُوسَى فَقَالَ مِثْلَهَا، فَجَعَلَهَا
خَمْسًا، فَأَتَيْتُ مُوسَى، فَقَالَ: مَا
صَنَعْتَ؟ قُلْتُ: جَعَلَهَا خَمْسًا، فَقَالَ
مِثْلَهَا، قُلْتُ: سَلَّمْتُ بِحَيْزِرٍ، فَقُوْدِيَ إِنِّي
قَدْ أَمْضَيْتُ فَرِيَاضَتِي وَخَفَقْتُ عَنْ
عِبَادِي وَأَجْزِي الْحَسَنَةَ عَشْرًا».

104. Narrated Ibn ‘Abbâs : رَضِيَ اللَّهُ عَنْهُمَا The Prophet ﷺ said, “On the night of my *Al-Isrâ’* (Journey by Night) (to the heavens), I saw Mûsa (Moses)

104 - حَدِيثُ ابْنِ عَبَّâسٍ، رَضِيَ اللَّهُ
عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «رَأَيْتُ لَيْلَةً

who was a tall brown curly-haired man as if he was one of the men of Shan'u tribe, and I saw 'Iesâ (Jesus), a man of medium height and moderate complexion inclined to the red and white colour and of lank hair. I also saw *Mâlik*, the gate-keeper of the (Hell) Fire and *Ad-Dajjâl* amongst the signs which Allâh showed me." (The Prophet then recited the Verse): So be not you in doubt of meeting him, (i.e. when you met Mûsa during the night of *Al-Isrâ* and *Al-Mi'râj* over the heavens). (V.32:23) (*Sahîh Al-Bukhâri*, *Hadîth* No. 462, Vol. 4)

105. Narrated Mujâhid: I was in the company of Ibn 'Abbâs رضي الله عنهما and the people talked about *Ad-Dajjâl* and said, "*Ad-Dajjâl* will come with the word *Kâfir* (disbeliever) written in between his eyes." On that Ibn 'Abbâs said, "I have not heard this from the Prophet ﷺ, but I heard him saying, 'As if I saw Mûsa (Moses) just now entering the valley reciting *Talbiya*.'" (*Sahîh Al-Bukhâri*, *Hadîth* No. 626, Vol. 2)

106. Narrated Abû Huraira رضي الله عنه: Allâh's Messenger ﷺ said, "On the night of my *Al-Isra'* (Journey by Night) (to the heavens), I saw (the Prophet) Mûsa (Moses) who was a thin person with lank hair, looking like one of the men of the tribe of Shan'u; and I saw 'Iesa (Jesus) who was of average height with red face as if he had just come out of a bath-room. And I resemble Prophet Ibrâhîm (Abraham) more than any of his offspring does. Then I was given two cups, one containing milk and the other wine. Jibrâil (Gabriel) علیه السلام said, 'Drink whichever you like.' I took the milk

أُسْرِيَ بِي؛ مُوسَى، رَجُلًا آدَمْ طَوَالَ
جَعَدًا كَانَهُ مِنْ رِجَالٍ شَنُوَّةً؛ وَرَأَيْتُ
عِيسَى رَجُلًا مَرْبُوعًا، مَرْبُوعَ الْحَلْقِ
إِلَى الْحُمْرَةِ وَالْيَاضِ، سَيِطُ الرَّأْسِ،
وَرَأَيْتُ مَالِكًا خَازِنَ النَّارِ، وَالدَّجَالَ
فِي آيَاتِ أَرَاهُنَّ اللَّهَ إِيَاهُ، فَلَا تَكُنْ فِي
مِرْيَةٍ مِنْ لِقَائِهِ۔

١٠٥ - حَدِيثُ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنْ مُجَاهِدٍ قَالَ كُنَّا عِنْدَ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، فَذَكَرُوا الدَّجَالَ أَنَّهُ قَالَ «مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَافِرٌ»، فَقَالَ ابْنُ عَبَّاسٍ: لَمْ أَسْمَعْهُ وَلَكِنْهُ قَالَ «أَمَّا مُوسَى كَانَيْ أَنْظَرُ إِلَيْهِ إِذَا انْحَدَرَ فِي الْوَادِي يُلَبِّي».

١٠٦ - حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِيَنَّةً أُسْرِيَ بِهِ «رَأَيْتُ مُوسَى وَإِذَا رَجُلٌ ضَرَبَ رَجْلًا كَانَهُ مِنْ رِجَالٍ شَنُوَّةً، وَرَأَيْتُ عِيسَى فَإِذَا هُوَ رَجُلٌ رَبْعَةُ أَخْمَرٌ، كَانَمَا خَرَجَ مِنْ دِيمَاسٍ، وَأَنَا أَشْبُهُ وَلَدِ إِبْرَاهِيمَ بِهِ، ثُمَّ أَتَيْتُ بِإِنَاعَيْنِ فِي أَحَدِهِمَا لَبَنَ، وَفِي الْآخَرِ حَمْرَ، فَقَالَ أَشَرَبَ أَيْهُمَا شِئْتَ، فَأَخَذْتُ الْلَّبَنَ فَشَرَبْتُهُ، فَقَيلَ أَخَذْتَ الْفِطْرَةَ،

and drank it. Jibrael said, ‘You have accepted what is natural (True Religion i.e. Islâm), and if you had taken the wine, your followers would have gone astray.’” (*Sahîh Al-Bukhâri, Hadîth No. 607, Vol. 4*)

CHAPTER 73. About Messiah عليه السلام son of Mary and *Masîh Ad-Dajjâl*.

أَمَّا إِنَّكَ لَوْ أَخَذْتَ الْخَمْرَ غَوْثًا
أَمْتُكَ.

(٧٣) بَابٌ: فِي ذِكْرِ الْمَسِيحِ ابْنِ مَرْيَمَ
وَالْمَسِيحِ الدَّجَّالِ

107. Narrated ‘Abdullâh bin ‘Umar
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْهُمَا : The Prophet ﷺ mentioned the *Al-Masîh Ad-Dajjâl* in front of the people saying, “Allâh is not one-eyed while *Al-Masîh Ad-Dajjâl* is blind in the right eye and his eye looks like a bulging out grape.” (*Sahîh Al-Bukhâri, Hadîth 649, Vol. 4*)

١٠٧ - حَدِيثُ عَبْدِ اللَّهِ بْنِ عُمَرَ،
رَضِيَ اللَّهُ عَنْهُمَا قَالَ: ذَكَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا
بَيْنَ ظَهْرِيِ النَّاسِ الْمَسِيحَ الدَّجَّالَ،
فَقَالَ: «إِنَّ اللَّهَ لَنْ يَسْأَلْ أَغْوَرَ، أَلَا إِنَّ
الْمَسِيحَ الدَّجَّالَ أَغْوَرُ الْعَيْنِ الْيُمْنَى
كَانَ عَنْهُ عِنْبَةُ طَافِيَّةً»

108. Narrated ‘Abdullâh bin ‘Umar
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْهُمَا ، Allâh’s Messenger ﷺ said, “While sleeping near the Ka‘ba last night, I saw in my dream a man of brown colour, the best one can see amongst brown colour, and his hair was so long that it fell between his shoulders. His hair was lank and water was dripping from his head and he was placing his hands on the shoulders of two men while circumambulating the Ka‘ba. I asked, ‘Who is this?’ They replied, This is Al-Messiah (Jesus) عليه السلام , son of Maryam (Mary).’ Behind him I saw a man who had very curly hair and was blind in the right eye, resembling Ibn Qatan in appearance. He was placing his hands on the shoulders of a person while performing *Tawâf* around the Ka‘ba. I asked, ‘Who is this?’ They replied, ‘*Al-Masîh, Ad-*

١٠٨ - حَدِيثُ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ
اللهُ عَنْهُمَا، قَالَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَرَانِي
اللَّيْلَةَ عِنْدَ الْكَعْبَةِ فِي الْمَنَامِ، فَإِذَا
رَجُلٌ أَدْمُ كَأْخَسِنَ مَا يُرَى مِنْ أَدْمِ
الرِّجَالِ، تَضَرِبُ لِمَتْهُ بَيْنَ مَنْكِبَيْهِ،
رَجِلٌ السُّعْرَ، يَقْطُرُ رَأْسُهُ مَاءً، وَاضِعًا
يَدَيْهِ عَلَى مَنْكِبَيْ رَجُلَيْنِ وَهُوَ يَطُوفُ
بِالْبَيْتِ، فَقُلْتُ: مَنْ هَذَا؟ فَقَالُوا: هَذَا
الْمَسِيحُ ابْنُ مَرْيَمَ، ثُمَّ رَأَيْتُ رَجُلًا
وَرَاءَهُ جَنْدًا قَطِطَا، أَغْوَرُ الْعَيْنِ
الْيُمْنَى، كَأْشَبَهَ مَنْ رَأَيْتُ بِإِبْنِ قَطْنَى،
وَاضِعًا يَدَيْهِ عَلَى مَنْكِبَيْ رَجُلٍ يَطُوفُ

1. The Book of Belief

Dajjâl.’” (Sahîh Al-Bukhârî, Hadîth No. 649, Vol. 4)

بِالْبَيْنَتِ، فَقُلْتُ: مَنْ هَذَا؟ فَقَالُوا
الْمَسِيحُ الدَّجَّالُ.

109. Narrated Jâbir bin ‘Abdullâh رضى الله عنهما that he heard Allâh’s Messenger ﷺ saying, “When the people of Quraish did not believe me (i.e. in the story of my *Al-Isra* — Night Journey), I stood up in *Al-Hîjrah* and Allâh displayed Jerusalem in front of me, and I began describing it to them while I was looking at it.” (Sahîh Al-Bukhârî, Hadîth No. 226, Vol. 5)

CHAPTER 74. About *Sidrat-ul-Muntaha* (The lote tree of the utmost boundary).

110. Narrated Abû Ishâq Ash-Shaibani: I asked Zir bin Hubaish regarding the Statement of Allâh عزوجل : عزوجل “And was at a distance of two bows length or (even) nearer. So did (Allâh) convey the inspiration to His slave [Muhammad ﷺ] through (Gabriel) [عليه السلام] (V.53:9-10) On that, Zir said, “Ibn Mas’ûd رضى الله عنه informed us that the Prophet ﷺ had seen Jibrael having 600 wings.” (Sahîh Al-Bukhârî, Hadîth No. 455, Vol. 4)

CHAPTER 75. The meaning of Allâh’s Statement: “And indeed he saw him (Gabriel) at a second descent (i.e. another time). (V.53:13) Did the Prophet ﷺ see his Lord on the night of *Al-Isrâ’*.

111. Narrated Masrûq: I said to ‘Âisha رضى الله عنها , “O Mother! Did Prophet Muhammad ﷺ see his Lord?” ‘Âisha said, “What you have said makes my hair stand on end!

١٠٩ - حديث جابر بن عبد الله رضي الله عنهما أنَّه سمعَ رسولَ الله ﷺ يَقُولُ: لِمَّا كَذَّبَنِي قُرْيَشٌ قُلْتُ فِي الْحِجْرِ فَجَلَّ اللَّهُ لِي بَيْتَ الْمَقْدِسِ، فَطَفِقْتُ أُخْبِرُهُمْ عَنْ آيَاتِهِ وَأَنْظَرُ إِلَيْهِ.

(٧٤) بَابٌ: فِي ذِكْرِ سِدْرَةِ الْمُتَهَّمِ

١١٠ - حديث ابن مسعود رضي الله عنه، عن أبي إسحاق الشيبياني، قال:
سَأَلْتُ زَرَّ بْنَ حُبَيْشَ عَنْ قَوْلِ اللَّهِ تَعَالَى - «فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَذْنَى فَأَوْحَى إِلَيْهِ مَنْ سَمِعَهُ أَنَّهُ رَأَى جِبْرِيلَ لَهُ سِتِّمِائَةً جَنَاحًا» .

(٧٥) بَابٌ: مَغْنِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: «وَلَقَدْ رَأَهُ نَزَلَةً أُخْرَى» ، وَهَلْ رَأَى النَّبِيُّ - ﷺ - رَبَّهُ لَيْلَةَ الإِشْرَاءِ

١١١ - حديث عائشة رضي الله عنها، عن مسروق قال: قلت لعائشة رضي الله عنها يا أمّنا: هل رأى محمد ﷺ

Know that if somebody tells you one of the following three things, he is a liar: Whoever tells you that Muhammd ﷺ saw his Lord, is a liar.” Then ‘Aisha recited the Verse: ‘No vision can grasp Him, but His grasp is over all vision. He is the Most Subtle and Courteous, Well-Acquainted with all things.’ (V.6:103) ‘It is not giving to any human being that Allāh should speak to him unless (it be) by Inspiration or from behind a veil.’ (V.42:51) ‘Aisha further said, “And whoever tells you that the Prophet ﷺ knows what is going to happen tomorrow, is a liar.” She then recited: ‘No person knows what he will earn tomorrow.’ (V.31:34) She added: “And whoever tells you that he concealed (some of Allāh’s orders) is a liar.” Then she recited: ‘O Messenger (Muhammad)! Proclaim (the Message) which has been sent down to you from your Lord.’(V.5:67) ‘Aisha added, “But the Prophet ﷺ saw Jibrael (Gabriel) in his true form twice.” (*Sahih Al-Bukhāri, Hadīth No. 378, Vol. 6*)

112. Narrated ‘Aisha : رضي الله عنها Whoever claims that (Prophet) Muhammad saw his Lord, is committing a great fault, for he only saw Jibrael (Gabriel) in his genuine shape in which he was created, covering the whole horizon. (*Sahih Al-Bukhāri, Hadīth No. 457, Vol. 4*)

CHAPTER 78. Proof that the believers shall see their Lord سبحانه وتعالى in the Hereafter.

113. Narrated Abū Mūsa : رضي الله عنه Allāh’s Messenger ﷺ said, “Two gardens of silver, their utensils

رَبِّهِ؟ فَقَالَتْ لَقَدْ فَقَدْ شَعْرِي مِمَّا قُلْتَ، أَيْنَ أَنْتَ مِنْ ثَلَاثَةِ مَنْ حَدَّثَكُمْ فَقَدْ كَذَبَ: مَنْ حَدَّثَكَ أَنَّ مُحَمَّداً صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى رَبَّهُ فَقَدْ كَذَبَ، ثُمَّ قَرَأَتْ - ﴿لَا تُنْدِرُكُهُ الْأَبْصَارُ وَهُوَ يُنْدِرُكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَيْرُ﴾، «وَمَا كَانَ لِيَشِيرُ أَنْ يُكَلِّمَهُ اللَّهُ إِلَّا وَخَيْرًا أَوْ مِنْ وَرَاءِ حِجَابٍ» - ؛ وَمَنْ حَدَّثَكَ أَنَّهُ يَعْلَمُ مَا فِي غَدِيرٍ فَقَدْ كَذَبَ، ثُمَّ قَرَأَتْ - ﴿وَمَا تَدْرِي نَفْسٌ مَاذَا تَكْسِبُ غَدَارًا﴾ - ؛ وَمَنْ حَدَّثَكَ أَنَّهُ كَتَمَ فَقَدْ كَذَبَ، ثُمَّ قَرَأَتْ - ﴿يَا أَيُّهَا الرَّسُولُ بَلَغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ﴾ - آلَيْهِ، وَلِكُنَّهُ رَأَى جِبْرِيلَ عَلَيْهِ السَّلَامُ فِي صُورَتِهِ مَرَّتَيْنِ .

112 - حديث عائشة رضي الله عنها
قالت من زعم أنَّ مُحَمَّداً رأى رَبَّهُ فَقَدْ أَغْظَمَ، ولكن قد رأى جِبْرِيلَ في صُورَتِهِ، وَخَلْفُهُ سَادَ مَا بَيْنَ الْأَقْدِيقِ .

(78) باب: إثبات رؤية المؤمنين في الآخرة ربهم سبحانه وتعالى

113 - حديث أبي موسى رضي الله عنه، أنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قال: «جَنَّاتَانِ

and whatever is in them, and two gardens of gold, their utensils and whatever is in them. And nothing will prevent the people who will be in the 'Adn Paradise from seeing their Lord except the curtain of Majesty over His Face." (*Sahîh Al-Bukhârî, Hadîth No. 401, Vol. 6*)

CHAPTER 79. Knowledge about the way in which the believers shall see (their Lord).

114. Narrated Abû Huraira : رضي الله عنه The people said, "O Allâh's Messenger! Shall we see our Lord on the Day of Resurrection?" He replied, "Do you have any doubt in seeing the moon on a full-moon night when there are no clouds?" They replied, "No, O Allâh's Messenger!" He said, "Do you have any doubt in seeing the sun when there are no clouds?" They replied, "No, O Allâh's Messenger!". He صلى الله عليه وسلم said, "You will see Allâh (your Lord) in the same way. On the Day of Resurrection, people will be gathered and He will order the people to follow what they used to worship. So some of them will follow the sun, some will follow the moon, and some will follow other deities; and only this nation (Muslims) will be left with its hypocrites. Allâh مزوجد will come to them and say, 'I am your Lord.' They will say, 'We shall stay in this place till our Lord comes to us and when our Lord will come, we will recognize Him.' Then Allâh مزوجد will come to them again and say, 'I am your Lord.' They will say, 'You are our Lord.' Allâh will call them, and *As-Sirât* (a slippery bridge on which there will be clamps and hooks like the thorns of *Sa'dân* — See *Hadîth No. 115*) will be

مِنْ فُضْلَةِ آتَيْتُهُمَا وَمَا فِيهِمَا، وَجَتَّانٌ
مِنْ ذَهَبٍ، آتَيْتُهُمَا وَمَا فِيهِمَا، وَمَا بَيْنَ
الْقَوْمِ وَبَيْنَ أَنْ يَنْظُرُوا إِلَى زَبْدِهِ إِلَّا
رِدَاءُ الْكَبِيرِ عَلَى وَجْهِهِ فِي جَهَنَّمَ عَذَنِ.

(٧٩) بَابٌ: مَعْرِفَةٌ طَرِيقِ الرُّؤْيَا

١١٤ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ النَّاسَ قَالُوا: يَا رَسُولَ اللهِ هَلْ نَرَى رَبِّنَا يَوْمَ الْقِيَامَةِ؟ قَالَ: «هَلْ تُمَارُونَ فِي الْقَمَرِ لَيْلَةَ الْبَدْرِ لَيْسَ دُونَهُ سَحَابٌ؟» قَالُوا لَا، يَا رَسُولَ اللهِ. قَالَ: «فَهَلْ تُمَارُونَ فِي الشَّمْسِ لَيْسَ دُونَهَا سَحَابٌ؟» قَالُوا لَا يَا رَسُولَ اللهِ، قَالَ: «فَإِنَّكُمْ تَرَوْنَهُ كَذَلِكَ، يُخْسِرُ النَّاسُ يَوْمَ الْقِيَامَةِ فَيَقُولُ مَنْ كَانَ يَغْبُدُ شَيْئًا فَلَيُبَيِّنَهُ، فَمِنْهُمْ مَنْ يَتَبَعُ الشَّمْسَ، وَمِنْهُمْ مَنْ يَتَبَعُ الْقَمَرَ، وَمِنْهُمْ مَنْ يَتَبَعُ الطَّوَاغِيْتَ وَتَبَقَّى هَذِهِ الأُمَّةُ فِيهَا مُنَافِقُوهَا، فَيَأْتِيهِمُ اللهُ فَيَقُولُ أَنَا رَبُّكُمْ، فَيَقُولُونَ هَذَا مَكَانُنَا حَتَّى يَأْتِيَنَا رَبُّنَا، فَإِذَا جَاءَ رَبُّنَا عَرْفَتَاهُ، فَيَأْتِيهِمُ اللهُ فَيَقُولُ أَنَا رَبُّكُمْ، فَيَقُولُونَ أَنْتَ رَبُّنَا، فَيَذْعُوْهُمْ، وَيُضْرِبُ الصَّرَاطُ بَيْنَ ظَهَرَانِيْ جَهَنَّمَ، فَأَكُونُ أَوَّلَ مَنْ يَجْوِزُ مِنَ الرُّسُلِ بِأَمْيَاهِهِ، وَلَا

laid across Hell and I (Muhammad ﷺ) shall be the first amongst the Messengers to cross it with my followers. Nobody except the Messengers will then be able to speak and they will be saying, ‘O Allâh! Save us, O Allâh! Save us.’ There will be hooks like the thorns of *Sa’dân* in Hell. Have you seen the thorns of *Sa’dân*?’ The people said, “Yes.” He said, “These hooks will be like the thorns of *Sa’dân*, nobody except Allâh knows their size, and these will entangle the people according to their deeds; some of them will fall and stay in Hell forever; others will receive punishment (torn into small pieces) and will get out of Hell, till when Allâh intends mercy on whomever He likes amongst the people of Hell. He عز وجل will order the angels to take out of Hell those who worshipped none but Him Alone. The angels will take them out by recognising them from the traces of prostrations, for Allâh has forbidden the (Hell) Fire to eat away those traces. So they will come out of the Fire, it will eat away from the whole of the human body except the marks of the prostrations. At that time they will come out of the Fire as mere skeletons. The Water of Life will be poured on them and as a result, they will grow like the seeds growing on the bank of a flowing flood-water stream. Then, when Allâh had finished from the Judgement amongst His creations, one man will be left between Hell and Paradise and he will be the last man from the people of Hell to enter Paradise. He will be facing Hell, and will say, ‘O Allâh! Turn my face from the Fire, as its wind has dried me and its steam has burnt me.’ Allâh will ask

يَتَكَلَّمُ يَوْمَئِذٍ أَحَدٌ إِلَّا الرَّسُولُ، وَكَلَامُ الرَّسُولِ يَوْمَئِذٍ اللَّهُمَّ سَلَّمَ سَلَّمَ، وَفِي جَهَنَّمَ كَلَالِيبٌ مِثْلُ شَوْكِ السَّعْدَانِ، هَلْ رَأَيْتُمْ شَوْكَ السَّعْدَانِ؟» قَالُوا نَعَمْ، قَالَ: «فَإِنَّهَا مِثْلُ شَوْكِ السَّعْدَانِ، عَيْرَ أَنَّهُ لَا يَعْلَمُ قَدْرَ عِظَمِهَا إِلَّا اللَّهُ، تَخْطُفُ النَّاسَ بِأَعْمَالِهِمْ، فَمِنْهُمْ مَنْ يُبَوِّقُ بِعَمَلِهِ، وَمِنْهُمْ مَنْ يُخَرَّدِلُ ثُمَّ يَنْجُو، حَتَّى إِذَا أَرَادَ اللَّهُ رَحْمَةً مَنْ أَرَادَ مِنْ أَهْلِ النَّارِ أَمْرَ اللَّهُ الْمَلَائِكَةَ أَنْ يُخْرِجُوا مَنْ كَانَ يَعْبُدُ اللَّهَ، فَيُخْرِجُونَهُمْ، وَيَغْرِفُونَهُمْ بِأَثَارِ السُّجُودِ، وَحَرَمَ اللَّهُ عَلَى النَّارِ أَنْ تَأْكُلَ أَثَرَ السُّجُودِ، فَيُخْرِجُونَ مِنَ النَّارِ، فَكُلُّ ابْنِ آدَمَ تَأْكُلُهُ النَّارُ إِلَّا أَثَرُ السُّجُودِ؛ فَيُخْرِجُونَ مِنَ النَّارِ قَدْ امْتَحَسُوا، فَيُصْبِّطُ عَلَيْهِمْ مَاءَ الْحَيَاةِ، فَيَبْتُونَ كَمَا تَبْتُ الرِّجْبَةُ فِي حَمِيلِ السَّيْلِ؛ ثُمَّ يَفْرُغُ اللَّهُ مِنَ الْقَضَاءِ بَيْنَ الْعِيَادِ، وَيَبْقَى رَجْلٌ بَيْنَ الْجَنَّةِ وَالنَّارِ، وَهُوَ آخرُ أَهْلِ النَّارِ دُخُولاً الْجَنَّةَ، مُقْبِلاً بِوْجْهِهِ قِيلَ النَّارِ، فَيَقُولُ يَا رَبِّ اضْرِفْ وَجْهِي عَنِ النَّارِ، فَذَكَرَنِي رَبِّي رِبِّهَا، وَآخْرَقَنِي ذَكَارُهَا، فَيَقُولُ هَلْ عَسَيْتَ إِنْ فَعِلَّ ذَلِكَ بِكَ أَنْ تَسْأَلَ عَيْرَ ذَلِكَ؟ فَيَقُولُ لَا وَعِزَّتِكَ، فَيُعَطِّي اللَّهُ

him, ‘Will you ask for anything more in case this favour is granted to you?’ He will say, ‘No by Your (Honour) Power!’ And he will give to his Lord (Allâh عز وجل) what he will of the pledges and the covenants. Allâh will then turn his face away from the Fire. When he will face Paradise, and will see its charms he will remain quiet as long as Allâh will. He then will say, ‘O my Lord! Let me go to the gate of Paradise.’ Allâh will ask him, ‘Didn’t you give pledges and make covenants (to the effect) that you would not ask for anything more than what you requested at first?’ He will say, ‘O my Lord! Do not make me the most wretched amongst Your creatures.’ Allâh will say, ‘If this request is granted, will you then ask for anything else?’ He will say, ‘No! By Your (Honour) Power! I shall not ask for anything else.’ Then he will give to his Lord what he will of the pledges and the covenants. Allâh will then let him go to the gate of Paradise. On reaching there and seeing its life, charm, and pleasures he will remain quiet as long as Allâh will and then will say, ‘O my Lord! Let me enter Paradise.’ Allâh will say, ‘May Allâh be Merciful unto you, O son of Adam! How treacherous you are! Haven’t you made covenants and given pledges that you will not ask for anything more than what you have been given?’ He will say, ‘O my Lord! Do not make me the most wretched amongst Your creatures.’ So Allâh will laugh and allow him to enter Paradise and will ask him to request as much as he likes. He will do so till all his desires have been fulfilled. Then Allâh will say, ‘Request more of such and such things.’ Allâh will

ما يشاء مِنْ عَهْدٍ وَمِيثَاقٍ؛ فَيَضْرُفُ اللَّهُ وَجْهُهُ عَنِ النَّارِ. فَإِذَا أَقْبَلَ بِهِ عَلَى الْجَنَّةِ رَأَى بَهْجَتَهَا، سَكَّ مَا شَاءَ اللَّهُ أَنْ يَسْكُنَ، ثُمَّ قَالَ يَا رَبَّ قَدْمَنِي عِنْدَ بَابِ الْجَنَّةِ، فَيَقُولُ اللَّهُ لَهُ، أَلَيْسَ قَدْ أَغْطَيْتَ الْعُهُودَ وَالْمَوَاثِيقَ أَنْ لَا تَسْأَلَ غَيْرَ الَّذِي كُنْتَ سَأْلَتْ؟ فَيَقُولُ يَا رَبَّ لَا أَشْوَنَّ أَشْقَى حَلْقَكَ؛ فَيَقُولُ فَمَا عَسَيْتَ إِنْ أَغْطَيْتَ ذَلِكَ أَنْ لَا تَسْأَلَ غَيْرَهُ؟ فَيَقُولُ لَا وَعِزْتِكَ لَا أَسْأَلُ غَيْرَ ذَلِكَ؛ فَيَعْطِي رَبَّهُ مَا شَاءَ مِنْ عَهْدِ وَمِيثَاقِهِ، فَيَقْدِمُهُ إِلَى بَابِ الْجَنَّةِ، فَإِذَا بَلَغَ بَابَهَا فَرَأَى زَهْرَهَا، وَمَا فِيهَا مِنَ الْفَضْرَةِ وَالشُّرُورِ فَيَسْكُنُ مَا شَاءَ اللَّهُ أَنْ يَسْكُنَ، فَيَقُولُ يَا رَبَّ أَذْخِلْنِي الْجَنَّةَ، فَيَقُولُ اللَّهُ: وَيَحْكُ يَا ابْنَ آدَمَ مَا أَغْدَرْتَكَ! أَلَيْسَ قَدْ أَغْطَيْتَ الْعُهُودَ وَالْمَوَاثِيقَ أَنْ لَا تَسْأَلَ غَيْرَ الَّذِي أَغْطَيْتَ؟ فَيَقُولُ يَا رَبَّ لَا تَجْعَلْنِي أَشْقَى حَلْقَكَ، فَيَضْحَكُ اللَّهُ عَزَّ وَجَلَّ مِنْهُ، ثُمَّ يَأْذِنُ لَهُ فِي دُخُولِ الْجَنَّةِ، فَيَقُولُ تَمَّ، فَيَتَمَّ، حَتَّى إِذَا انْقَطَعَتْ أُمْنِيَّتُهُ، قَالَ اللَّهُ عَزَّ وَجَلَّ: مِنْ كَذَا وَكَذَا! أَقْبَلَ يُذَكِّرُهُ رَبُّهُ؛ حَتَّى إِذَا انتَهَى بِهِ الْأَمَانِيَّ قَالَ اللَّهُ تَعَالَى: لَكَ ذَلِكَ وَمِثْلُهُ مَعَهُ».

remind him and when all his desires and wishes have been fulfilled, Allâh will say, ‘All this is granted to you and a similar amount besides.’” (*Sahîh Al-Bukhârî, Hadîth No. 770, Vol. 1*)

115. Narrated Abû Sa‘îd Al-Khudrî : رَضِيَ اللَّهُ عَنْهُ شَدِيدُ الْحُذْرِيُّ عَلَى اللَّهِ عَلَيْهِ وَسَلَّمَ Shall we see our Messenger! شَدِيدُ الْحُذْرِيُّ عَلَى اللَّهِ عَلَيْهِ وَسَلَّمَ We said, “O Allâh’s Messenger!” He said, “Do you have any difficulty in seeing the sun and the moon when the sky is clear?” We said, “No.” He said, “You will have no difficulty in seeing your Lord on that day as you have no difficulty in seeing the sun and the moon (in a clear sky).” The Prophet ﷺ then said, “Somebody will then announce, ‘Let every nation follow what they used to worship.’ So the people of the Cross will go with their Cross, and the idolaters (will go) with their idols, and the worshipper of every god (false deities) (will go) with their god, till there remain those who used to worship Allâh, from the righteous pious ones and the mischievous evil ones, and some of the people of the Scripture (Jews and Christians). Then Hell will be shown to them as if it were a mirage. Then it will be said to the Jews, ‘What did you use to worship?’ They will reply, ‘We used to worship Uzair (Ezra) عليه السلام, the son of Allâh.’ It will be said to them, ‘You are liars, for Allâh has neither a wife nor a son. What do you want (now)?’ They will reply, ‘We want You to provide us with water.’ Then it will be said to them, ‘Drink,’ and they will fall down in Hell (instead). Then it will be said to the Christians, ‘What did you used to worship?’ They will reply, ‘We used to worship Messiah, the son of Allâh.’ It

115 - حَدِيثُ أَبِي سَعِيدٍ الْحُذْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ قُلْنَا يَا رَسُولَ اللَّهِ هَلْ نَرَى رَبَّنَا يَوْمَ الْقِيَامَةِ قَالَ: «هَلْ تُضَارُونَ فِي رُؤْيَا الشَّمْسِ وَالْقَمَرِ إِذَا كَانَتْ صَحْوًا؟» قُلْنَا لَا. قَالَ: «فَإِنَّكُمْ لَا تُضَارُونَ فِي رُؤْيَا رَبِّكُمْ يَوْمَئِذٍ إِلَّا كَمَا تُضَارُونَ فِي رُؤْيَا هُمَا» ثُمَّ قَالَ: «يُنَادِي مُنَادٍ: لَيَذَهَبَ كُلُّ قَوْمٍ إِلَى مَا كَانُوا يَغْبُدُونَ، فَيَذَهَبُ أَصْحَابُ الصَّلَيْبِ مَعَ صَلَبِيهِمْ، وَأَصْحَابُ الْأَوْثَانِ مَعَ أَوْثَانِهِمْ، وَأَصْحَابُ كُلِّ الْأَهْمَةِ مَعَ الْأَهْمَةِ، حَتَّى يَئِقَّ مَنْ كَانَ يَعْبُدُ اللَّهَ مِنْ بَرًّا أَوْ فَاجِرًا، وَغُبَّارًا مِنْ أَهْلِ الْكِتَابِ، ثُمَّ يُؤْتَى بِجَهَنَّمَ تُغَرَّضُ كَانَهَا سَرَابٌ، فَيَقُولُ لِلَّهِ يَوْمَ الْحِسْبَرِ: مَا كُنْتُمْ تَعْبُدُونَ؟ قَالُوا كُنَّا نَعْبُدُ عَرَبَرَ ابْنَ اللَّهِ، فَيَقُولُ كَذَبْتُمْ، لَمْ يَكُنْ اللَّهُ صَاحِبَةً وَلَا وَلَدٌ، فَمَا تُرِيدُونَ؟ قَالُوا نُرِيدُ أَنْ تَسْقِنَا، فَيَقُولُ أَشْرَبُوا، فَيَسْقَطُونَ فِي جَهَنَّمَ . ثُمَّ يَقُولُ لِلنَّصَارَى مَا كُنْتُمْ تَعْبُدُونَ؟ فَيَقُولُونَ كُنَّا نَعْبُدُ الْمَسِيحَ ابْنَ اللَّهِ، فَيَقُولُ كَذَبْتُمْ لَمْ يَكُنْ اللَّهُ صَاحِبَةً وَلَا وَلَدٌ، فَمَا تُرِيدُونَ؟ فَيَقُولُونَ نُرِيدُ

will be said, ‘You are liars, for Allâh has neither a wife nor a son. What do you want (now)’. They will say, ‘We want You to provide us with water.’ It will be said to them, ‘Drink,’ and they will fall down in Hell (instead), till there remain only those who used to worship Allâh (Alone), the righteous pious ones and the mischievous evil ones, it will be said to them, ‘What keeps you here when all the people have gone?’ They will say, ‘We left them (in the world) when we were in greater need of them than we are today, we heard the call of one proclaiming: Let every nation follow what they used to worship, and now we are waiting for our Lord.’ Then the Almighty will come to them in a shape other than the one which they saw the first time, and He will say, ‘I am your Lord,’ and they will say, ‘You are our Lord.’ And none will speak to Him then but the Prophets, and then it will be said to them, ‘Do you know any sign by which you can recognise Him?’ They will say, ‘The Shin,’ and so Allâh will then uncover His Shin, whereupon, every believer will prostrate before Him and there will remain those who used to prostrate before Him just for showing off and for gaining good reputation. One of such will try to prostrate but his back (bones) will become a single (vertebra) bone (like one piece of a wood and he will not be able to prostrate). Then the bridge will be brought and laid across Hell.” We, (the companions of the Prophet ﷺ) asked, “O Allâh’s Messenger! What is the bridge?” He said, “It is a slippery (bridge) on which there are clamps and (hooks like) a thorny seed that is wide at one side and narrow at the other, and

أَنْ تَسْقِيَنَا، فَيُقَالُ اشْرَبُوا، فَيَسْأَقُطُونَ
فِي جَهَنَّمَ . حَتَّىٰ يَبْقَى مِنْ كَانَ يَعْبُدُ اللَّهَ
مِنْ بَرًّا أَوْ فَاجِرٍ، فَيُقَالُ لَهُمْ مَا
يَحْبِسُكُمْ وَقَدْ ذَهَبَ النَّاسُ؟ فَيَقُولُونَ
فَارْقَنَاهُمْ وَنَحْنُ أَخْرُجُ مِنَا إِلَيْهِ الْيَوْمَ،
وَإِنَّا سَمِعْنَا مُنَادِيَ يَنْدَدِي: لِيَلْحَقْ كُلُّ
قَوْمٍ بِمَا كَانُوا يَعْبُدُونَ وَإِنَّمَا نَتَظَرُ
رَبَّنَا؛ قَالَ فَيُأْتِيهِمُ الْجَبَارُ، فِي صُورَةِ
غَيْرِ صُورَتِهِ التَّيْ رَأَوْهُ فِيهَا أَوَّلَ مَرَّةً؟
فَيَقُولُ أَنَا رَبُّكُمْ، فَيَقُولُونَ أَنْتَ رَبُّنَا.
فَلَا يُكَلِّمُهُ إِلَّا الْأَنْبِيَاءُ، فَيَقُولُ هَلْ
يَبْيَنكُمْ وَبَيْنَهُ آيَةٌ تَعْرِفُونَهُ؟ فَيَقُولُونَ
السَّاقُ؛ فَيُكْشِفُ عَنْ سَاقِهِ، فَيَسْجُدُ لَهُ
كُلُّ مُؤْمِنٍ، وَيَبْقَى مِنْ كَانَ يَسْجُدُ لِلَّهِ
رِيَاءً وَسُمْنَةً؛ فَيَذَهِبُ كَيْمًا يَسْجُدَ
فَيَعُودُ ظَهَرُهُ طَبَقًا وَاحِدًا، ثُمَّ يُؤْتَى
بِالْجِسْرِ فَيُجَعَّلُ بَيْنَ ظَهَرَيِّ جَهَنَّمَ فَلَنَا
يَا رَسُولَ اللَّهِ! وَمَا الْجِسْرُ؟ قَالَ
«مَذْحَضَةٌ مَزَلَّةٌ عَلَيْهِ حَطَاطِيفُ
وَكَلَالِيبُ، وَحَسَكَةٌ مُفْلَطِحةٌ لَهَا شَوْكَةٌ
عَقِيقَاءٌ تَكُونُ بِنَجْدِي يُقَالُ لَهَا السَّعْدَانُ.
الْمُؤْمِنُ عَلَيْهَا كَالظَّرْفِ وَكَالْبَرْزِ
وَكَالرِّيحِ، وَكَأَجَاؤِيدِ الْخَيْلِ وَالرُّكَابِ،
فَنَاجَ مُسَلِّمٌ، وَنَاجَ مَخْدُوشٌ،
وَمَكْدُوسٌ فِي نَارِ جَهَنَّمَ، حَتَّىٰ يَمُرَّ
آخِرُهُمْ يُسْحَبُ سَخْبًا فَمَا أَتَتْمَ بِأَشَدَّ

has thorns with bent ends. Such a thorny seed is found in Najd and is called *As-Sa'dân*. Some of the believers will cross the bridge as quickly as the wink of an eye, some others as quick as lightning, or a strong wind, or fast horses or she-camels. So, some will be safe without any harm; some will be safe after receiving some scratches, and some will fall down into Hell (Fire). The last person will cross as if being dragged (over the bridge)". The Prophet ﷺ added, "You (Muslims) cannot be more pressing in claiming from me a right that has been clearly proved to be yours than the believers in interceding with Almighty for their (Muslim) brothers on that Day, when they see themselves safe. They will say, 'O Allâh! (Save) our brothers (for they) used to offer *Salât* (prayer) with us, observe *Saum* (fasting) with us, and also did good deeds with us.' Allâh will say, 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of one (gold) *Dinâr*.' Allâh will forbid the Fire to burn the faces of those sinners. They will go to them and find some of them in Hell (Fire) up to their feet, and some up to the middle of their legs. So they will take out those whom they will recognize and then they will return, and Allâh will say (to them), 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of one-half *Dinâr*'. They will take out whomever they will recognize and return, and then Allâh will say, 'Go and take out (of Hell) anyone in whose heart you find faith equal to the weight of an atom (or a small ant).' And so they will take out all those whom they will recognize." Abû Sa'îd said: If you

لِي مَنَاشِدَةً فِي الْحَقِّ قَدْ تَبَيَّنَ لَكُمْ مِنَ الْمُؤْمِنِينَ يَوْمَئِذٍ لِلْجَبَارِ. فَإِذَا رَأَوْا أَنَّهُمْ قَدْ تَجَزَّوْا وَبَقَى إِخْرَانُهُمْ، يَقُولُونَ رَبَّنَا إِخْرَانُنَا كَانُوا يُصَلِّونَ مَعَنَا وَيَصُومُونَ مَعَنَا وَيَعْمَلُونَ مَعَنَا؛ فَيَقُولُ اللَّهُ تَعَالَى اذْهَبُوا فَمَنْ وَجَدْتُمْ فِي قَلْبِهِ مِنْقَالَ دِيَنَارٍ مِنْ إِيمَانٍ فَأَخْرِجُوهُ، وَيُحَرِّمُ اللَّهُ صُورَهُمْ عَلَى النَّارِ، فَيَأْتُونَهُمْ وَيَغْضُبُهُمْ قَدْ عَابَ فِي النَّارِ إِلَى قَدِيمِهِ وَإِلَى أَنْصَافِ سَاقِيهِ، فَيُخْرِجُونَ مَنْ عَرَفُوا نَمَمَ يَعُودُونَ. فَيَقُولُ اذْهَبُوا فَمَنْ وَجَدْتُمْ فِي قَلْبِهِ مِنْقَالَ نِصْفِ دِيَنَارٍ فَأَخْرِجُوهُ؛ فَيُخْرِجُونَ مَنْ عَرَفُوا نَمَمَ يَعُودُونَ. فَيَقُولُ اذْهَبُوا فَمَنْ وَجَدْتُمْ فِي قَلْبِهِ مِنْقَالَ دَرَّةٍ مِنْ إِيمَانٍ فَأَخْرِجُوهُ؛ فَيُخْرِجُونَ مَنْ عَرَفُوا.

قَالَ أَبُو سَعِيدٍ: فَإِنْ لَمْ تُصَدِّقُونِي فَأَفْرَمُوا - «إِنَّ اللَّهَ لَا يَظْلِمُ مِنْقَالَ دَرَّةٍ وَإِنْ تَكَ حَسَنَةٌ يُضَاعِفُهَا» - «فَيَسْعَ النَّبِيُّونَ وَالْمَلَائِكَةُ وَالْمُؤْمِنُونَ. فَيَقُولُ الْجَبَارُ بَقِيَّتْ شَفَاعَتِي، فَيَقْبِضُ قَبْصَةً مِنَ النَّارِ فَيُخْرِجُ أَقْوَاماً قَدْ امْتَحَشُوا، فَيُلْقَوْنَ فِي نَهْرٍ يَأْفَوُهُ الْجَنَّةُ يَمَالُ لَهُ مَاءُ الْحَيَاةِ، فَيَنْبُوْنَ فِي حَافَّيِهِ كَمَا تَبَثُّ الْجَبَّةُ فِي حَمِيلِ السَّيْلِ قَدْ رَأَيْتُمُوهَا إِلَى حَاطِبِ الصَّخْرَةِ إِلَى

do not believe me then read the Verse: "Surely! Allâh wrongs not even of the weight of an atom (or a small ant), but if there is any good (done) He doubles it." (V.4:40) The Prophet ﷺ added, "Then the Prophets, angels and the *Al-Mu'minûn* (true believers in Islâmic Monotheism) will intercede, and (last of all) the Almighty (Allâh) will say, 'Now remains My intercession.' He will then hold a handful of the Fire from which He will take out some people whose bodies have been burnt, and they will be thrown into a river at the entrance of Paradise, called the Water of Life. They will grow on its banks, as a seed carried by the torrent grows. You have noticed how it grows beside a rock or beside a tree, and how the side facing the sun is usually green while the side facing the shade is white. Those people will come out (of that Water of Life) like pearls, and they will have (golden) necklaces, and then they will enter Paradise whereupon the people of Paradise will say, 'These are the people emancipated by the Beneficent. He has admitted them into Paradise without (them) having done any good deed and without sending forth any good (for themselves).' Then it will be said to them, 'For you is what you have seen and its equivalent as well.' " (*Sahîh Al-Bukhârî*, *Hadîth* No. 532-B, Vol. 9)

CHAPTER 80. Proof of (the Prophet's) intercession and the taking out of the believers in Oneness of Allâh from the (Hell) Fire.

116. Narrated Abû Sa'îd Al-Khudrî رضي الله عنه : The Prophet ﷺ said, "When the people of Paradise will enter Paradise and the people of Hell will go

جَانِبِ الشَّجَرَةِ، فَمَا كَانَ إِلَى الشَّمْسِ
مِنْهَا كَانَ أَخْضَرَ، وَمَا كَانَ مِنْهَا إِلَى
الظُّلُمَاءِ كَانَ أَيْضَّ. فَيُخْرُجُونَ كَانُوهُمْ
الْأَوْلُؤُ، فَيُجْعَلُ فِي رِقَابِهِمُ الْخَوَاتِيمُ
فَيَدْخُلُونَ الْجَنَّةَ، فَيَقُولُ أَهْلُ الْجَنَّةَ
مُؤْلَأُ عَتَقَاءَ الرَّحْمَنِ أَذْخَلَهُمُ الْجَنَّةَ
بَغْرِيرٍ عَمَلٍ عَمِيلٍ، وَلَا خَيْرٍ قَدَّمُوا،
فَيَقُولُ لَهُمْ لَكُمْ مَا رَأَيْتُمْ وَمِثْلُهُ مَعَهُ".

(٨٠) بَابُ: إِثْبَاتِ الشَّفَاعَةِ وَإِخْرَاجِ
الْمُوَحَّدِينَ مِنَ النَّارِ

116 - حَدِيثُ أَبِي سَعِيدِ الْخُدْرِيِّ
رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «يَدْخُلُ

to Hell, Allâh سَعَ will order those who have had faith equal to the weight of a grain of mustard seed to be taken out from Hell. So they will be taken out but (by then) they will be blackened (charred). Then they will be put in the river of *Hayâ'* or *Hayât* (life) (the narrator is in doubt as to which is the right word), and they will revive like a grain that grows near the bank of a flood channel. Don't you see that it comes out yellow and twisted?" (*Sahîh Al-Bukhârî*, Hadîth No. 21, Vol. 1)

CHAPTER 81. The person who will be the last to come out of the (Hell) Fire.

117. Narrated 'Abdullâh bin Mas'ûd مَعْنَى اللَّهِ عَلَيْهِ وَسَلَّمَ : The Prophet ﷺ said, "I know the person who will be the last to come out of the (Hell) Fire and the last to enter Paradise. He will be a man who will come out of the (Hell) Fire crawling, and Allâh, will say to him, 'Go and enter Paradise'. He will go to it, but it will appear to him as if it had been filled, and then he will return and say, 'O Lord, I have found it full.' Allâh will say, 'Go and enter Paradise'. He will go to it, but it will appear to him as if it had been filled, and then he will return and say, 'O Lord, I have found it full.' Allâh will say, 'Go and enter Paradise and you will have what equals the world and ten times as much (or you will have as much as ten times the like of the world).' On that the man will say, 'Do you mock at me (or laugh at me) though You are the King?' " I saw Allâh's Messenger ﷺ (while saying that) smiling till his premolar teeth were apparent. It is said that, that will be the lowest degree (rank) amongst the people of Paradise.

أَهْلُ الْجَنَّةِ، وَأَهْلُ النَّارِ النَّارُ ثُمَّ يَقُولُ اللَّهُ تَعَالَى: أَخْرِجُوا مَنْ كَانَ فِي قَلْبِهِ مِقْنَاعٌ حَتَّىٰ مِنْ خَرْدَلٍ مِنْ إِيمَانِ، فَيُخْرِجُونَ مِنْهَا قَدِ اسْوَدُوا، فَيُلْقَوْنَ فِي نَهْرِ الْحَيَاٰ أَوِ الْحَيَاةِ (شَكٌّ مِنْ أَحَدٍ رِجَالِ السَّنَدِ) فَيَنْبُتُونَ كَمَا تَبَثُ الْجَبَّةُ فِي جَانِبِ السَّيْلِ، أَلَمْ تَرَأَنَهَا تَخْرُجُ صَفَرَاءً مُلْتَوِيَّةً؟".

(٨١) بَابٌ: آخرِ أَهْلِ النَّارِ خُرُوجًا

١١٧ - حَدِيثُ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ. قَالَ النَّبِيُّ ﷺ: «إِنِّي لَأَعْلَمُ أَخْرَى أَهْلِ النَّارِ خُرُوجًا مِنْهَا، وَآخِرَ أَهْلِ الْجَنَّةِ دُخُولًا. رَجُلٌ يَخْرُجُ مِنَ النَّارِ كَبُوًّا فَيَقُولُ اللَّهُ أَذْهَبْ فَادْخُلِ الْجَنَّةَ، فَيَأْتِيهَا فَيُخَيِّلُ إِلَيْهِ أَنَّهَا مَلَائِيَّ، فَيَرْجِعُ فَيَقُولُ يَا رَبِّ وَجَدْنَاهَا مَلَائِيَّ، فَيُخَيِّلُ إِلَيْهِ أَنَّهَا مَلَائِيَّ، فَيَرْجِعُ فَيَقُولُ يَا رَبِّ وَجَدْنَاهَا مَلَائِيَّ، فَيُخَيِّلُ أَذْهَبْ فَادْخُلِ الْجَنَّةَ. فَيَأْتِيهَا فَيُخَيِّلُ إِلَيْهِ أَنَّهَا مَلَائِيَّ، فَيَرْجِعُ فَيَقُولُ يَا رَبِّ وَجَدْنَاهَا مَلَائِيَّ، فَيُخَيِّلُ أَذْهَبْ فَادْخُلِ الْجَنَّةَ فَإِنَّ لَكَ مِثْلَ الدُّنْيَا وَعَشَرَةً أَمْنَالِهَا، أَوْ إِنَّ لَكَ مِثْلَ عَشَرَةِ أَمْنَالِ الدُّنْيَا، فَيُخَيِّلُ تَسْخِرُ مِنِّي أَوْ تَضْحَكُ مِنِّي وَأَنْتَ الْمَلِكُ».

فَلَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ ضَاحِكًا حَتَّىٰ بَدَثَ نَوَاجِذُهُ.

(*Sahîh Al-Bukhâri*, *Hadîth* No. 575,
Vol. 8)

وَكَانَ يُقَالُ : ذَلِكَ أَذْنَى أَهْلِ الْجَنَّةِ
مَنْزِلَةً .

CHAPTER 82. The lowest of the ranks amongst the people of Paradise.

118. Narrated Anas bin Mâlik رضي الله عنه: said مصطفى عليه وسلم said عاصم الله عنه: "Allâh will gather all the people on the Day of Resurrection and they will say, 'Let us request someone to intercede for us with our Lord so that He may relieve us from this place of ours.' Then they will go to Adam عليه السلام and say, 'You are the one whom Allâh created with His Own Hands, and breathed in you the soul^[1] (which he created for you) and ordered the angels to prostrate to you; so please intercede for us with our Lord.' Adam will reply, 'I am not fit for this undertaking,' and will remember his sin, and will say, 'Go to Nûh (Noah), the first Messenger sent by Allâh.' They will go to him and he will say, 'I am not fit for this undertaking,' and will remember his sin and say, 'Go to Ibrâhîm (Abraham) whom Allâh took as a *Khalil*^[2]. They will go to him (and request similarly). He will reply, 'I am not fit for this undertaking', and will remember his sin and say, 'Go to Mûsa (Moses) to whom Allâh spoke directly.' They will go to Mûsa عليه السلام and he will say, 'I am not fit for this undertaking,' and will remember his sin and say, 'Go to 'Iesa (Jesus).' They will go to him, and he

(٨٢) بَابٌ : أَذْنَى أَهْلِ الْجَنَّةِ مَنْزِلَةً فِيهَا

١١٨ - حَدِيثُ أَسِّسِ بْنِ مَالِكٍ رضي الله عنه. قَالَ: قَالَ رَسُولُ اللهِ ﷺ : «يَجْمَعُ اللَّهُ النَّاسَ يَوْمَ الْقِيَامَةِ فَيَقُولُونَ لَوْ اسْتَشْفَعْنَا عَلَى رَبِّنَا حَتَّى يُرِيحَنَا مِنْ مَكَانِنَا! فَيَأْتُونَ آدَمَ فَيَقُولُونَ: أَنْتَ الَّذِي خَلَقْتَ اللَّهَ بِيَدِهِ، وَفَنَحْتَ فِيكَ مِنْ رُوْحِهِ، وَأَمَرْتَ الْمَلَائِكَةَ فَسَجَدُوا لَكَ، فَاشْفَعْ لَنَا عِنْدَ رَبِّنَا؛ فَيَقُولُ: لَسْتُ هُنَاكُمْ، وَيَذْكُرُ حَطِيشَتَهُ، وَيَقُولُ اثْنَاوَحَا، أَوَّلَ رَسُولٍ بَعْثَةَ اللَّهِ. فَيَأْتُونَهُ فَيَقُولُ: لَسْتُ هُنَاكُمْ، وَيَذْكُرُ حَطِيشَتَهُ، اثْنَا إِبْرَاهِيمَ الَّذِي اتَّخَذَهُ اللَّهُ خَلِيلًا، فَيَأْتُونَهُ فَيَقُولُ لَسْتُ هُنَاكُمْ، وَيَذْكُرُ حَطِيشَتَهُ، اثْنَاوَحَا مُوسَى الَّذِي كَلَمَهُ اللَّهُ؛ فَيَأْتُونَهُ فَيَقُولُ لَسْتُ هُنَاكُمْ، فَيَذْكُرُ حَطِيشَتَهُ، اثْنَاوَحَا عِيسَى، فَيَأْتُونَهُ فَيَقُولُ لَسْتُ هُنَاكُمْ، اثْنَاوَحَا مُحَمَّدًا ﷺ فَقَدْ عَفَرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ. فَيَأْتُونِي، فَأَسْتَأْذُنُ عَلَى رَبِّي، فَإِذَا

[1] (H.118) *Rûh Allâh*: See glossary.

[2] (H.118) *Khalil*: See glossary.

will say, ‘I am not fit for this undertaking, ‘And will remember his sin and say, go to Muhammad ﷺ as Allâh has forgiven his past and future sins.’ They will come to me and I will ask my Lord’s Permission, and when I see Him, I will fall down in prostration to Him, and He will leave me in that state as long as (He) Allâh will, and then I will be addressed, ‘Raise up your head (O Muhammad)! Ask, and your request will be granted; say, and your saying will be listened to; intercede, and your intercession will be accepted.’ Then I will raise my head, and I will glorify and praise my Lord with a saying (i.e. invocation) He will teach me, and then I will intercede, Allâh will fix a limit for me (i.e., certain type of people for whom I may intercede), and I will take them out of the (Hell) Fire and let them enter Paradise. Then I will come back (to Allâh) and fall in prostration, and will do the same for the third and fourth time till no one remains in the (Hell) Fire except those whom the Qur’ân has imprisoned therein.” (*Sahîh Al-Bukhârî, Hadîth No. 570, Vol. 8*)

119. Narrated Anas رضي الله عنه : Prophet Muhammad ﷺ said, “On the Day of Resurrection the people will surge like waves on one another, they will come to Adam and say, ‘Please intercede for us with your Lord.’ He will say, ‘I am not fit for that but you’d better go to Ibrâhîm (Abraham) as he is the *Khalil* (intimate friend) of the Most Beneficent.’ They will go to Ibrâhîm عليه السلام and he will say, ‘I am not fit for that, but you’d better go to Mûsa (Moses) as he is the one to whom Allâh spoke directly.’ So they will go to

رَأْيِهِ وَقَعْتُ سَاجِدًا، فَيَدْعُنِي مَا شَاءَ اللَّهُ، ثُمَّ يُقَالُ ارْفَعْ رَأْسَكَ، سَلْ تُعْطِهِ، وَقُلْ يُسْمِعْ، وَاشْفَعْ تُشْفَعْ. فَأَرْفَعْ رَأْسِي فَأَخْمَدُ رَبِّي بِتَحْمِيدِ يُعَلَّمْنِي؛ ثُمَّ أَشْفَعْ فِي حُدُّ لِي حَدًّا، ثُمَّ أُخْرِجُهُمْ مِنَ النَّارِ وَأُدْخِلُهُمُ الْجَنَّةَ؛ ثُمَّ أَغُوْدُ فَأَقْعُدُ سَاجِدًا مِثْلَهُ فِي التَّالِيَةِ أَوِ الرَّابِعَةِ حَتَّىٰ مَا يَقَوِي فِي النَّارِ إِلَّا مِنْ حَبَّسَهُ الْقُرْآنُ.

119 - حديث أنس بن مالك رضي الله عنه. قال حدثنا محمد بن عيسى قال: «إذا كان يوم القيمة ماج الناس بعضهم في بعض، فيأتون آدم فيقولون: اشفع لنا إلى ربكم فيقول: لست لها ولكن عليكم يا إبراهيم فإنه خليل الرحمن؛ فيأتون إبراهيم، فيقول: لست لها ولكن عليكم بموسى

Mûsa عليه السلام and he will say, ‘I am not fit for that, but you’d better go to ‘Iesa as he is a soul^[1] created by Allâh and His Word. (“Be!” — and he was); They will go to ‘Iesâ (Jesus) عليه السلام and he will say, ‘I am not fit for that, but you’d better go to Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ).’ They would come to me and I would say, ‘I am for that.’ Then I will ask for my Lord’s Permission, and it will be granted, and then He will inspire me to praise Him with such praises as I do not know now. So I will praise Him with those praises and will fall down, prostrate before Him. Then it will be said, ‘O Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), raise your head and speak, for you will be listened to; and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.’ I will say, ‘O Lord! My followers! My followers!’ And then it will be said, ‘Go and take out of Hell (Fire) all those who have faith in their hearts, equal to the weight of a barley grain.’ I will go and do so and return to praise Him with the same praise, and fall down (prostrate) before Him. Then it will be said, ‘O Muhammad, raise your head and speak, for you will be listened to; and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.’ I will say, ‘O Lord! My followers! My followers!’ It will be said, ‘Go and take out of it all those who have faith in their hearts equal to the weight of an atom (or a small ant) or a mustard seed.’ I will go and do so and return to praise Him with the same praise, and fall down in prostration before Him. It

فَإِنَّهُ كَلِيمُ اللَّهِ؛ فَيَأْتُونَ مُوسَى فَيَقُولُ:
لَسْنُ لَهَا وَلِكُنْ عَلَيْكُمْ بِعِيسَى فَإِنَّهُ
رُوحُ اللَّهِ وَكَلِمَتُهُ؛ فَيَأْتُونَ عِيسَى
فَيَقُولُ: لَسْنُ لَهَا وَلِكُنْ عَلَيْكُمْ بِمُحَمَّدٍ
بِعِيسَى؛ فَيَأْتُونِي فَأَقُولُ: أَنَا لَهَا،
فَأَسْتَأْذِنُ عَلَى رَبِّي فَيُؤْذَنُ لِي، وَلِئَلَّهُمْ نِي
مَحَمَّدٌ أَخْمَدُ بِهَا لَا تَخْضُرُنِي أَلَآنَ،
فَأَخْمَدُ بِتِلْكَ الْمَحَمَّدِ وَأَخِرُّ لَهُ
سَاجِدًا، فَيَقَالُ: يَا مُحَمَّدًا ارْفَعْ
رَأْسَكَ وَقُلْ يُسْمَعْ لَكَ، وَسَلْ تُغْطَّ,
وَاسْفَعْ تُشَفَّعْ؛ فَأَقُولُ: يَا رَبَّ أُمَّتِي،
أُمَّتِي!، فَيَقَالُ: انْظُلِقْ فَأَخْرِجْ مِنْ كَانَ
فِي قَلْبِي مِثْقَالْ شَعِيرَةٍ مِنْ إِيمَانِ،
فَانْظُلِقْ فَأَفْعَلُ. ثُمَّ أَعُودُ فَأَخْمَدُ بِتِلْكَ
الْمَحَمَّدِ، ثُمَّ أَخِرُّ لَهُ سَاجِدًا؛ فَيَقَالُ:
يَا مُحَمَّدًا ارْفَعْ رَأْسَكَ، وَقُلْ يُسْمَعْ
لَكَ، وَسَلْ تُغْطَّ، وَاسْفَعْ تُشَفَّعْ؛
فَأَقُولُ: يَا رَبَّ أُمَّتِي، أُمَّتِي! فَيَقَالُ
انْظُلِقْ فَأَخْرِجْ مِنْهَا مِنْ كَانَ فِي قَلْبِي
مِثْقَالْ ذَرَّةٍ أَوْ حَزَدَةً مِنْ إِيمَانِ؛
فَانْظُلِقْ فَأَفْعَلُ؛ ثُمَّ أَعُودُ فَأَخْمَدُ بِتِلْكَ
الْمَحَمَّدِ ثُمَّ أَخِرُّ لَهُ سَاجِدًا؛ فَيَقَالُ يَا
مُحَمَّدًا ارْفَعْ رَأْسَكَ، وَقُلْ يُسْمَعْ لَكَ،
وَسَلْ تُغْطَّ، وَاسْفَعْ تُشَفَّعْ؛ فَأَقُولُ يَا
رَبَّ أُمَّتِي، أُمَّتِي! فَيَقَالُ انْظُلِقْ فَأَخْرِجْ

^[1] (H.119) *Rûh-Allah*: See glossary.

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will be said, ‘O Muhammad, raise your head and speak, for you will be listened to; and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.’ I will say, O Lord! My followers! My followers!’ Then He will say, ‘Go and take out (all those) in whose hearts there is faith even to the lightest, lightest, lightest mustard seed. (Take them) out of the Fire.’ I will go and do so.” The Prophet ﷺ added, “I will then return for a fourth time and praise Him similarly and prostrate before Him, and it will be said, ‘O Muhammad, raise your head and speak, for you will be listened to; and ask, for you will be granted (your request); and intercede, for your intercession will be accepted.’ I will say, ‘O Lord, allow me to intercede for whoever said, *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh).’ Then Allâh will say, ‘By My Power, and My Majesty, and by My Magnificence, and by My Greatness, I will take out of Hell (Fire) whoever said: *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh).’” (*Sahîh Al-Bukhâri*, *Hadîth* No. 601. Vol. 9)

120. Narrated Abû Huraira : رضي الله عنه Some (cooked) meat was brought to Allâh’s Messenger ﷺ and the meat of a forearm was presented to him as he used to like it. He ate a morsel of it and said, “I will be the chief of all the people on the Day of Resurrection. Do you know the reason for it? Allâh will gather all the human beings of early generations as well as late generations on one plain so that the announcer will be able to make them all hear his voice

مَنْ كَانَ فِي قُلُوبِهِ أَذْنَى أَذْنَى أَذْنَى مِثْقَالٍ
حَبَّةَ حَرْذَلٍ مِنْ إِيمَانِ فَأَخْرِجْهُ مِنَ
النَّارِ؛ فَأَنْطَلِقْ فَأَفْعُلُ.

ثُمَّ أَعُودُ الرَّابِعَةَ فَأَخْمَدُ بِتِلْكَ
الْمُحَامِدِ، ثُمَّ أَخْرُ لَهُ سَاجِدًا؛ فَيَقُولُ يَا
مُحَمَّدُ! ارْفَعْ رَأْسَكَ، وَقُلْ يُسْمَعْ،
وَسَلِّنْ تَعْظِةَ، وَاشْفَعْ شَفَعَ؛ فَأَقُولُ يَا
رَبَّ! إِذْنْ لِي فِيمَنْ قَالَ لَا إِلَهَ إِلَّا
اللَّهُ، فَيَقُولُ وَعَزَّتِي وَجَلَّتِي وَكَبِيرَاتِي
وَعَظَمَتِي لِأُخْرِجَنَّ مِنْهَا مَنْ قَالَ لَا إِلَهَ
إِلَّا اللَّهُ.

١٢٠ - حديث أبي هريرة رضي الله عنه
قال: أتي رسول الله ﷺ بلحيم، فرفع
إليه الذراع، وكانت تعجبه، فنهش
منها نهسة ثم قال: «أنا سيد الناس
يوم القيمة، وهلن تذرون مم ذلك؟
يجمع الناس الأولين والآخرين في
صعيد واحد، يسمعهم الداعي،
ونفذهم البصر، وتذنو الشمس فليل

and the watcher will be able to see all of them. The sun will come so close to the people that they will suffer such distress and trouble as they will not be able to tolerate it or to bear it. Then the people will say, ‘Don’t you see, to what state you have reached? Won’t you look for someone who can intercede for you with your Lord?’ Some people will say to some others, ‘Go to Adam ^{عليه السلام}'. So they will go to Adam ^{عليه السلام} and say to him, ‘You are the father of mankind; Allâh created you with His Own Hand, and breathed into you the soul^[1] (which he created for you); and ordered the angels to prostrate before you; and they did, so (please) intercede for us with your Lord. Don’t you see in what state we are? Don’t you see what condition we have reached?’ Adam will say, ‘Today my Lord has become angry as He has never become before, nor will ever become thereafter. He forbade me (to eat of the fruit of) the tree, but I disobeyed Him. Myself! Myself! Myself! Go to someone else; go to Nûh (Noah).’ They will go to Nûh and say (to him), ‘O Nûh! You are the first (of Allâh’s Messengers) to the people of the earth, and Allâh has named you a thankful slave; please intercede for us with your Lord. Don’t you see in what state we are?’ He will say, ‘Today my Lord has become angry as He has never become before nor will ever become thereafter. I had (in the world) the right to make one definitely accepted invocation, and I made it against my

الناسَ مِنَ الْغَمَّ وَالْكَرْبِ مَا لَا يُطِيقُونَ وَلَا يَحْتَمِلُونَ؛ فَيَقُولُ النَّاسُ أَلَا تَرَوْنَ مَا قَدْ بَلَغْتُمْ؟ أَلَا تَتَظَرُونَ مَنْ يَشْفَعُ لَكُمْ إِلَى رَبِّكُمْ؟ فَيَقُولُ بَعْضُ النَّاسِ لِيَغْضِبَ، عَلَيْكُمْ بِإِدَمَ، فَيَأْتُونَ إِدَمَ عَلَيْهِ السَّلَامُ؛ فَيَقُولُونَ لَهُ: أَنْتَ أَبُو الْبَشَرِ، خَلَقَ اللَّهُ بِيَدِهِ، وَنَفَخَ فِيهِ مِنْ رُوحِهِ، وَأَمَرَ الْمَلَائِكَةَ فَسَجَدُوا لَكَ، اشْفَعْ لَنَا إِلَى رَبِّكَ، أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ؟ أَلَا تَرَى إِلَى مَا قَدْ بَلَغْنَا؟ فَيَقُولُ إِدَمُ إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضِبًا لَمْ يَغْضُبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضُبَ بَعْدَهُ مِثْلَهُ، وَإِنَّهُ نَهَانِي عَنِ الشَّجَرَةِ فَعَصَيْتُهُ، نَفْسِي نَفْسِي نَفْسِي!؛ اذْهَبُوا إِلَى عَزِيزِي، اذْهَبُوا إِلَى نُوحٍ؛ فَيَأْتُونَ نُوحًا فَيَقُولُونَ: يَا نُوحُ! إِنَّكَ أَنْتَ أَوَّلُ الرُّسُلِ إِلَى أَهْلِ الْأَرْضِ، وَقَدْ سَمَّاكَ اللَّهُ عَنْدَهُ شَكُورًا، اشْفَعْ لَنَا إِلَى رَبِّكَ، أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ؟ فَيَقُولُ: إِنَّ رَبِّي - عَزَّ وَجَلَّ - قَدْ غَضِبَ الْيَوْمَ غَضِبًا لَمْ يَغْضُبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضُبَ بَعْدَهُ مِثْلَهُ؛ وَإِنَّهُ قَدْ كَانَتْ لِي دَعْوَةً دَعَوْتُهَا عَلَى قَوْمِي، نَفْسِي! نَفْسِي! نَفْسِي! اذْهَبُوا إِلَى عَزِيزِي، اذْهَبُوا إِلَى إِبْرَاهِيمَ، فَيَأْتُونَ إِبْرَاهِيمَ فَيَقُولُونَ يَا

[1] (H.120) *Rûh-Allah*: See glossary.

nation. Myself! Myself! Myself! Go to someone else; go to Ibrâhîm (Abraham).’ They will go to Ibrâhîm (Abraham) and say, ‘O Ibrâhîm! You are Allâh’s Messenger and His *Khalîl*^[1] from among the people of the earth; so please intercede for us with your Lord. Don’t you see in what state we are?’ He will say to them, ‘My Lord has today become angry as He has never become before, nor will ever become thereafter. I had told three lies [Abû Haiyyân (the subnarrator) mentioned them in the *Hadîth*]. Myself! Myself! Myself! Go to someone else, go to Mûsa (Moses).’ The people will then go to Mûsa عليه السلام and say, ‘O Mûsa عليه السلام ! You are Allâh’s Messenger and Allâh gave you superiority above the others with His Message and with His direct Talk to you; (please) intercede for us with your Lord. Don’t you see in what state we are?’ Mûsa will say, ‘My Lord has today become angry as He has never become before, nor will become thereafter. I killed a person whom I had not been ordered to kill. Myself! Myself! Myself! Go to someone else; go to ‘Iesa (Jesus).’ So they will go to ‘Iesa عليه السلام and say, ‘O ‘Iesa! You are Allâh’s Messenger and His Word (“Be”! — and he was) which He sent to Maryam (Mary), and a soul created by Him,^[2] and you talked to the people while still young in the cradle. Please intercede for us with your Lord. Don’t

إِبْرَاهِيمُ! أَنْتَ نَبِيُّ اللَّهِ وَخَلِيلُهُ مِنْ أَهْلِ الْأَرْضِ اشْفَعْ لَنَا إِلَى رَبِّكَ، أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ؟ فَيَقُولُ لَهُمْ إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ عَصَبًا لَمْ يَغْضِبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضِبْ بَعْدَهُ مِثْلَهُ؛ وَإِنِّي قَدْ كَذَبْتُ ثَلَاثَ كَذَبَاتٍ، نَفْسِي! نَفْسِي! نَفْسِي اذْهَبُوا إِلَى غَيْرِي، اذْهَبُوا إِلَى مُوسَى. فَيَأْتُونَ مُوسَى، فَيَقُولُونَ: يَا مُوسَى! أَنْتَ رَسُولُ اللَّهِ فَضَلَّكَ اللَّهُ بِرِسَالَتِهِ وَيَكْلَمُهُ عَلَى النَّاسِ، اشْفَعْ لَنَا إِلَى رَبِّكَ أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ؟ فَيَقُولُ إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ عَصَبًا لَمْ يَغْضِبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضِبْ بَعْدَهُ مِثْلَهُ، وَإِنِّي قَدْ كَتَبْتُ نَسَّا لَمْ أُمَرْ بِقَتْلِهَا، نَفْسِي! نَفْسِي! نَفْسِي اذْهَبُوا إِلَى غَيْرِي، اذْهَبُوا إِلَى عِيسَى؛ فَيَأْتُونَ عِيسَى، فَيَقُولُونَ يَا عِيسَى! أَنْتَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحُ مِنْهُ، وَكَلَمْتَ النَّاسَ فِي الْمَهْدِ صَيْبًا، اشْفَعْ لَنَا، أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ؟ فَيَقُولُ عِيسَى، إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ عَصَبًا لَمْ يَغْضِبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضِبْ بَعْدَهُ مِثْلَهُ، وَلَمْ يَذْكُرْ ذَنْبًا، نَفْسِي! نَفْسِي!

[1] (H.120) *Khalîl*: See glossary.

[2] (H.120) *Rûh Allah*: See glossary.

you see in what state we are?’ ‘Iesa will say, ‘My Lord has today become angry as He has never become before, nor will ever become thereafter.’ Iesa عليه السلام will not mention any sin, but will say, ‘Myself! Myself! Myself! Go to someone else; go to Muhammad.’ So they will come to me and say, ‘O Muhammad صلى الله عليه وسلم ! You are Allâh’s Messenger and the last of the Prophets, and Allâh forgave your all the past, present and future sins. (Please) intercede for us with your Lord. Don’t you see in what state we are?’” The Prophet صلى الله عليه وسلم added, “Then I will go beneath Allâh’s Throne and fall in prostration before my Lord. And then Allâh will guide me to such praises and glorifications to Him as He has never guided anybody else before me. Then it will be said, ‘O Muhammad! Raise your head. Ask and it will be granted. Intercede! It (your intercession) will be accepted.’ So I will raise my head and say, ‘My followers, O my Lord! My followers, O my Lord!’ It will be said, ‘O Muhammad! Let those of your followers who have no accounts, enter through the a gate that is on the right side from the gates of Paradise; and they will share the other gates with the people.’” The Prophet صلى الله عليه وسلم further said, “By Him in Whose Hands my soul is, the distance between every two gate-posts of Paradise is like the distance between Makka and Himyar or between Makka and Busra (in Shâm).” (*Sahih Al-Bukhâri, Hadith No. 236, Vol. 6*)

نَفْسِي! اذْهُبُوا إِلَى غَيْرِي، اذْهُبُوا إِلَى
مُحَمَّدٍ ﷺ؛ فَيَأْتُونَ مُحَمَّدًا ﷺ،
فَيَقُولُونَ: يَا مُحَمَّدُ! أَنْتَ رَسُولُ اللهِ
وَخَاتَمُ الْأَنْبِيَاءِ، وَقَدْ عَفَرَ اللهُ لَكَ مَا
تَقَدَّمَ مِنْ ذَنِبِكَ وَمَا تَأْخَرَ، اشْفَعْ لَنَا
إِلَى رَبِّكَ، أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ؟
«فَأَنْطَلِقْ فَاتَّيِ تَحْتَ الْعَرْشِ فَأَفَعُ
سَاجِدًا لِرَبِّي - عَزَّ وَجَلَّ - ثُمَّ يَقْتَصُ اللهُ
عَلَيَّ مِنْ مَحَامِدِهِ وَحُسْنِ الشَّتَاءِ عَلَيْهِ
شَيْئًا لَمْ يَقْتَصِهِ عَلَى أَحَدٍ قَبْلِي، ثُمَّ
يُقَالُ: يَا مُحَمَّدُ! ارْفَعْ رَأْسَكَ، سَلْ
تُغْطَهُ، وَاسْفَعْ شَفَاعَةً؛ فَأَرْفَعُ رَأْسِي،
فَأَقُولُ: أَمْتَيْ يَا رَبَّ! أَمْتَيْ يَا رَبَّ!
فَيُقَالُ: يَا مُحَمَّدُ! أَذْخُلْ مِنْ أَمْتَكَ مِنْ
لَا حِسَابَ عَلَيْهِمْ مِنَ الْبَابِ الْأَئِمَّةِ
مِنْ أَبْوَابِ الْجَنَّةِ، وَهُمْ شُرَكَاءُ النَّاسِ
فِيمَا سَوَى ذَلِكَ مِنْ الْأَبْوَابِ»، ثُمَّ
قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ إِنَّ مَا بَيْنَ
الْمِضْرَاعَيْنِ مِنْ مَصَارِبِ الْجَنَّةِ كَمَا بَيْنَ
مَكَّةَ وَحِمْيَرَ، أَوْ كَمَا بَيْنَ مَكَّةَ
وَبَصَرَ».

(٨٤) بَابُ: أَخْبِيَاءُ النَّبِيِّ - ﷺ - دَعْوَةُ
الشَّفَاعَةِ لِأُمَّتِهِ

CHAPTER 84. The Prophet's keeping his (special) invocation (request) which will be the intercession for his followers.

121. Narrated Abû Huraira رضى الله عنه : said مصلى الله عليه وسلم said, "For every Prophet there is one (special) invocation which is definitely fulfilled by Allâh, and I wish, if Allâh will, to keep my (special) invocation as to be the intercession for my followers on the Day of Resurrection." (*Sahîh Al-Bukhâri*, Hadîth 566, Vol. 9)

122. Narrated Anas رضى الله عنه : The Prophet مصلى الله عليه وسلم said, "For every Prophet there is one (special) invocation that surely will be responded by Allâh," or said, "For every Prophet there was an invocation with which he appealed to Allâh, and his invocation was responded by Allâh (in his life-time), but I kept my (this special) invocation to intercede for my followers on the Day of Resurrection." (*Sahîh Al-Bukhâri*, Hadîth No. 317-B, Vol. 8)

CHAPTER 87. The Statement of Allâh : "And warn your tribe (O Muhammad مصلى الله عليه وسلم) of near kindred." (V.26:214)

123. Narrated Abû Huraira رضى الله عنه : When Allâh revealed the Verse: "And warn your tribe (O Muhammad مصلى الله عليه وسلم) of near kindred," (على الله علهم سلم) Allâh's Messenger مصلى الله عليه وسلم got up and said, "O Quraish people (or said similar words)! Buy (i.e. save)

١٢١ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه عنْهُ . قَالَ: قَالَ رَسُولُ اللهِ - ﷺ - : «لِكُلِّ نَبِيٍّ دَعْوَةٌ، فَأَرِيدُ، إِنْ شَاءَ اللَّهُ، أَنْ أَخْبِيَ دَعْوَتِي شَفَاعَةً لِأُمَّتِي يَوْمَ الْقِيَامَةِ» .

١٢٢ - حَدِيثُ أَنَسِ رضي الله عنه عَنِ النَّبِيِّ - ﷺ - قَالَ: «كُلُّ نَبِيٍّ سَأَلَ سُؤَالًا» أَوْ قَالَ «لِكُلِّ نَبِيٍّ دَعْوَةٌ قَدْ دَعَ بِهَا فَاسْتُجِيبَتْ، فَجَعَلْتُ دَعْوَتِي شَفَاعَةً لِأُمَّتِي يَوْمَ الْقِيَامَةِ» .

(٨٧) بَابُ: فِي قَوْلِهِ - تَعَالَى -:
﴿وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾

١٢٣ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَامَ رَسُولُ اللهِ - ﷺ - جِينَ أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ - ﴿وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾ - ، قَالَ: «يَا مَغْشَرَ

yourselves (from the Hell-fire) as I cannot save you from Allâh's punishment; O Banî 'Abd Manâf! I cannot save you from Allâh's punishment; O Abbâs bin 'Abdul Muttalib! I cannot save you from Allâh's punishment; O Safiyya, the aunt of Allâh's Messenger! I cannot save you from Allâh's punishment; O Fâtimah bint Muhammad! Ask me anything from my wealth, but I cannot save you from Allâh's punishment^[1].
(Sahîh Al-Bukhâri, Hadîth No. 16, Vol. 4)

قرئش! أَوْ كَلِمَةٌ نَحْوَهَا «اشترُوا آنفُسَكُمْ، لَا أَغْنِي عَنْكُمْ مِنَ اللَّهِ شَيْئًا. يَا بْنَيْ عَبْدٍ مَنَافٍ! لَا أَغْنِي عَنْكُمْ مِنَ اللَّهِ شَيْئًا. يَا عَبَّاسُ بْنَ عَبْدِ الْمُطَلِّبِ! لَا أَغْنِي عَنْكَ مِنَ اللَّهِ شَيْئًا. وَيَا صَفِيَّةً عَمَّةَ رَسُولِ اللَّهِ! لَا أَغْنِي عَنِّكَ مِنَ اللَّهِ شَيْئًا. وَيَا فَاطِمَةَ بِنْتِ مُحَمَّدٍ سَلِينِي مَا شِئْتَ مِنْ مَالِي، لَا أَغْنِي عَنِّكَ مِنَ اللَّهِ شَيْئًا».

124. Narrated Ibn 'Abbâs : رضي الله عنهما When the Verse: “And warn your tribe (O Muhammad ﷺ) of near kindred, was releaved (and your sincere selected group from among them)... (V.26:214) was revealed, Allâh's Messenger ﷺ went out, and when he had ascended As-Safa mountian, he shouted, “O Sabâhâh^[2]!” The people said, “Who is that?” Then they gathered around him, whereupon he said, “Do you see? If I inform you that cavalrymen are proceeding up the side of this mountain, will you believe me?” They said, “We have never heard you telling a lie.” Then he said, “I am a plain warner to you of a coming severe punishment.” Abû Lahab said, “May you perish! You gathered us only for

١٢٤ - حديث ابن عباس رضي الله عنهما. قال: لما نزلت - ﴿وَأَنذِرْ عِشِيرَاتَكَ الْأَقْرَبِينَ﴾ - ورھظلك منهم المخلصين، خرج رسول الله ﷺ حتى صعد الصفا فهتف: «يا صباها!» فقالوا من هذا؟ فاجتمعوا إليه فقال: «أرأيتم إن أخبرتكم أن خيلا تخروج من سفح هذا الجبل أكثري مصدق؟» قالوا ما جربنا عليك كذلك، قال: «فإني نذير لكم بين يدي عذاب شديد»، قال أبو لهب: تبا لك! ما جمعتنا إلا لهذا؟ ثم قام. فنزلت - ﴿تَبَثَ يَدَا أَبِي لَهَبٍ وَتَبَ﴾ -

^[1] (H.123) Every person should try to protect himself from Allah's punishment by doing good deeds and by showing obedience to Allâh and Allâh's Messenger's orders. Nobody can do him any good in this respect no matter how close a relative he may be.

^[2] (H.124) O Sabâhâh!: This is an Arabic expression used when one appeals for help or draws the attention of others to some danger.

this reason?" Then Abû Lahab went away. So the *Sûrat Al-Lahab*: 'Perish the two hands of Abû Lahab!' was revealed. (V.111:1). (*Sahîh Al-Bukhâri*, *Hadîth* No. 495, Vol. 6)

CHAPTER 88. Intercession of Allâh's Messenger for Abû Tâlib and some remission for him because of this.

125. Narrated Al-'Abbâs bin 'Abdul Muttalib رضى الله عنه that he said to the Prophet صلى الله عليه وسلم : You have not been of any avail to your uncle (Abû Tâlib), (though) by Allâh, he used to protect you and used to become angry on your behalf. The Prophet صلى الله عليه وسلم said, "He is in a shallow fire, and had it not been for me, he would have been in the bottom of the (Hell) Fire." (*Sahîh Al-Bukhâri*, *Hadîth* No. 222, Vol. 5)

126. Narrated Abû Sa'îd Al-Khudrî صلى الله عنه رضى الله عنه that he heard the Prophet صلى الله عليه وسلم when somebody mentioned his uncle (i.e. Abû Tâlib), saying, "Perhaps my intercession will be helpful to him on the Day of Resurrection so that he may be put in a shallow fire reaching only up to his ankles with which his brains will boil." (*Sahîh Al-Bukhâri*, *Hadîth* No. 224, Vol. 5)

CHAPTER 89. The person who will have the least punishment from amongst the people of the (Hell) Fire.

127. Narrated An-Nu'mân bin Bashir صلى الله عليه وسلم : I heard the Prophet صلى الله عنهما saying, "The person who will have the least punishment from among the people of (Hell) Fire on the Day of Resurrection, will be a man under

(٨٨) باب: شفاعة النبي ﷺ لأبي طالب والتحقيق عنه بسنته

١٢٥ - حديث العباس بن عبد المطلب رضي الله عنه. قال للنبي ﷺ: ما أغنيت عن عمك فإنه كان يحولك ويغضبك لك. قال: «هو في شخص آخر من نار ولولا أنا لكان في الدرك الأسفلي من النار».

١٢٦ - حديث أبي سعيد الخدري رضي الله عنه أنه سمع النبي ﷺ، وذكر عنده عم، فقال: «الله تفعله شفاعتي يوم القيمة فيجعل في شخص آخر من النار ينفع كعنيه يعني منه دماغه».

(٨٩) باب: أهون أهل النار عذابا

١٢٧ - حديث النعمان بن بشير رضي الله عنهما قال: سمعت النبي ﷺ يقول: «إن أهون أهل النار عذابا يوم القيمة لرجل توضع في أخمص قدميه

whose arch of the feet a smouldering ember will be placed so that his brain will boil from it.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 566, Vol. 8)

جَمْرَةٌ يَغْلِي مِنْهَا دِمَاغُهُ.

CHAPTER 91. To have friendship with the believers of Islâmic Monotheism and to sever the relations with all the others and to be free from all obligations from them.

128. Narrated ‘Amr bin Al-‘Âs رضى الله عنه : عَنْهُمَا : I heard the Prophet ﷺ saying openly not secretly, “The family of Abû so-and-so (i.e. Tâlib) are not among my *Auliya* (supporters and helpers). No doubt my *Wâlî* (protector, guardian etc.) is Allâh and the righteous believers (of Islâmic Monotheism). But they (that family) have kinship (*Râhm*) with me and I will be good^[1] and dutiful to them.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 19, Vol. 8)

CHAPTER 92. Proof that a group from the Muslims will enter Paradise without (being asked about their) accounts and without any punishment.

129. Narrated Abû Huraira رضى الله عنه : عَنْهُ : I heard Allâh’s Messenger ﷺ saying, “From my followers there will enter Paradise [without (being asked about their) accounts] a crowd, seventy thousand in number whose faces will glitter as the moon does on a full-moon night.” On hearing that, ‘Ukâsha bin Mihsan Al-Asadî got up, lifting his covering sheet, and said, “O Allâh’s

(٩١) بَابُ: مُوَالَةُ الْمُؤْمِنِينَ وَمُقَاطَعَةُ
غَيْرِهِمْ وَالْبَرَاءَةُ مِنْهُمْ

١٢٨ - حَدِيثُ عَمْرٍو بْنِ الْعَاصِ،
قَالَ: سَمِعْتُ النَّبِيَّ ﷺ جِهَارًا غَيْرَ سِرِّ
يَقُولُ: إِنَّ آلَ أَبِي فُلَانٍ لَيُسْوِا
بِأَوْلَيَائِي، إِنَّمَا وَلِيَّ اللَّهُ وَصَالِحُ
الْمُؤْمِنِينَ، وَلَكِنَّ لَهُمْ رَحْمٌ أَبْلُهُ
بِلَالَّهَا» يَعْنِي أَصْلُهَا بِصَلَتْهَا.

(٩٢) بَابُ: الدَّلِيلُ عَلَى دُخُولِ طَوَّافَتِ
مِنَ الْمُسْلِمِينَ الْجَنَّةَ بِغَيْرِ حِسَابٍ وَلَا
عَذَابٍ

١٢٩ - حَدِيثُ أَبِي هُرَيْرَةَ رضى الله عنه
قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:
«يَدْخُلُ مِنْ أُمَّتِي زُمْرَةٌ هُمْ سَبْعُونَ أَلْفًا
تُضِيءُ وُجُوهُهُمْ إِضَاءَةً الْقَمَرِ لَيْلَةَ
الْبَدْرِ».

قَالَ أَبُو هُرَيْرَةَ: فَقَامَ عُكَاشَةُ بْنُ

^[1] (H.128) Means (a) to visit them (b) to help them financially (c) to speak good words with them, etc.

Messenger, invoke Allâh that he may make me one of them.” The Prophet ﷺ said, “O Allâh, make him one of them.” Another man from the *Ansâr* got up and said, “O Allâh’s Messenger! Invoke Allâh to make me one of them.” The Prophet ﷺ said (to him), “‘Ukâsha has preceded you.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 550, Vol. 8)

مِنْهُمْ مَنْ يَرْفَعُ نَمَرَةً عَلَيْهِ،
فَقَالَ: يَا رَسُولَ اللَّهِ! أَدْعُ اللَّهَ أَنْ
يَجْعَلَنِي مِنْهُمْ، قَالَ: «اللَّهُمَّ اجْعَلْنِي
مِنْهُمْ».

لَمْ قَامَ رَجُلٌ مِنَ الْأَنْصَارِ فَقَالَ: يَا
رَسُولَ اللَّهِ! أَدْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ،
فَقَالَ: «سَبِّقْكَ عُكَاشَةً».

130. Narrated Sahl bin Sa‘d : رضي الله عنه عن سهل بن سعد رضي الله عنه عن سعيد بن سعيد said, “Seventy thousand or seven hundred thousand of my followers will enter Paradise (Abû Hazim, the subnarrator, is not sure as to which of the two numbers is correct). And they will be holding on to one another, and the first of them will not enter till the last of them has entered^[1] and their faces will be (bright) like the moon on a full-moon night.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 560, Vol. 8)

١٣٠ - حَدِيثُ سَهْلٍ بْنِ سَعْدٍ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:
«لَيَدْخُلَنَّ الْجَنَّةَ مِنْ أَمْتَيِ سَبْعُونَ أَلْفًا،
أَوْ سَبْعِمِائَةِ أَلْفِ» (لَا يَذْرِي الرَّاوِي
أَيْهُمَا قَالَ) «مُتَمَّسِّكُونَ آخِذُ بَعْضُهُمْ
بَعْضًا، لَا يَدْخُلُ أَوْلُهُمْ حَتَّى يَدْخُلَ
آخِرُهُمْ، وُجُوهُهُمْ عَلَى صُورَةِ الْقَمَرِ
لَيْلَةَ الْبَدْرِ».

131. Narrated Ibn ‘Abbâs : رضي الله عنهما عن ابن عباس said: The Prophet ﷺ once came out to us and said, “Nations were displayed before me. A Prophet would pass in front of me with one man, and another with two men, and another with a group of people, and another with nobody with him. Then I saw a great crowd covering the horizon and I wished that they were my followers, but it was said

١٣١ - حَدِيثُ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: خَرَجَ عَلَيْنَا النَّبِيُّ ﷺ يَوْمًا
فَقَالَ «عُرِضَتْ عَلَيَّ الْأَمْمُ فَجَعَلَ يَمْرُءُ
النَّبِيَّ مَعَهُ الرَّجُلُ، وَالنَّبِيَّ مَعَهُ
الرَّجُلَانِ، وَالنَّبِيَّ مَعَهُ الرَّهْطُ، وَالنَّبِيَّ
لَيْسَ مَعَهُ أَحَدٌ، وَرَأَيْتُ سَوَادًا كَثِيرًا
سَدَ الْأَفْقَ، فَرَجَوْتُ أَنْ تَكُونَ أَمْتَيِ،

[1] (H.130) They will enter together in one row, walking side by side.

to me, ‘This is Mûsa (Moses) and his followers.’ Then it was said to me, ‘Look! I looked and saw a big gathering with a large number of people covering the horizon. It was said, ‘Look this way and that way.’ So I saw a big crowd covering the horizon. Then it was said to me, ‘These are your followers, and among them there are 70,000 who will enter Paradise without (being asked about their) accounts.’” Then the people dispersed and the Prophet ﷺ did not tell who those 70,000 were. So the companions of the Prophet ﷺ started talking about that and some of them said, “As regards us, we were born in the era of heathenism, but then we believed in Allâh and His Messenger ﷺ. We think however, that these (70,000) are our offspring.” That talk reached the Prophet ﷺ who said, “These (70,000) are the people who do not draw an evil omen from (birds etc.) and do not get treated by branding themselves and do not treat with *Rugya*, but put their trust (only) in their Lord.” Then ‘Ukâsha bin Muhsin got up and said, “O Allâh’s Messenger! Am I one of those (70,000)?” The Prophet ﷺ said, “Yes.” Then another person got up and said, “Am I one of them?” The Prophet ﷺ said, “‘Ukâsha has preceded you.” (*Sahîh Al-Bukhârî, Hadîth No. 648, Vol. 7*)

132. Narrated ‘Abdullâh bin Mas’ûd رضي الله عنه : While we were in the company of the Prophet ﷺ in a tent, he

فَقِيلَ هَذَا مُوسَى وَقَوْمُهُ، ثُمَّ قِيلَ لِي انْظُرْ، فَرَأَيْتُ سَوَادًا كَثِيرًا سَدًّا الْأَفْقَ، فَقِيلَ لِي انْظُرْ هَكَذَا وَهَكَذَا، فَرَأَيْتُ سَوَادًا كَثِيرًا سَدًّا الْأَفْقَ، فَقِيلَ هُؤُلَاءِ أُمَّتُكَ، وَمَعَ هُؤُلَاءِ سَبْعُونَ أَلْفًا يَدْخُلُونَ الْجَنَّةَ بَغْيَرِ حِسَابٍ» فَتَرَقَ النَّاسُ وَلَمْ يُبَيِّنْ لَهُمْ؛ فَتَذَكَّرَ أَصْحَابُ النَّبِيِّ ﷺ، فَقَالُوا: أَمَّا نَحْنُ فَوُلْدُنَا فِي الشَّرِكَ، وَلِكَنَّ آمَنَّ بِاللهِ وَرَسُولِهِ، وَلِكَنَّ هُؤُلَاءِ هُمْ أَبْنَاؤُنَا. فَبَلَغَ النَّبِيُّ ﷺ، فَقَالَ: «هُمُ الَّذِينَ لَا يَنْظِرُونَ وَلَا يَسْتَرْفُونَ وَلَا يَكْتُوْنَ وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ» فَقَامَ عُكَاشَةُ بْنُ مِحْصَنٍ، فَقَالَ أَمِنْهُمْ أَنَا يَا رَسُولَ اللهِ! قَالَ: «نَعَمْ» فَقَامَ آخَرُ فَقَالَ: أَمِنْهُمْ أَنَا؟ فَقَالَ: «سَبَقَكَ بِهَا عُكَاشَةُ».

١٢٢ - حديث عبد الله بن منصور
رضي الله عنه. قال: كنا مع النبي ﷺ

said, "Would it please you to be one-fourth of the people of Paradise?" We said, "Yes." He said, "Would it please you to be one-third of the people of Paradise?" We said, "Yes." He said "Would it please you to be half of the people of Paradise?" We said, "Yes." Thereupon he said, "I hope that you will be one-half of the people of Paradise, for none will enter Paradise except a person who is a Muslim (believer in Islâmic Monotheism), and you people, in comparison to the people who associate others in worship with Allâh, are like a white hair on the skin of a black ox, or a black hair on the skin of a red ox." (*Sahîh Al-Bukhâri*, Hadîth No. 535, Vol. 8)

في قبة، فَقَالَ: «أَتَرْضَوْنَ أَنْ تَكُونُوا رُبْعَ أَهْلِ الْجَنَّةِ؟» قُلْنَا: نَعَمْ، قَالَ: «أَتَرْضَوْنَ أَنْ تَكُونُوا ثُلَثَ أَهْلِ الْجَنَّةِ؟» قُلْنَا: نَعَمْ، قَالَ: «أَتَرْضَوْنَ أَنْ تَكُونُوا شَطَرَ أَهْلِ الْجَنَّةِ؟» قُلْنَا: نَعَمْ قَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ يَبْدِئُ إِنِّي لَأَرْجُو أَنْ تَكُونُوا نِصْفَ أَهْلِ الْجَنَّةِ، وَذَلِكَ أَنَّ الْجَنَّةَ لَا يَدْخُلُهَا إِلَّا نَفْسٌ مُسْلِمٌ، وَمَا أَمْتُنْ في أَهْلِ الشَّرْكِ إِلَّا كَالشَّعْرَةِ الْبَيْضَاءِ فِي جَلْدِ الثَّورِ الْأَسْوَدِ، أَوْ كَالشَّعْرَةِ السَّوْدَاءِ فِي جَلْدِ الثَّورِ الْأَخْمَرِ». .

CHAPTER 94. The Saying of Allâh to Adam : عليه السلام "Bring out the *Ba'tha* (group of the people) of the Fire (Hell), out of every thousand take out nine hundred and ninety-nine (persons)."

(٩٤) بَابٌ: قَوْلٰهُ «يَقُولُ اللَّهُ لِآدَمَ: أَخْرُجْ بَعْثَ النَّارِ مِنْ كُلِّ أَلْفٍ تِسْعَمَائَةٍ وَتِسْعَةٍ وَتِسْعِينَ»

133. Narrated Abû Sa'îd : رضى الله عنه The Prophet ﷺ said, "Allâh will say, 'O Adam!' Adam will reply, '*Labbaik* and *Sa'daik* (I respond to Your Call, I am obedient to Your Orders), *wal khair fi Yadaik* (and all the good is in Your Hand)!' Then Allâh will say (to Adam), 'Bring out the *Ba'tha* (group of the people) of the Fire,' Adam will say, 'What (how many) are the *Ba'tha* people of the Fire?' Allâh will say,

١٣٣ - حَدِيثُ أَبِي سَعِيدٍ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَقُولُ اللَّهُ: يَا آدَمُ! فَيَقُولُ: لَبَّيْكَ وَسَعَدَيْكَ وَالْحَمْرُ فِي يَدَيْكَ! قَالَ: يَقُولُ: أَخْرُجْ بَعْثَ النَّارِ، قَالَ: وَمَا بَعْثُ النَّارِ؟ قَالَ: مِنْ كُلِّ أَلْفٍ، تِسْعَمَائَةٍ وَتِسْعَةٍ وَتِسْعِينَ، فَذَاكَ حِينَ يَشِيبُ الصَّغِيرُ،

'Out of every thousand (take out) nine hundred and ninety-nine (persons).' At that time a child will become hoary-headed, and every pregnant female will drop her load (have an abortion) and you shall see mankind as in a drunken state, yet they will not be drunken but severe will be the torment of Allâh." That news distressed the companions of the Prophet ﷺ too much, and they said, "O Allâh's Messenger ﷺ ! Who amongst us will be that man (the lucky one out of one thousand who will be saved from the Fire)?" He said, "Have the good news, that one thousand will be from Gog and Magog, and the one (to be saved will be) from you." The Prophet ﷺ added, "By Him in Whose Hand my soul is, I hope that you (Muslims — true believers of Islâmic Monotheism) will be one-third of the people of Paradise." On that, we glorified and praised Allâh and said, "*Allâhu Akbar*." The Prophet ﷺ then said, "By Him in Whose Hand my soul is, I hope that you will be one-half of the people of Paradise, as your (Muslims) example in comparison to the other people (non-Muslims) are like that of a white hair on the skin of a black ox, or a round hairless spot on the foreleg of a donkey." (*Sâhih Al-Bukhâri*, *Hadîth* No. 537, Vol. 8)

[وَتَضَعُ كُلُّ ذَاتٍ حَمْلَهَا، وَتَرَى
النَّاسَ سُكَارَى وَمَا هُمْ بِسُكَارَى وَلِكُنَّ
عَذَابَ اللَّهِ شَدِيدًا] فَأَشَنَّدَ ذَلِكَ عَلَيْهِمْ؟
فَقَالُوا يَا رَسُولَ اللَّهِ! أَيْنَا ذَلِكَ الرَّجُلُ؟
قَالَ: «أَبْشِرُوكُمْ فَإِنَّ مِنْ يَأْجُوجَ وَمَاجُوجَ
أَنَّا وَمِنْكُمْ رَجُلٌ»، ثُمَّ قَالَ: «وَالَّذِي
نَفْسِي فِي يَدِهِ إِنِّي لَا أَطْمَعُ أَنْ تَكُونُوا
ثُلَّةً أَهْلَ الْجَنَّةِ»، قَالَ: فَحَمِدْنَا اللَّهَ
وَكَبَرْنَا، ثُمَّ قَالَ: «وَالَّذِي نَفْسِي فِي
يَدِهِ إِنِّي لَا أَطْمَعُ أَنْ تَكُونُوا شَطَرَ أَهْلِ
الْجَنَّةِ، إِنْ مَثَلْكُمْ فِي الْأُمَمِ كَمَلَ
الشَّعْرَةَ الْبَيْضَاءَ فِي جَلْدِ الثَّوْرِ
الْأَسْوَدِ، أَوِ الرَّفَمَةَ فِي ذَرَاعِ الْحِمَارِ».

2. THE BOOK OF *AT-TAHÂRA* (PURIFICATION)

CHAPTER 2. Purification is compulsory for *Salât* (prayers) (i.e. purify the small *Hadath* by ablution and big *Hadath* by taking a bath).

134. Narrated Abû Huraira : رضى الله عنه said, "Allâh does not accept *Salât* (prayer) of anyone of you if he does (small) *Hadath* (passes wind etc.) till he performs the ablution (anew)." (*Sahîh Al-Bukhâri*, *Hadîth* No. 86, Vol. 9)

CHAPTER 3. Way of performing *Wadû* (ablution) and its perfection.

135. Narrated Humrân, the slave of 'Uthmân : رضى الله عنه I saw 'Uthmân bin 'Affân asking for a tumbler of water (and when it was brought) he poured water over his hands and washed them thrice and then put his right hand in the water container (took water from it) and rinsed his mouth, washed his nose by putting water in it and then blowing it out. Then he washed his face and forearms up to the elbows thrice, passed his wet hands over his head and washed his feet up to the ankles thrice. Then he said, "Allâh's Messenger : صلى الله عليه وسلم said, 'If anyone performs ablution like that of mine and offers a two-*Rak'a Salât* (prayer) during which he does not think of anything else, then his past sins will be forgiven.'" (*Sahîh Al-Bukhâri*, *Hadîth* No. 161, Vol. 1)

CHAPTER 7. Ablution of the Prophet
صلى الله عليه وسلم

136. Narrated 'Amr (My father saw 'Amr bin Abî Hasan : رضى الله عنه

٢ - كِتَابُ الطَّهَارَةِ

(٢) بَابٌ: وُجُوبُ الطَّهَارَةِ لِلصَّلَاةِ

١٣٤ - حَدِيثُ أَبِي هُرَيْرَةَ رضى الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَقْبَلُ اللَّهُ صَلَاةً أَحَدُكُمْ إِذَا أَحْدَثَ حَثَّيْ تَوَضَّأَ».

(٣) بَابٌ: صِفَةُ الْوُضُوءِ وَكَمَالِهِ

١٣٥ - حَدِيثُ عُثْمَانَ بْنِ عَفَانَ رضى الله عنه. دَعَا يَوْنَاءَ فَأَفْرَغَ عَلَى كَفَنِيهِ ثَلَاثَ مِرَارٍ فَعَسَلَهُمَا، ثُمَّ أَذْخَلَ يَمِينَهُ فِي الْإِنَاءِ، فَمَضْمَضَ وَاسْتَشَقَ، ثُمَّ عَسَلَ وَجْهَهُ ثَلَاثَةَ، وَيَدِيهِ إِلَى الْمِرْفَقَيْنِ ثَلَاثَ مِرَارٍ، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ عَسَلَ رِجْلَيْهِ ثَلَاثَ مِرَارٍ إِلَى الْكَعْبَيْنِ، ثُمَّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَوَضَّأَ نَحْوَ وُضُوئِي هَذَا ثُمَّ صَلَّى رَكْعَيْنِ لَا يُحَدِّثُ فِيهِمَا نَفْسَهُ غَيْرَ لَهُ مَا تَقْدَمَ مِنْ ذَنْبِهِ».

(٧) بَابٌ: فِي وُضُوءِ النَّبِيِّ ﷺ

١٣٦ - حَدِيثُ عَبْدِ اللَّهِ بْنِ زَيْدٍ رضى الله عنه

asking ‘Abdullâh bin Zaid رضي الله عنه about the ablution of the Prophet ﷺ (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) ‘Abdullâh bin Zaid رضي الله عنه asked for earthen-ware pot containing water and performed ablution like that of the Prophet ﷺ in front of them. He poured water from the pot over his hand and washed his hands thrice and then he put his hands in the pot and (taking out water) rinsed his mouth and washed his nose by putting water in it and then blowing it out with three handfuls of water. Again he put his hand in the water and washed his face thrice and washed his forearms up to the elbows thrice; and then put his hands in the water and then passed them over his head by bringing them to the front and then to the rear of the head once, and then he washed his feet up to the ankles. (*Sahîh Al-Bukhâri*, Hadith No. 186, Vol. 1)

CHAPTER 8. The cleaning of nose (by putting water with odd numbers in it and then blowing it out) (during performing the ablution) and the cleaning of private parts with odd number of stones.

137. Narrated Abû Huraira رضي الله عنه : The Prophet ﷺ said, “Whoever performs ablution should clean his nose with water by putting the water in it and then blowing it out, and whoever cleans his private parts with stones should do it with odd number of stones.” (*Sahîh Al-Bukhâri*, Hadith No. 162, Vol. 1)

138. Narrated Abû Huraira رضي الله عنه : The Prophet ﷺ said, “If anyone of you rouses from sleep and performs the ablution, he should wash his nose by putting water in it and then blowing

له عنده. سُئلَ عَنْ وُضُوءِ النَّبِيِّ ﷺ، فَدَعَا بِتَوْرٍ مِنْ مَاءٍ، فَتَوَضَّأَ لَهُمْ وُضُوءَ النَّبِيِّ ﷺ، فَأَكْفَأَ عَلَى يَدِهِ مِنَ التَّوْرِ، فَغَسَّلَ يَدِيهِ ثَلَاثًا، ثُمَّ أَدْخَلَ يَدَهُ فِي التَّوْرِ، فَمَضَمضَ وَاسْتَشَقَ، وَاسْتَثْرَ بِثَلَاثِ غُرَفَاتٍ، ثُمَّ أَدْخَلَ يَدَهُ فَغَسَّلَ وَجْهَهُ ثَلَاثًا، ثُمَّ غَسَّلَ يَدِيهِ مَرَّتَيْنِ إِلَى الْمِرْقَقَيْنِ، ثُمَّ أَدْخَلَ يَدَهُ فَمَسَحَ رَأْسَهُ، فَأَقْبَلَ بِهِمَا وَأَدْبَرَ مَرَّةً وَاحِدَةً، ثُمَّ غَسَّلَ رِجْلَيْهِ إِلَى الْكَعْبَيْنِ.

(٨) بَابُ: الْإِيَّاتِ فِي الْأَسْتِثَارِ وَالْأَسْتِجْمَارِ

١٣٧ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مَنْ تَوَضَّأَ فَلْيَسْتَثِرْ، وَمَنْ اسْتَجْمَرَ فَلْيُؤْتِرْ».

١٣٨ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا اسْتَيقَطَ أَحَدُكُمْ مِنْ مَنَامِهِ فَتَوَضَّأَ فَلْيَسْتَثِرْ ثَلَاثًا

it out thrice, because Satan has stayed in the upper part of his nose all the night.”^[1] (*Sahîh Al-Bukhâri*, *Hadîth* No. 516, Vol. 4)

CHAPTER 9. It is obligatory to wash both feet (upto the ankles) perfectly (while performing ablution).

139. Narrated ‘Abdullâh bin ‘Amr رضي الله عنهما : Once the Prophet صلى الله عليه وسلم remained behind us in a journey. He joined us while we were performing ablution for *Salât* (prayer) which was overdue. We were just passing wet hands over our feet (and not washing them properly) so the Prophet صلى الله عليه وسلم addressed us in a loud voice and said twice or thrice: “Save your heels from the Fire.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 57, Vol. 1)

140. Narrated Muhammad bin Ziyâd رضي الله عنه : I heard Abû Hûraira رضي الله عنه saying as he passed by us while the people were performing ablution from a utensil containing water, “Perform ablution perfectly and thoroughly, for Abûl-Qâsim (the Prophet صلى الله عليه وسلم) said, ‘Save your heels from the (Hell) Fire.’” (*Sahîh Al-Bukhâri*, *Hadîth* No. 166, Vol. 1)

CHAPTER 12. It is preferable to increase the area of radiance and wash perfectly the body parts during ablution.

141. Narrated Nu‘am Al-Mujmir رضي الله عنه : Once I went up the roof of the mosque, (along with) Abû Huraira رضي الله عنه . (He performed ablution and) said,

فَإِنَّ الشَّيْطَانَ يَسِيْطُ عَلَى خَيْشُومِهِ .

(٩) بَابُ: وُجُوبِ غَسلِ الرِّجْلَيْنِ بِكَمَالِهِمَا

١٣٩ - حَدِيثُ عَبْدِ اللَّهِ بْنِ عَمْرِو
رضي الله عنهما . قَالَ تَحَلَّفَ عَنَّا النَّبِيُّ ﷺ فِي سَفَرَةِ سَافَرْنَاهَا فَأَدْرَكَنَا، وَقَدْ أَرْهَقْنَا الصَّلَاةَ، وَنَحْنُ نَتَوَضَّأُ،
فَجَعَلْنَا نَمْسَحُ عَلَى أَرْجُلِنَا، فَنَادَى
بِأَعْلَى صَوْتِهِ: «وَيْلٌ لِلْأَعْقَابِ مِنَ النَّارِ» مَرَّتَيْنِ أَوْ ثَلَاثَةً .

١٤٠ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه
عنه . كَانَ يَمْرُرُ وَالنَّاسُ يَتَوَضَّؤُونَ مِنَ الْمِظْهَرِ؛ فَقَالَ: أَسْبِغُوا الْوُضُوءَ، فَإِنَّ أَبَا الْفَاسِمِ ﷺ قَالَ: «وَيْلٌ لِلْأَعْقَابِ
مِنَ النَّارِ» .

(١٢) بَابُ: أَسْتِحْبَابِ إِطَالَةِ الْفُرْرَةِ وَالتَّحْجِيلِ فِي الْوُضُوءِ

١٤١ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه
، قَالَ: إِنِّي سَمِعْتُ النَّبِيًّا ﷺ يَقُولُ
«إِنَّ أُمَّتِي يُدْعَوْنَ يَوْمَ الْقِيَامَةِ غُرًا

[1] (H.138) We should believe that Satan actually stays in the upper part of one's nose, though we cannot perceive how, for this is related to the unseen world of which we know nothing except what Allâh tells us through His Messenger صلى الله عليه وسلم .

“I heard the Prophet ﷺ saying, ‘On the Day of Resurrection, my followers will be call *Al-Ghurr-ul-Muhajjalûn* from the traces of ablution, and whoever can increase the area of his radiance^[1] should do so (i.e. by performing ablution in the most perfect manner).’ ” (*Sahîh Al-Bukhâri*, *Hadîth* No. 138, Vol. 1)

CHAPTER 15. *As-Siwâk* (a small branch of a root of *Aruk* tree used as a tooth brush).

142. Narrated Abû Huraira رضي الله عنه : Allâh’s Messenger ﷺ said, “If I had not found it hard for my followers or the people, I would have ordered them to clean their teeth with *Siwâk* for every *Salât* (prayer).” (*Sahîh Al-Bukhâri*, *Hadîth* No. 12, Vol. 2)

143. Narrated Abû Mûsa رضي الله عنه : and saw him carrying a *Siwâk* in his hand and cleaning his teeth, saying, “U‘ U‘,” as if he was retching while the *Siwâk* was in his mouth.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 245, Vol. 1)

144. Narrated Hudhaifa رضي الله عنه : Whenever the Prophet ﷺ got up at night, he used to clean his mouth with *Siwâk*.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 246-A, Vol. 1)

CHAPTER 16. Characteristics of *Fitra*.^[2]

145. Narrated Abû Huraira رضي الله عنه : Allâh’s Messenger ﷺ said,

مُحَجِّلِينَ مِنْ آثَارِ الْوُضُوءِ، فَمَنْ أَسْتَطَعَ مِنْكُمْ أَنْ يُطِيلَ غُرَثَتَهُ فَلْيَفْعُلْ».

(١٥) بَابُ السُّوَاكِ

١٤٢ - حديث أبي هريرة رضي الله عنه، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَوْلَا أَنْ أَشَقَّ عَلَى أُمَّتِي - أَوْ عَلَى النَّاسِ - لَأَمْرَתُهُمْ بِالسُّوَاكِ مَعَ كُلِّ صَلَاةٍ».

١٤٣ - حديث أبي موسى رضي الله عنه. قَالَ: أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَوَجَدْتُهُ يَسْبِّئُ سُوَاكَ بِيَدِهِ، يَقُولُ: «أَعْ أَعْ وَالسُّوَاكُ فِي فِيهِ كَاهْنَةٌ يَتَهَوَّعُ.

١٤٤ - حديث حذيفة رضي الله عنه. قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ مِنَ اللَّيلِ يَشُوشُ فَاهُ بِالسُّوَاكِ.

(١٦) بَابُ خَصَائِصِ الْفِطْرَةِ

١٤٥ - حديث أبي هريرة رضي الله عنه

^[1] (H.141) The Prophet ﷺ did not increase the area that what is washed of the body-parts while doing the ablution as Allâh ordered to be washed, in the Qur’ân.

^[2] (Ch.16) *Fitra* to the majority of Muslim scholars, means Allah’s Islâmic Monotheism. Religion of pure Islâmic Monotheism (i.e. worshipping none but Allâh). *Fitr* as a verb also means “to create”. (See the Qur’ân V.30:30).

"Five practices are characteristic of the *Fitra*: circumcision, shaving the pubic region, depilating the hair of armpits, clipping the nails and cutting the moustaches short." (*Sahîh Al-Bukhâri*, *Hadîth* No. 777, Vol. 7)

146. Narrated Nâfi' : رضي الله عن نافع بن عبد الله عن ابن عمر رضي الله عنهما said, "The Prophet ﷺ said, 'Do the opposite of what *Al-Mushrikûn* (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh and in His Messenger Muhammad ﷺ) do. Grow abundantly the beards and cut the moustaches short.' " (*Sahîh Al-Bukhâri*, *Hadîth* No. 780, Vol. 7)

147. Narrated Ibn 'Umar رضي الله عنهما عن النبي ﷺ said, "Cut the moustaches short and leave the beard (as it is)." (*Sahîh Al-Bukhâri*, *Hadîth* No. 781, Vol. 7)

CHAPTER 17. *Al-Istatâba*: To take care (not to face or give back to Ka'ba, while answering the call of nature in an open space).

148. Narrated Abû Ayyûb Al-Ansârî رضي الله عنهما عن النبي ﷺ said, "While defecating, neither face nor turn your back to the *Qiblah*, but face either east or west." Abû Ayyûb رضي الله عنهما added, "When we arrived in Shâm we came across some lavatories facing the *Qiblah*; therefore we turned ourselves while using them and asked for Allâh's forgiveness."^[1] (*Sahîh Al-Bukhâri*, *Hadîth* No. 388, Vol. 1)

عنه، عَنِ النَّبِيِّ ﷺ، قَالَ: «الْفِطْرَةُ خَمْسٌ أَوْ خَمْسٌ مِّنَ الْفِطْرَةِ: الْخَتَانُ، وَالإِسْتِحْدَادُ، وَنَفْرُ الْإِبْطِ، وَتَقْلِيمُ الْأَظْفَارِ، وَقَصُّ الشَّارِبِ».

146 - حديث ابن عمر رضي الله عنهما عَنِ النَّبِيِّ ﷺ، قَالَ: «خَالِفُوا الْمُشْرِكِينَ، وَفُرُوا اللَّحْىَ وَأَخْفُوا الشَّوَارِبِ».

147 - حديث ابن عمر رضي الله عنهما، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَنْهَكُوا الشَّوَارِبَ وَأَعْفُوا اللَّحْىَ».

(17) باب: الأستِظابة

148 - حديث أبي أيوب الأنباري رضي الله عنه أنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا أَتَيْتُمُ الْغَائِطَ فَلَا تَسْتَقِلُوا الْقِبْلَةَ وَلَا تَسْتَدِرُوهَا، وَلِكُنْ شَرِقُوكُمْ أَوْ غَربُوكُمْ». قَالَ أَبُو أَيُوبَ: فَقَدِمْنَا الشَّامَ فَوَجَدْنَا مَرَاحِيسَ بُيُوتَ قَبْلَ الْقِبْلَةِ، فَتَنَحَّرَفُ وَسَتَعْفُرُ اللهُ تَعَالَى.

^[1] (H.148) It is only the opinion of Abû Ayyub Al-Ansârî رضي الله عنه but if there is screen (built lavatory) and not an open space then there is no harm in facing or giving back to the *Qiblah* (*Fath Al-Bâri*, page 258, Vol. 1).

149. Narrated ‘Abdullâh bin ‘Umar رضي الله عنهما : People say, “Whenever you sit for answering the call of nature, you should not face the *Qiblah* or Bait-ul-Maqdis (Jerusalem).” I told them, “Once I went up the roof of our house and I saw Allâh’s Messenger صلى الله عليه وسلم answering the call of nature while sitting on two bricks facing Bait-ul Maqdis. (But there was a screen covering him. — *Fath Al-Bâri*, Vol. 1, page 258.” (*Sahîh Al-Bukhâri*, Hadîth No. 147, Vol. 1) [See the footnote of H.148]

150. Narrated ‘Abdullâh bin ‘Umar رضي الله عنهما : I went up to the roof of Hafsa’s house for some job and I saw Allâh’s Messenger صلى الله عليه وسلم answering the call of nature facing Shâm (Syria, Jordan, Palestine and Lebanon regarded as one country) with his back towards the *Qiblah*. (*Sahîh Al-Bukhâri*, Hadîth No. 150, Vol. 1)

CHAPTER 18. It is forbidden to clean the private parts with the right hand.

151. Narrated Abû Qatâda رضي الله عنه : said, “Wheneve: anyone of you drinks water, he should not breathe in the drinking utensil, and whenever anyone of you goes to a lavatory, he should neither touch his penis with his right hand nor clean his private parts with his right hand.” (*Sahîh Al-Bukhâri*, Hadîth No. 155, Vol. 1)

CHAPTER 19. One should start from the right side of the body while purifying oneself (i.e. performing

١٤٩ - حديث عبد الله بن عمر رضي الله عنهما، أَنَّهُ كَانَ يَقُولُ: إِنَّ نَاسًا يَقُولُونَ إِذَا قَعْدَتْ عَلَى حَاجَتِكَ فَلَا تَسْتَقْبِلِ الْقِبْلَةَ وَلَا بَيْتَ الْمَقْدِسِ، فَقَالَ عَبْدُ اللهِ بْنُ عُمَرَ لَقَدِ ارْتَقَيْتُ يَوْمًا عَلَى ظَهْرِ بَيْتِ لَنَا، فَرَأَيْتُ رَسُولَ اللهِ ﷺ عَلَى لَيْتَنِينَ مُسْتَقْبِلًا بَيْتَ الْمَقْدِسِ لِحَاجَتِهِ.

١٥٠ - حديث عبد الله بن عمر رضي الله عنهما، قَالَ ارْتَقَيْتُ فَوْقَ ظَهْرِ بَيْتِ حَفْصَةَ لِيَعْضِ حَاجَتِي فَرَأَيْتُ رَسُولَ اللهِ ﷺ يَقْضِي حَاجَتَهُ مُسْتَدِيرًا الْقِبْلَةَ مُسْتَقْبِلًا الشَّامِ.

(١٨) بَابُ: النَّهِيِّ عَنِ الْأَسْتِبْجَاءِ بِالْأَيْمَنِينِ

١٥١ - حديث أبي قتادة رضي الله عنه، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا شَرَبَ أَحَدُكُمْ فَلَا يَتَنَسَّسْ فِي الْإِنَاءِ، وَإِذَا أَتَى الْخَلَاءَ فَلَا يَمْسَ ذَكَرَهُ بِيمِينِهِ وَلَا يَتَمَسَّخُ بِيمِينِهِ».

(١٩) بَابُ: التَّيْمِنُ فِي الظُّهُورِ وَغَيْرِهِ

ablution, taking bath, etc) or doing any other thing.

152. Narrated 'Âisha : رضي الله عنها The Prophet used to like to start from the right side on wearing shoes, combing his hair and cleaning or washing himself and on doing anything else. (*Sahîh Al-Bukhâri*, Hadîth No. 169, Vol. 1)

CHAPTER 21. The cleaning of the private parts with water after answering the call of nature.

153. Narrated Anas (bin Mâlik) رضي الله عنه : Whenever Allâh's Messenger ﷺ went to answer the call of nature, I along with another boy used to carry a tumbler full of water (for cleaning the private parts) and an *Anaza* (spear-headed stick). (*Sahîh Al-Bukhâri*, Hadîth No. 154, Vol. 1)

154. Narrated Anas bin Mâlik رضي الله عنه : Whenever the Prophet ﷺ went to answer the call of nature, I used to bring water with which he used to wash his private parts. (*Sahîh Al-Bukhâri*, Hadîth No. 216, Vol. 1)

CHAPTER 22. To pass wet hands over the *Khuff* (leather socks).

155. Narrated Ibrâhîm: Hammâm bin Al-Hârith said, "I saw Jarîr bin 'Abdullâh رضي الله عنهما passing urine and then he performed ablution and passed his (wet) hands over his *Khuff*, stood up and offered *Salât* (prayer). He was asked about it. He replied that he had seen the Prophet ﷺ doing the same." (*Sahîh Al-Bukhâri*, Hadîth No. 384, Vol. 1)

156. Narrated Hudhaifa : رضي الله عنه The Prophet ﷺ and I walked till we reached the dumps of some people. He

١٥٢ - حديث عائشة رضي الله عنها ،
قالت: كَانَ النَّبِيُّ ﷺ يُعْجِبُ الْمُتَّمِنُ فِي تَنَعُّلِهِ وَتَرْجُلِهِ وَطُهُورِهِ، وَفِي شَأْنِهِ كُلُّهُ .

(٢١) باب: الأستنجاء بالماء من التبرز

١٥٣ - حديث أنس بن مالك رضي الله عنه ،
قال: كَانَ رَسُولُ اللَّهِ ﷺ يَذْخُلُ الْخَلَاءَ فَأَخْمِلُ أَنَا وَغَلَامٌ إِذَا مَاءَ وَعَنَّهُ؛ يَسْتَنجِي بِالْمَاءِ .

١٥٤ - حديث أنس بن مالك رضي الله عنه ، قال: كَانَ النَّبِيُّ ﷺ إِذَا تَبَرَّزَ لِحَاجَتِهِ أَتَيْنَاهُ بِمَاءٍ فَيَعْسِلُ بِهِ .

(٢٢) باب: المسح على الخفين

١٥٥ - حديث جرير بن عبد الله رضي الله عنهما بَالْ ثُمَّ تَوْضَأْ وَمَسَحَ عَلَى خَفْفَيْهِ ثُمَّ قَامَ فَصَلَّى، فُسِئِلَ فَقَالَ:
رَأَيْتُ النَّبِيًّا ﷺ صَنَعَ مِثْلَ هَذَا .

١٥٦ - حديث حذيفة رضي الله عنه ،
قال: رَأَيْتُنِي أَنَا وَالنَّبِيُّ ﷺ تَمَاشِي ،

stood, as any one of you stands, behind a wall and urinated. I went away, but he beckoned (me to come). So I approached him and stood near his back till he finished. (*Sahîh Al-Bukhâri*, *Hadîth* No. 225, Vol. 1)

157. Narrated Al-Mughîra bin Shu‘ba : Once Allâh’s Messenger ﷺ went out to answer the call of nature and I followed him with a tumbler containing water, and when he finished, I poured water and he performed ablution and passed wet hands over his *Khuff*. (*Sahîh Al-Bukhâri*, *Hadîth* No. 202, Vol. 1)

158. Narrated Al-Mughîra bin Shu‘ba : Once I was travelling with the Prophet ﷺ and he said, “O Mughîra! take this container of water.” I took it and Allâh’s Messenger ﷺ went far away till he disappeared. He answered the call of nature and was wearing a Syrian cloak. He tried to take out his hands from its sleeves but it was very tight so he took out his hands from under it. I poured water and he performed ablution like that for *Salât* (prayer) and passed his wet hands over his *Khuff* (leather socks) and then offered *Salât*. (*Sahîh Al-Bukhâri*, *Hadîth* No. 359, Vol. 1)

159. Narrated Al-Mughîra bin Shu‘ba : One night I was with the Prophet ﷺ on a journey. He asked (me), “Have you got water with you?” I replied, “Yes, I have.” So he got down from his she-camel and went away till he disappeared in the darkness of the night. Then he came back and I poured water for him from the pot (for ablution). He washed his face and hands while he was wearing a woollen

فَأَتَى سُبَاطَةَ قَوْمٍ خَلْفَ حَائِطٍ. فَقَاتَ كَمَا يَقُولُ أَحَدُكُمْ، فَبَالَّا، فَأَنْبَذَ مِنْهُ، فَأَشَارَ إِلَيَّ فِجْتُهُ، فَقَمْتُ عِنْدَ عَقِبِهِ حَتَّى فَرَغَ.

157 - حديث المغيرة بن شعبة رضي الله عنه عن رسول الله صلى الله عليه وسلم، آنه خرج ل حاجته فاتبعه المغيرة بإداوة فيها ماء، فصب عليه حين فرغ من حاجته، فتوضاً ومسح على الحفين.

158 - حديث المغيرة بن شعبة رضي الله عنه قال : كُنْتُ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ، فَقَالَ : «يَا مُغِيرَةً ! حُذِّ أَلِدَاؤَةً» ؟ فَأَخْذَتُهَا، فَانْطَلَقَ رَسُولُ اللهِ ﷺ حَتَّى تَوَارَى عَنِّي؛ فَقَضَى حَاجَتَهُ وَعَلَيْهِ جُبَّةٌ شَامِيَّةٌ، فَدَهَبَ لِيُخْرِجَ يَدَهُ مِنْ كُمَّهَا فَضَاقَتْ، فَأَخْرَجَ يَدَهُ مِنْ أَسْفَلِهَا، فَصَبَّيْتُ عَلَيْهِ فَتَوَضاً وُضُوءَ لِلصَّلَاةِ، وَمَسَحَ عَلَى حُفَّيْهِ ثُمَّ صَلَّى» .

159 - حديث المغيرة بن شعبة رضي الله عنه قال : كُنْتُ مَعَ النَّبِيِّ ﷺ ذَاتَ لَيْلَةٍ فِي سَفَرٍ، فَقَالَ : «أَمَعَكَ مَاءً؟» قُلْتُ : نَعَمْ؛ فَنَزَّلَ عَنْ رَاحِلَتِهِ، فَمَسَّى حَتَّى تَوَارَى عَنِّي فِي سَوَادِ اللَّيلِ، ثُمَّ جَاءَ، فَأَفْرَغْتُ عَلَيْهِ الِإِدَاؤَةَ، فَغَسَّلَ

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cloak (the sleeves of which were narrow), so he could not take his arms out of it. So he took them out from underneath the cloak. Then he washed his forearms and passed his wet hands over his head. Then I tried to take off his *Khuff*, but he said, "Leave them, for I have performed ablution before putting them on." And so he passed his wet hands over them. (*Sahîh Al-Bukhâri*, *Hadîth* No. 691, Vol. 7)

CHAPTER 27. Legal verdict regarding the licking of a dog.

160. Narrated Abû Huraira : رضي الله عنه أبى هريرة رضي الله عنه said, "If a dog drinks from the utensil of anyone of you, it is essential to wash it seven times." (*Sahîh Al-Bukhâri*, *Hadîth* No. 173, Vol. 1)

CHAPTER 28. It is forbidden to urinate in stagnant water.

161. Narrated Abû Huraira : رضي الله عنه أبى هريرة رضي الله عنه said, "You should not pass urine in stagnant water which is not flowing then (you may need to) wash in it." (*Sahîh Al-Bukhâri*, *Hadîth* No. 239, Vol. 1)

CHAPTER 30. It is obligatory to wash urine and other *An-Najâsa*^[1] (filthy and impure things) when present in mosque, and the earth

وَجْهَهُ وَيَدَيْهِ وَعَلَيْهِ جُبَّةٌ مِنْ صُوفٍ فَلَمْ يَسْتَطِعْ أَنْ يُخْرِجَ ذِرَاعَيْهِ مِنْهَا، حَتَّى أَخْرَجَهُمَا مِنْ أَسْقَلِ الْجَبَّةِ، فَغَسَّلَ ذِرَاعَيْهِ، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ أَهْوَيْتُ لِأَنْزَعَ خُفْيَهُ، فَقَالَ: «دَعْهُمَا فَإِنِّي أَدْخِلُهُمَا طَاهِرَيْنِ» فَمَسَحَ عَلَيْهِمَا .

(٢٧) بَابُ: حُكْمٌ وَلُؤْغٌ الْكَلْبِ

١٦٠ - حِدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ : قَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا شَرِبَ الْكَلْبُ فِي إِنَاءٍ أَحَدُكُمْ فَلِيَعْسِلْهُ سَبْعًا» .

(٢٨) بَابُ: النَّهْيُ عَنِ الْبُولِ فِي الْمَاءِ الرَّاكِدِ

١٦١ - حِدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ : أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا يُبُولَنَّ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ الَّذِي لَا يَجْرِي ثُمَّ يَعْتَسِلُ فِيهِ» .

(٣٠) بَابُ: وُجُوبِ غُسْلِ الْبُولِ وَغَيْرِهِ مِنَ النَّجَاسَاتِ إِذَا حَصَلَتْ فِي الْمَسْجِدِ وَأَنَّ الْأَرْضَ تَظْهُرُ بِالْمَاءِ مِنْ

[١] (Ch.30) *An-Najâsa* (meaning impurity or impure things) is of two kinds:

(A) Spiritual: i.e. disbelief in the Oneness of Allâh and in His Prophet Muhammad ﷺ etc. e.g. *Al-Mushrikûn** .

(B) Physical: i.e. filthy and impure things e.g. urine, stool etc.

* *Al-Mushrikûn*: polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad ﷺ .

becomes clean with the help of water without scraping (or digging it).

162. Narrated Anas bin Mâlik رضي الله عنه that bedouin urinated in the mosque and the people ran to (beat) him. Allâh's Messenger صلى الله عليه وسلم said, "Do not interrupt his urination (i.e. let him finish)." Then the Prophet صلى الله عليه وسلم asked for a tumbler of water and poured the water over the place of urine. (*Sahîh Al-Bukhâri*, *Hadîth* No. 54, Vol. 8)

CHAPTER 31. Legal verdict regarding the urine of a suckling baby and the way of its washing.

163. Narrated 'Âisha رضي الله عنها : Infants used to be brought to the Prophet صلى الله عليه وسلم and he used to invoke for Allâh's Blessing upon them. Once an infant was brought to him and the child urinated on his clothes. He asked for water and (simply) poured it over the place of the urine and did not wash his clothes. (*Sahîh Al-Bukhâri*, *Hadîth* No. 366, Vol. 8)

164. Narrated Umm Qais bint Mihsan رضي الله عنها : I brought my young son, who had not started eating (ordinary food) to Allâh's Messenger صلى الله عليه وسلم who took him and made him sit in his lap. The child urinated on the garment of the Prophet صلى الله عليه وسلم , so he asked for water and sprinkled it over the soiled (area) and did not wash it. (*Sahîh Al-Bukhâri*, *Hadîth* No. 223, Vol. 1)

CHAPTER 32. The washing out of semen from the garment and rubbing it off when it is dry.

165. Narrated Sulaimân bin Yâsar رضي الله عنه about the clothes soiled with semen. She replied, "I used to wash it off the clothes of

غَيْرِ حَاجَةٍ إِلَى حَفْرِهَا

١٦٢ - حَدِيثُ أَنَسِ بْنِ مَالِكٍ رضي الله عنه. أَنَّ أَعْرَابِيًّا بَالَّا فِي الْمَسْجِدِ فَقَامُوا إِلَيْهِ، فَقَالَ رَسُولُ اللهِ ﷺ: «لَا تُثْرِمُوهُ» ثُمَّ دَعَا بِذَلِيلٍ مِنْ مَاءِ فَصْبَرَ عَلَيْهِ.

(٣١) بَابُ: حُكْمُ بَوْلِ الْطَّفْلِ الرَّضِيعِ وَكَيْفَيَةِ غُسْلِهِ

١٦٣ - حَدِيثُ عَائِشَةَ رضي الله عنها، قَالَتْ: كَانَ النَّبِيُّ ﷺ يُؤْتِي بِالصَّيْبَانِ، فَيَدْعُو لَهُمْ، فَأُتْبِي بِصَبِّيٍّ فَبَالَ عَلَى ثَوْبِهِ، فَدَعَا بِمَاءٍ فَأَتَبَعَهُ إِيَّاهُ وَلَمْ يَغْسِلْهُ.

١٦٤ - حَدِيثُ أُمِّ قَيْسٍ بِنْتِ مَحْصَنٍ رضي الله عنها. أَنَّهَا أَتَتْ بِابْنِ لَهَا صَغِيرًا لَمْ يَأْكُلِ الطَّعَامَ إِلَى رَسُولِ اللهِ ﷺ فَأَجْلَسَهُ رَسُولُ اللهِ ﷺ فِي حِجْرِهِ فَبَالَ عَلَى ثَوْبِهِ، فَدَعَا بِمَاءٍ فَنَضَحَهُ وَلَمْ يَغْسِلْهُ.

(٣٢) بَابُ: غُسْلِ الْمَنِيِّ فِي الثَّوْبِ وَفَرِكِهِ

١٦٥ - حَدِيثُ عَائِشَةَ رضي الله عنها. سُئِلَتْ عَنِ الْمَنِيِّ يُصَبِّبُ الثَّوْبَ، فَقَالَتْ: كُنْتُ أَغْسِلُهُ مِنْ ثَوْبِ رَسُولِ

Allâh's Messenger ﷺ and he would go for the *Salât* (prayer) while water spots were still visible." (*Sahîh Al-Bukhâri*, *Hadîth* No. 231, Vol. 1)

CHAPTER 33. *An-Najâsa* (the filthiness) of the blood (of menses) and the way of its washing.

166. Narrated Asmâ' : رضي الله عنها A woman came to the Prophet ﷺ and said, "If anyone of us gets menses in her clothes then what should she do?" He replied, "She should (take hold of the soiled place), rub it and put it in the water and rub it in order to remove the traces of blood and then pour water over it. Then she can perform *Salât* (prayer) in it." (*Sahîh Al-Bukhâri*, *Hadîth* No. 227, Vol. 1)

CHAPTER 34. Proof of *An-Najâsa* (uncleanness) of urine and it is obligatory to save oneself from being soiled with it.

167. Narrated Ibn 'Abbâs : رضي الله عنهما The Prophet ﷺ once passed by two graves and said, "These two persons are being tortured, but not for a major sin. One of them never saved himself from being soiled with his urine, while the other used to go about with calumnies (to make enmity between friends)." The Prophet ﷺ then took a green branch of a date-palm tree, split it into (pieces) and fixed one on each grave. They said, "O Allâh's Messenger ! ﷺ Why have you done so?" He replied, "I hope that their punishment might be lessened till these branches become dry."^[1] (*Sahîh Al-Bukhâri*, *Hadîth* No. 217, Vol. 1)

الله ﷺ فَيُخْرُجُ إِلَى الصَّلَاةِ وَأَثْرُ
الغَسْلِ فِي ثَوْبِهِ، بَقْعُ الْمَاءِ.

(٣٣) بَابُ: نَجَاسَةُ الدَّمِ وَكَيْفَيَةُ غُسْلِهِ

١٦٦ - حَدِيثُ أَسْمَاءَ رَضِيَ اللَّهُ عَنْهَا .
قَالَتْ: جَاءَتِ امْرَأَةُ النَّبِيِّ ﷺ ،
فَقَالَتْ: أَرَيْتَ إِحْدَانَا تَحِيضُ فِي
الثَّوْبِ كَيْفَ تَضَعُ؟ قَالَ: «تَحْتُهُ ثُمَّ
تَقْرُصُهُ بِالْمَاءِ وَتَنْضَحُهُ ثُمَّ تُصْلِي فِيهِ» .

(٣٤) بَابُ: الدَّلِيلُ عَلَى نَجَاسَةِ الْبُولِ وَوُجُوبِ الْأَسْتِرَاءِ مِنْهُ

١٦٧ - حَدِيثُ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ
عَنْهُمَا .. قَالَ: مَرَّ النَّبِيُّ ﷺ بِقَبَرَيْنِ ،
فَقَالَ: «إِنَّهُمَا لَيُعَذَّبَانِ، وَمَا يُعَذَّبَانِ فِي
كَبِيرٍ؛ أَمَّا أَحَدُهُمَا فَكَانَ لَا يَسْتَبِرُ
مِنَ الْبُولِ؛ وَأَمَّا الْآخَرُ فَكَانَ يَمْشِي
بِالنَّمِيمَةِ». ثُمَّ أَخَذَ جَرِيدَةً رَطِبَةً فَشَقَّهَا
نَصْفَيْنِ، فَعَرَزَ فِي كُلِّ قَبْرٍ وَاحِدَةً .
قَالُوا يَا رَسُولَ اللَّهِ! لِمَ فَعَلْتَ هَذَا؟
قَالَ: «لَعْلَهُ يُخَفَّفُ عَنْهُمَا مَا لَمْ
يَبِسَّا» .

^[1] (H.167) This action was a kind of invocation on the part of the Prophet ﷺ for the deceased persons (*Fath Al-Bâri*, Vol. 1, page 232).

3. THE BOOK OF MENSES

CHAPTER 1. Fondling a menstruating (wife) after she has put on an *Izâr* (dress worn below the waist).

168. Narrated ‘Âisha رضي الله عنها: Whenever Allâh’s Messenger صلى الله عليه وسلم wanted to fondle anyone of us during her periods (menses), he used to order her to put on an *Izâr* and start fondling her. ‘Âisha رضي الله عنها added, “None of you could control his sexual desire as the Prophet صلى الله عليه وسلم could.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 299, Vol. 1)

169. Narrated Maimûna رضي الله عنها: Whenever Allâh’s Messenger صلى الله عليه وسلم wanted to fondle any of his wives during their periods (menses), he used to ask her to wear an *Izâr*. (*Sahîh Al-Bukhâri*, *Hadîth* No. 300, Vol. 1)

CHAPTER 2. To sleep along with one’s menstruating wife under one blanket.

170. Narrated Umm Salama رضي الله عنها: While I was lying with the Prophet صلی الله علیہ وسلم under a woollen sheet, I got my menses. I slipped away and put on the clothes for menses. The Prophet صلی الله علیہ وسلم said, “Have you got your menses?” I replied, “Yes.” He called me and I slept with him under the woollen sheet. (*Sahîh Al-Bukhâri*, *Hadîth* No. 320, Vol. 1)

171. Narrated Umm Salama رضي الله عنها: The Prophet صلی الله علیہ وسلم and I used to take the bath of *Janâba*^[1] from a single pot. (*Sahîh Al-Bukhâri*, *Hadîth* No. 319, Vol. 1)

٣ - كتاب الحينض**(١) باب: مبادرة الحائض فوق الإزار**

١٦٨ - حديث عائشة رضي الله عنها، قالت: كُنْتُ إِحْدَانَا إِذَا كَانَتْ حَائِضًا، فَأَرَادَ رَسُولُ اللهِ ﷺ أَنْ يُبَاشِرَهَا، أَمْرَهَا أَنْ تَنْزَرَ فِي فَوْرِ حَبْصَتِهَا، ثُمَّ يُبَاشِرُهَا. قَالَتْ: وَأَيْمُكْنُ يَمْلِكُ إِرْبَهُ كَمَا كَانَ النَّبِيُّ ﷺ يَمْلِكُ إِرْبَهُ؟

١٦٩ - حديث ميمونة رضي الله عنها، قالت: كَانَ رَسُولُ اللهِ ﷺ إِذَا أَرَادَ أَنْ يُبَاشِرَ امْرَأَةً مِنْ نِسَائِهِ، أَمْرَهَا فَاتَّرَتْ وَهِيَ حَائِضٌ.

(٢) باب: الأضطجاع مع الحائض في لحاف واحد

١٧٠ - حديث أم سلمة رضي الله عنها، قالت: يَبْنَا أَنَا مَعَ النَّبِيِّ ﷺ مُضطَجِعَةً فِي خَمِيلَةٍ، حِضْتُ، فَأَنْسَلَتُ، فَأَخَذْتُ ثِيَابَ حَيْضَتِي؛ فَقَالَ: «أَنْفَسْتِ؟» قُلْتُ: نَعَمْ. فَدَعَانِي فَاضْطَجَعْتُ مَعَهُ فِي الْخَمِيلَةِ.

١٧١ - حديث أم سلمة رضي الله عنها، قالت: ... وَكُنْتُ أَغْتَسِلُ أَنَا وَالنَّبِيُّ ﷺ مِنْ إِنَاءٍ وَاحِدٍ مِنَ الْجَنَابَةِ.

[1] (H.171) *Janâba*: See glossary.

CHAPTER 3. A menstruating woman is allowed to wash her husband's head and to comb his head-hair.

172. Narrated 'Âisha رضي الله عنها, the wife of the Prophet صلى الله عليه وسلم: Allâh's Messenger used to let his head in (the house) while he was in the mosque and I would comb and oil his hair. When in *I'tikâf* he used not to enter the house except for a need^[1]. (*Sahîh Al-Bukhâri*, Hadîth No. 246, Vol. 3)

173. Narrated 'Âisha رضي الله عنها: The Prophet صلى الله عليه وسلم used to embrace me during my menses. He also used to let his head out of the mosque while he was in *It'ikâf* and I would wash it during my menses. (*Sahîh Al-Bukhâri*, Hadîth No. 247, Vol. 3)

174. Narrated 'Âisha رضي الله عنها: The Prophet صلى الله عليه وسلم used to lean on my lap during my menses and then would recite the Qur'ân. (*Sahîh Al-Bukhâri*, Hadîth No. 296, Vol. 1)

CHAPTER 4. Prostatic discharge.

175. Narrated 'Alî رضي الله عنه: I used to get emotional urethral prostatic discharges frequently and felt shy to ask Allâh's Messenger صلى الله عليه وسلم about it. So I requested Al-Miqdâd bin Al-Aswad رضي الله عنه to ask (the Prophet صلى الله عنه) about it. Al-Miqdâd asked him and he replied, "One has to perform ablution (after it)." (*Sahîh Al-Bukhâri*, Hadîth No. 178, Vol. 1)

CHAPTER 6. A *Junub* person is allowed to sleep and it is preferable

(٣) بَابٌ: جَوَازِ غَسلِ الْحَائِضِ رَأْسَ زَوْجِهَا وَتَرْجِيلِهِ

١٧٢ - حَدِيثٌ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَتْ: وَإِنْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيُدْخِلُ عَلَيَّ رَأْسَهُ وَهُوَ فِي الْمَسْجِدِ فَأَرْجِلُهُ، وَكَانَ لَا يَدْخُلُ الْبَيْتَ إِلَّا لِحَاجَةٍ إِذَا كَانَ مُعْتَكِفًا.

١٧٣ - حَدِيثٌ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُبَاشِرُنِي وَأَنَا حَائِضٌ، وَكَانَ يُخْرُجُ رَأْسَهُ مِنَ الْمَسْجِدِ وَهُوَ مُعْتَكِفٌ فَأَغْسِلُهُ وَأَنَا حَائِضٌ.

١٧٤ - حَدِيثٌ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، حَدَّثَتْ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَتَكَبَّرُ فِي حِجْرِي وَأَنَا حَائِضٌ ثُمَّ يَقْرأُ الْقُرْآنَ.

(٤) بَابٌ: الْمَذَنِيُّ

١٧٥ - حَدِيثٌ عَلَيْهِ رَضِيَ اللَّهُ عَنْهُ، قَالَ: كُنْتُ رَجُلًا مَذَاءً فَاسْتَخَيَّتُ أَنْ أَسْأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَمْرَتُ الْمُقْدَادَ ابْنَ الْأَسْوَدِ فَسَأَلَهُ؛ فَقَالَ: «فِيهِ الْوُضُوءُ».

(٦) بَابٌ: جَوَازِ نَوْمِ الْجُنُبِ

[1] (H.172) Such need may be to answer the call of nature and performing ablution. Scholars differ as to whether it is permissible also for a *Mu'takif* to eat or drink outside the mosque. (*Fath Al-Bâri*, Vol. 5, P. 178).

for him to perform ablution (before sleeping).

176. Narrated ‘Aisha : رضي الله عنها Whenever the Prophet صلوا الله عليه وسلم intended to sleep while he was *Junub*, he used to wash his private parts and perform ablution like that for the *Salât* (prayer). (*Sahîh Al-Bukhâri*, *Hadîth* No. 286, Vol. 1)

177. Narrated ‘Umar bin Al-Khattâb : رضي الله عنه I asked Allâh’s Messenger صلى الله عليه وسلم, “Can anyone of us sleep while he is *Junub*?” He replied, “Yes, if he performs ablution, he can sleep while he is *Junub*.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 285, Vol. 1)

178. Narrated ‘Abdullâh bin ‘Umar رضي الله عنه عن ‘Umar bin Al-Khattâb : رضي الله عنه told Allâh’s Messenger صلى الله عليه وسلم, “I became *Junub* at night.” Allâh’s Messenger replied صلى الله عليه وسلم, “Perform ablution (after) washing your penis (private parts) and then sleep.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 288, Vol. 1)

179. Narrated Anas bin Mâlik رضي الله عنه The Prophet صلى الله عليه وسلم used to visit all his wives in one night and he had nine wives at that time. (*Sahîh Al-Bukhâri*, *Hadîth* No. 282, Vol. 1)

CHAPTER 7. Taking of bath is obligatory for woman who gets a sexual discharge (wet dream etc.)

180. Narrated Umm Salama رضي الله عنها Umm Sulaim came to Allâh’s Messenger صلى الله عليه وسلم and said, “Verily Allâh is not shy of (telling you) the truth. Is it necessary for a woman to take a bath after she has a wet dream (sexual discharge).” The Prophet صلى الله عليه وسلم replied, “Yes, if she notices a

وَاسْتِحْبَابُ الْوُضُوءِ لَهُ

176 - حديث عائشة رضي الله عنها، قالت: كَانَ النَّبِيُّ ﷺ إِذَا أَرَادَ أَنْ يَنَامَ وَهُوَ جُنْبٌ غَسَلَ فَرْجَهُ وَتَوَضَّأَ لِلصَّلَاةِ.

177 - حديث ابن عمر رضي الله عنهما، أَنَّ عُمَرَ بْنَ الْخَطَّابِ سَأَلَ رَسُولَ اللَّهِ ﷺ أَيْرَقْدُ أَحَدُنَا وَهُوَ جُنْبٌ؟ قَالَ: «نَعَمْ، إِذَا تَوَضَّأَ أَحَدُكُمْ فَأَيْرَقْدُ وَهُوَ جُنْبٌ».

178 - حديث عبد الله بن عمر رضي الله عنهما، قَالَ: ذَكَرَ عُمَرُ بْنُ الْخَطَّابِ لِرَسُولِ اللَّهِ ﷺ أَنَّهُ تُصِيبُ الْجَنَابَةَ مِنَ اللَّيْلِ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «تَوَضَّأْ وَاغْسِلْ ذَكَرَكَ ثُمَّ نَمْ».

179 - حديث أنس بن مالك رضي الله عنه، أَنَّ نَبِيَّ اللَّهِ ﷺ كَانَ يَطْوُفُ عَلَى نِسَائِهِ فِي اللَّيْلَةِ الْوَاحِدَةِ وَلَهُ يَوْمَئِذٍ تِسْعُ نِسْوَةً.

(٧) بَابُ: وُجُوبُ الشُّغْلِ عَلَى الْمَرْأَةِ بِخُرُوجِ الْمَنِيِّ مِنْهَا

180 - حديث أم سلمة رضي الله عنها؛ قالت: جاءتْ أُمُّ سُلَيْمَ إِلَيَّ رَسُولُ اللَّهِ ﷺ؛ فَقَالَتْ: يَا رَسُولَ اللَّهِ؟ إِنَّ اللَّهَ لَا يَسْتَحِي مِنَ الْحَقِّ، فَهَلْ عَلَى الْمَرْأَةِ مِنْ غُسْلٍ إِذَا

discharge.” Umm Salama, then covered her face and asked, “O Allâh’s Messenger! Does a woman get a discharge?” He replied, “Yes, let your right hand be in dust [an Arabic expression you say to a person when you contradict his statement (meaning) “You will not achieve goodness”], and that is why the son resembles his mother.” (*Sahîh Al-Bukhâri*, Hadîth No. 132, Vol. 1)

CHAPTER 9. Way of taking a bath after *Janâba*.

181. Narrated ‘Âisha رضي الله عنها : Whenever the Prophet took a bath after *Janâba*, he started by washing his hands and then performed ablution like that for the *Salât* (prayer). After that he would put his fingers in water and move the roots of his hair with them and then pour three handfuls of water over his head and then pour water all over his body. (*Sahîh Al-Bukhâri*, Hadîth No. 248, Vol. 1)

182. Narrated Maimûna رضي الله عنها : placed water for the bath of the Prophet صلى الله عليه وسلم and he poured water with his right hand on his left and washed them. Then he washed his private parts and rubbed his hands on the ground, washing them with water, rinsed his mouth and washed his nose by putting water in it and blowing it out, washed his face and poured water on his head. He withdrew from that place and washed his feet. A piece of cloth (towel) was given to him (for drying) but he did not use it. (*Sahîh Al-Bukhâri*, Hadîth No. 259, Vol. 1)

183. Narrated ‘Âisha رضي الله عنها : Whenever the Prophet took the bath of *Janâba* (sexual relation or

احتلّمت؟ فَقَالَ النَّبِيُّ ﷺ: «إِذَا رَأَتِ الْمَاءَ، فَغَطَّثْتُ أُمَّ سَلَمَةَ، تَعْنِي، وَجْهَهَا، وَقَالَتْ: يَا رَسُولَ اللَّهِ! وَتَحْتَلِمُ الْمَرْأَةُ؟ قَالَ: «نَعَمْ، تَرِبَّتْ يَمِينُكَ، فَبِمَ يُشَبِّهُهَا وَلَدُهَا؟».

(٩) بَابُ: صِفَةُ غُسلِ الْجَنَابَةِ

١٨١ - حَدِيثُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجِ النَّبِيِّ ﷺ، أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ بَدَأَ فَغَسْلَ يَدِيهِ، ثُمَّ يَتَوَضَّأُ كَمَا يَتَوَضَّأُ لِلصَّلَاةِ، ثُمَّ يُدْخِلُ أَصَابِعَهُ فِي الْمَاءِ فَيَخْلُلُ بَهَا أَصُولَ شَعْرِهِ، ثُمَّ يَصْبُرُ عَلَى رَأْسِهِ ثَلَاثَ غُرَفٍ بِيَدِيهِ، ثُمَّ يُفِيضُ الْمَاءَ عَلَى جِلْدِهِ كُلُّهِ .

١٨٢ - حَدِيثُ مَيْمُونَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: صَبَبْتُ لِلنَّبِيِّ ﷺ غُسْلًا، فَأَفْرَغَ بِيَمِينِهِ عَلَى يَسَارِهِ، فَغَسَلَهُمَا ثُمَّ غَسَلَ فَرْجَهُ، ثُمَّ قَالَ بِيَدِهِ الْأَرْضَ، فَمَسَحَهَا بِالثُّرَابِ، ثُمَّ غَسَلَهَا، ثُمَّ تَمَضْمضَ وَاسْتَنْشَقَ، ثُمَّ غَسَلَ وَجْهَهُ وَأَفَاضَ عَلَى رَأْسِهِ، ثُمَّ تَنَحَّى فَغَسَلَ قَدَمَيْهِ، ثُمَّ أُتَيَ بِمَنْدِيلٍ، فَلَمْ يَنْفُضْ بِهَا .

١٨٣ - حَدِيثُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا اغْتَسَلَ مِنْ

wet dream) he asked for the *Hilâb* (or some other perfume). He used to take it in his hand, rub it first over the right side of his head and then over the left and then rub the middle of his head with both hands. (*Sahîh Al-Bukhâri*, *Hadîth* No. 258, Vol. 1)

CHAPTER 10. The quantity of water that is preferable for a bath after *Janâba*.

184. Narrated ‘Âisha رضي الله عنها: The Prophet صلى الله عليه وسلم and I used to take a bath from a single pot called *Faraq*. (*Sahîh Al-Bukhâri*, *Hadîth* No. 250, Vol. 1)

185. Narrated Abû Salama رضي الله عنه: ‘Âisha’s brother and I went to ‘Âisha رضي الله عنها and he asked her about the bath of the Prophet صلى الله عليه وسلم . She brought a pot containing about a *Sâ‘* of water and took a bath and poured it over her head and at that time there was a screen between her and us. (*Sahîh Al-Bukhâri*, *Hadîth* No. 251, Vol. 1)

186. Narrated Anas رضي الله عنه: The Prophet صلى الله عليه وسلم used to take a bath with one *Sâ‘* or up to five *Mudd* (1 *Sâ‘* = 4 *Mudd*) of water and used to perform ablution with one *Mudd* of water. (*Sahîh Al-Bukhâri*, *Hadîth* No. 200, Vol. 1)

CHAPTER 11. Preference of pouring water thrice on the head and other parts of the body (while bathing).

187. Narrated Jubair bin Mut‘im رضي الله عنه said, Allâh’s Messenger صلى الله عليه وسلم : “As for me, I pour water three times on my head.” And he pointed with both his hands. (*Sahîh Al-Bukhâri*, *Hadîth* No. 254, Vol. 1)

188. Narrated Abû Ja‘far رضي الله عنه: While I and my father were with Jâbir

الْجَنَابَةَ دَعَا بِشَيْءٍ نَحْوَ الْحِلَابِ فَأَخَذَ بِكَفِهِ فَبَدَا بِشَقٍّ رَأْسِهِ الْأَيْمَنِ ثُمَّ الْأَيْسَرِ، فَقَالَ بِهِمَا عَلَى رَأْسِهِ.

(١٠) بَابُ: الْقَدْرِ الْمُسْتَحْبُ مِنَ الْمَاءِ فِي غُسْلِ الْجَنَابَةِ

١٨٤ - حِدِيثُ عَائِشَةَ رضي الله عنها، قَالَتْ: كُنْتُ أَعْتَسِلُ أَنَا وَالنَّبِيُّ ﷺ مِنْ إِنَاءٍ وَاحِدٍ، مِنْ قَدَحٍ يُقَالُ لَهُ الْفَرَقُ.

١٨٥ - حِدِيثُ عَائِشَةَ رضي الله عنها، سَأَلَهَا أَخْوَهَا عَنْ غُسْلِ النَّبِيِّ ﷺ، فَدَعَتْ بِإِنَاءٍ نَحْوِ مِنْ صَاعٍ، فَأَعْتَسَلَتْ وَأَفَاضَتْ عَلَى رَأْسِهَا؛ وَبَيَّنَتْ حِجَابُ (قَوْلَ أَبِي سَلْمَةَ).

١٨٦ - حِدِيثُ أَنَسٍ رضي الله عنه، قَالَ: كَانَ النَّبِيُّ ﷺ يَعْتَسِلُ، أَوْ كَانَ يَعْتَسِلُ بِالصَّاعِ إِلَى خَمْسَةِ أَمْدَادٍ، وَيَتَوَضَّأُ بِالْمُدْ.

(١١) بَابُ: اسْتِحْبَابُ إِفَاقَةِ الْمَاءِ عَلَى الرَّأْسِ وَغَيْرِهِ ثَلَاثًا

١٨٧ - حِدِيثُ جُبَيرٌ بْنُ مُطَعْمٍ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَمَّا أَنَا فَأُفِيضُ عَلَى رَأْسِي ثَلَاثًا»، وَأَشَارَ بِيَدِيهِ، كِلْتَيْهِمَا.

١٨٨ - حِدِيثُ جَابِرٌ بْنُ عَبْدِ اللهِ

bin ‘Abdullâh رضي الله عنه some people were with him and they asked him about taking a bath. He replied, “A *Sâ’* of water is sufficient for you.” A man said, “A *Sâ’* is not sufficient for me.” Jâbir said, “A *Sâ’* was sufficient for one who had more hair than you and was better than you (meaning the Prophet رضي الله عنه).” And then Jâbir (رضي الله عنه عليه وسلم) put on his garment and led the *Salât* (prayer). (*Sahîh Al-Bukhâri*, *Hadîth* No. 252, Vol. 1)

CHAPTER 13. Preference of using a perfumed piece of cloth for rubbing out the place (private part) soiled with blood by a woman who is taking a bath after menses.

189. Narrated ‘Âisha رضي الله عنها : A woman asked the Prophet صلى الله عليه وسلم about the bath which is taken after finishing from the menses. The Prophet told her what to do and said, “Purify yourself with a piece of cloth scented with musk.” The woman asked, “How shall I purify myself with it?” He said, “*Subhân Allâh!* Purify yourself (with it).” I pulled her to myself and said, “Rub the place soiled with blood with it.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 311, Vol. 1)

CHAPTER 14. A woman having persistent bleeding from the uterus, her bathing and offering *Salât* (prayers).

190. Narrated ‘Âisha رضي الله عنها bint Abî Hubaish came to the Prophet صلى الله عليه وسلم and said, “O Allâh’s Messenger! I get persistent bleeding (from the uterus) and do not become clean. Shall I give up my *Salât* (prayers)?”. Allâh’s Messenger صلى الله عليه وسلم replied, “No, because it is from a blood vessel and not the menses. So

رضي الله عنها. قال أبو جعفر: إنَّ كَانَ عِنْدَهُ هُوَ وَأَبُوهُ، وَعِنْدَهُ قَوْمٌ، فَسَأَلَهُ عَنِ الْغُسْلِ، فَقَالَ: يَكْفِيكَ صَاعٌ، فَقَالَ رَجُلٌ: مَا يَكْفِينِي؟ فَقَالَ جَابِرٌ: كَانَ يَكْفِي مَنْ هُوَ أَوْفَى مِنْكَ شَعْرًا، وَخَيْرٌ مِنْكَ. ثُمَّ أَمَّا فِي ثَوْبٍ.

(١٣) بَابُ: اسْتِحْبَابُ اسْتِعْمَالٍ الْمُعْتَسِلَةِ مِنَ الْحَيْضِ فِرْصَةً مِنْ مَسْكٍ فِي مَوْضِعِ الدَّمِ

١٨٩ - حَدِيثُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا
أَنَّ امْرَأَةً سَأَلَتِ النَّبِيَّ ﷺ عَنْ غُسْلِهَا
مِنَ الْمَحِيضِ، فَأَمَرَهَا كَيْفَ تَعْتَسِلُ،
قَالَ: «خُذِي فِرْصَةً مِنْ مَسْكٍ فَتَظَاهِرِي
بِهَا»، قَالَتْ: كَيْفَ أَتَظَاهِرُ بِهَا؟ قَالَ:
«تَظَاهِرِي بِهَا»، قَالَتْ: كَيْفَ؟ قَالَ:
«سُبْحَانَ اللَّهِ! تَظَاهِرِي بِهَا» فَاجْبَذَتْهَا
إِلَيَّ، فَقُلْتُ تَتَبَعِي بِهَا أَثْرَ الدَّمِ.

(١٤) بَابُ: الْمُسْتَحَاضِيَّةِ وَغُسْلِهَا وَصَلَاتِهَا

١٩٠ - حَدِيثُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا،
قَالَتْ: جَاءَتْ فَاطِمَةُ ابْنَةُ أَبِي حُيَيْشٍ
إِلَيَّ النَّبِيِّ ﷺ فَقَالَتْ يَا رَسُولَ اللَّهِ!
إِنِّي مُرَأَةٌ أُسْتَحَاضْ، فَلَا أَظْهَرُ،
أَفَأَعْلَمُ الصَّلَاةَ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ:

when your real menses begin give up your *Salât*, and when it has finished, wash off the blood (take a bath) and offer your *Salât*.” [Hishâm (رضي الله عنه) (the subnarrator) said that his father added, (the Prophet ﷺ told her): “Perform ablution for every *Salât* till the time of the next period comes.”] (*Sahîh Al-Bukhârî*, *Hadîth* No. 228, Vol. 1)

191. Narrated ‘Âisha (رضي الله عنها), the wife of the Prophet ﷺ: Umm Habîba got bleeding in between the periods for seven years. She asked Allâh’s Messenger ﷺ about it. He ordered her to take a bath (after the termination of actual periods), and added that it was (from) a blood vessel. But she used to take a bath for every *Salât* (prayer) (without being ordered by the Prophet ﷺ). (See *Fath Al-Bâri*). (*Sahîh Al-Bukhârî*, *Hadîth* No. 324, Vol. 1)

CHAPTER 15. Obligation of observing *Saum* (fast) the missed days of Ramadân by a lady in her menses, but not the *Salât* (prayers).

192. Narrated Mu‘âdha (رضي الله عنها): A woman asked ‘Âisha (رضي الله عنها), “Should I offer the *Salât* (prayer) which I did not offer because of menses?” ‘Âisha said, “Are you from the Haraurâ (a town in ‘Irâq)^[1]. We were with the Prophet ﷺ and used to get our periods but he never ordered us to offer them (the *Salât* missed during menses)”, or ‘Âisha said, “We did not offer them.” (*Sahîh Al-Bukhârî*, *Hadîth* No. 318, Vol. 1)

«لَا، إِنَّا ذَلِكَ عِرْقٌ وَلَيْسَ بِحِيْضُنْ، فَإِذَا أَقْبَلَتْ حَيْضَتُكَ فَدَعِيَ الصَّلَاةَ، وَإِذَا أَذْبَرَتْ فَأَغْسِلِي عَنْكَ الدَّمَ ثُمَّ صَلِّي ثُمَّ تَوَضَّئِي لِكُلِّ صَلَاةٍ حَتَّى يَجِيءَ ذَلِكَ الْوَقْتُ». .

١٩١ - حَدِيثُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا رَوْجُ النَّبِيِّ ﷺ، أَنَّ اُمَّ حَبِيبَةَ اسْتُحِيَضَتْ سَبْعَ سِنِينَ، فَسَأَلَتْ رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ فَأَمَرَهَا أَنْ تَعْتَسِلَ، فَقَالَ: «هَذَا عِرْقٌ» فَكَانَتْ تَعْتَسِلُ لِكُلِّ صَلَاةٍ.

(١٥) بَابُ: وُجُوبِ قَضَاءِ الصَّوْمِ عَلَى الْحَائِضِ دُونَ الصَّلَاةِ

١٩٢ - حَدِيثُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، أَنَّ اُمَّرَأَةَ قَالَتْ لَهَا: أَتَجْزِي إِخْدَانَ صَلَاةِنَّا إِذَا ظَهَرَتْ؟ فَقَالَتْ: أَخْرُوْرِيَّةً أَنْتِ؟ كُنَّا نَحِيْضُ مَعَ النَّبِيِّ ﷺ فَلَا يَأْمُرُنَا بِهِ، أَوْ قَالَتْ: فَلَا نَفْعَلُهُ.

^[1] (H.192) Huraurâ’ was a village near Kûfa in ‘Irâq where the Kharijites assembled for the first time and a sect of those Kharijites regarded it compulsory for a menstruating woman to recompense for the *Salât* (prayers) missed because of menses.

CHAPTER 16. Screening oneself with a garment etc., while taking a bath.

193. Narrated Umm Hâni رضي الله عنها، the daughter of Abî Tâlib: I went to Allâh's Messenger صلى الله عليه وسلم in the year of the conquest of Makka and found him taking a bath, his daughter Fâtima رضي الله عنها was screening him. I greeted him. He asked, "Who is she?" I replied, "I am Umm Hâni bint Abû Tâlib". He said, "Welcome! O Umm Hâni." When he finished his bath he stood up and prayed eight *Rak'at* while wearing a single garment wrapped around his body and when he finished I said, "O Allâh's Messenger! My brother has told me that he will kill a person whom I gave shelter and that person is so-and-so, the son of Hubaira." The Prophet صلى الله عليه وسلم said, "We shelter the person whom you have sheltered." Umm Hâni رضي الله عنها added, "And that was before noon (*Duha*)."
(*Sahîh Al-Bukhâri*, *Hadîth* No. 353, Vol. 1)

CHAPTER 18. To take bath naked in complete privacy is allowed.

194. Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, "The (people of) Banî Isrâîl used to take bath naked (all together) looking at each other. The Prophet Mûsa (Moses) عليه السلام used to take bath alone. They said, 'By Allâh! Nothing prevents Mûsa from taking a bath with us except that he has a scrotal hernia.' So, once Mûsa عليه السلام went out to take a bath and put his clothes over a stone and then that stone ran away with his clothes. Mûsa عليه السلام followed that stone saying, 'My clothes, O stone! My clothes, O stone!', till the people of Banî Isrâîl saw him and said, 'By Allâh, Mûsa has

(١٦) بَابٌ: تَسْتَرُ الْمُعْتَسِلِ بِثُوبٍ وَنَخِيْوَه

١٩٣ - حَدِيثُ أُمّ هَانِيَّةِ بِنْتِ أَبِي طَالِبٍ، رضي الله عنها قَالَتْ: ذَهَبْتُ إِلَى رَسُولِ اللَّهِ ﷺ عَامَ الْفُطْحِ فَوَجَدْتُهُ يَعْتَسِلُ، وَفَاطِمَةُ ابْنَتُهُ تَسْتَرُهُ، قَالَتْ، فَسَلَمْتُ عَلَيْهِ؛ فَقَالَ: «مَنْ هَذِهِ؟» قَوْلَتْ: أَنَا أُمّ هَانِيَّةِ بِنْتِ أَبِي طَالِبٍ؛ فَقَالَ: «مَرْحَبًا بِأُمّ هَانِيَّةِ» فَلَمَّا فَرَغَ مِنْ عُسْلِهِ، قَامَ فَصَلَّى ثَمَانِيَّ رَكَعَاتٍ، مُلْتَحِفًا فِي ثُوبٍ وَاحِدٍ، فَلَمَّا انْصَرَفَ قُلْتُ يَا رَسُولَ اللَّهِ! رَعَمَ ابْنُ أُمِّي أَنَّهُ قَاتِلٌ رَجُلًا فَدَأَجَرْنَاهُ، فُلَانَ بْنَ هُبَيْرَةَ؛ فَقَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ أَجَرَنَا مَنْ أَجَرْتِ يَا أُمّ هَانِيَّةِ»، قَالَتْ أُمّ هَانِيَّةِ: وَذَاكَ ضَحْيَ.

(١٨) بَابٌ: جَوَازُ الْأَغْتِسَالِ عَرْيَانًا فِي

الخُلُوَّةِ

١٩٤ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ ﷺ، قَالَ: (كَانَتْ بُنُو إِسْرَائِيلَ يَعْتَسِلُونَ عُرَاءً يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ، وَكَانَ مُوسَى يَعْتَسِلُ وَحْدَهُ؛ فَقَالُوا وَاللَّهِ مَا يَمْنَعُ مُوسَى أَنْ يَعْتَسِلَ مَعَنَا إِلَّا أَنَّهُ آدُرُ، فَذَهَبَ مَرَّةً يَعْتَسِلُ فَوَضَعَ ثُوبَهُ عَلَى حَجَرٍ، فَقَرَ الْحَجَرُ بِثُوبِهِ، فَخَرَجَ مُوسَى فِي إِثْرِهِ يَقُولُ ثُوبِي يَا حَجَرُ! حَتَّى نَظَرَتْ بُنُو

got no defect in his body. Mûsa عليه السلام took his clothes and began to beat the stone." Abû Huraira added, "By Allâh! There are still six or seven marks present on the stone from the excessive beating." (*Sahîh Al-Bukhâri*, *Hadîth* No. 277-A, Vol. 1)

إِسْرَائِيلَ إِلَى مُوسَى، فَقَالُوا وَاللَّهِ مَا بِمُوسَىٰ مِنْ بَأْسٍ؛ وَأَخَذَ ثُوبَهُ وَطَفِقَ بِالْحَجَرِ ضَرِبًا.

فَقَالَ أَبُو هُرَيْرَةَ: وَاللَّهِ إِنَّهُ لَنَدْبٌ بِالْحَجَرِ سِتَّةُ أَوْ سَبْعَةُ ضَرِبًا بِالْحَجَرِ.

(١٩) بَابُ: الْأَغْتِنَاءِ بِحَفْظِ الْغَوْرَةِ

١٩٥ - حَدِيثُ جَابِرٍ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ مَعَهُمُ الْحِجَارَةَ لِلنَّكْعَبَةِ، وَعَلَيْهِ إِزَارُهُ؛ فَقَالَ لَهُ الْعَبَاسُ عَمُّهُ يَا ابْنَ أَخِي! لَوْ حَلَّتْ إِزَارَكَ فَجَعَلْتُهُ عَلَى مَنْكِبَيْكَ دُونَ الْحِجَارَةِ! قَالَ فَحَلَّهُ فَجَعَلَهُ عَلَى مَنْكِبَيْهِ، فَسَقَطَ مَعْشِيًّا عَلَيْهِ؛ فَمَا رُئِيَ بَعْدَ ذَلِكَ عُرْيَانًا، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

(٢١) بَابُ: إِنَّمَا الْمَاءُ مِنَ الْمَاءِ

١٩٦ - حَدِيثُ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْسَلَ إِلَى رَجُلٍ مِنَ الْأَنْصَارِ فَجَاءَ وَرَأْسُهُ يَقْطُرُ؛ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَعَلَّنَا أَغْجَلْنَاكَ»، فَقَالَ: نَعَمْ؛ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذَا أَغْجَلْتَ أَوْ قُحْطَتْ فَعَلَيْكَ الْوُضُوءُ».

CHAPTER 19. Taking care that one's private parts are well covered.

195. Narrated Jâbir bin 'Abdullâh رضي الله عنهما : While Allâh's Messenger صلى الله عليه وسلم was carrying stones (along) with the people of Makka for (the building of) the Ka'ba wearing an *Izâr* (a sheet of cloth worn below the waist), his uncle Al-'Abbâs said to him, "O my nephew! (It would be better) if you take off your *Izâr* and put it over your shoulders underneath the stones." So he took off his *Izâr* and put it over his shoulders, but he fell unconscious, and since then he had never been seen naked. (*Sahîh Al-Bukhâri*, *Hadîth* No. 360, Vol. 1)

CHAPTER 21. Only sexual discharge makes bath obligatory. [This order is cancelled by the next Chap. No. 22 and *Hadîth* No. 199]

196. Narrated Abû Sa'îd Al-Khûdri رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم sent for an *Ansâri* man who came with water dripping from his head. The Prophet said صلى الله عليه وسلم, "Perhaps we have forced you to hurry up, haven't we?" The *Ansâri* replied, "Yes." Allâh's Messenger صلى الله عليه وسلم further said, "If you are forced to hurry up (during intercourse) or you do not discharge then you should perform ablution." (This order was cancelled later on and taking a bath became

obligatory). (*Sahîh Al-Bukhâri, Hadîth No. 180, Vol. 1*)

197. Narrated Ubâi bin Ka'b : رضي الله عنه عن أبا عبيدة بن كعب رضي الله عنه، أتنيه قال: يا رسول الله! إذا جامع الرجل المرأة فلما مسها فتنة؟ قال: «يعسّل ما مسّ المرأة منه ثم يتوضأ ويصلّي». (See *Hadîth No. 199*). (*Sahîh Al-Bukhâri, Hadîth No. 292, Vol. 1*)

198. Narrated Zaid bin Khâlid : رضي الله عنه عن اوس بن زيد عن عثمان بن عفان رضي الله عنه، أتنيه قال له زيد بن خالد: أرأيتك إذا جامع فلما يمس؟ قال عثمان: إذا جامع فلما يمس؟ كما يتوضأ للصلوة ويعسّل ذكره؛ قال عثمان: سمعته من رسول الله عليه وآله وسنه (This order was cancelled later on and taking a bath became compulsory for such cases). (*Sahîh Al-Bukhâri, Hadîth No. 179, Vol. 1*)

CHAPTER 22. The cancelling of [only sexual discharge makes bath obligatory] (by the next order of the Prophet ﷺ that bath becomes compulsory when male and female sexual organs come in close contact.

199. Narrated Abû Huraira : رضي الله عنه عن أبي هريرة رضي الله عنه said, "When a man sits in between the four parts of a woman and did the sexual intercourse with her^[1], bath becomes compulsory." (*Sahîh Al-Bukhâri, Hadîth No. 290, Vol. 1*)

١٩٧ - حديث أبي بن كعب رضي الله عنه، أنه قال: يا رسول الله! إذا جامع الرجل المرأة فلما يمسها فتنة؟ قال: «يعسّل ما مسّ المرأة منه ثم يتوضأ ويصلّي».

١٩٨ - حديث عثمان بن عفان رضي الله عنه، قال له زيد بن خالد: أرأيتك إذا جامع فلما يمس؟ قال عثمان: إذا جامع فلما يمس؟ كما يتوضأ للصلوة ويعسّل ذكره؛ قال عثمان: سمعته من رسول الله عليه وآله وسنه.

(٢٢) باب: نسخ (الماء من الماء)
ووجوب الغسل بالتقاء الختانيين

١٩٩ - حديث أبي هريرة رضي الله عنه عن أبي هريرة رضي الله عنه، قال: إذا جلس بين شعيرها الأربع ثم جهدها فقد وجب الغسل.

[1] (H.199) The head of his private organ entered in her private female part.

CHAPTER 24. Not to repeat ablution (after eating) a food prepared with the help of fire.

200. Narrated ‘Abdullâh bin ‘Abbâs رضي الله عنهما : Allâh’s Messenger صلى الله عليه وسلم ate a piece of (cooked) mutton from the shoulder region and offered Salât (prayer) without repeating ablution. (*Sahîh Al-Bukhâri*, *Hadîth* No. 206, Vol. 1)

201. Narrated ‘Amr bin Umaiyya رضي الله عنهما : I saw Allâh’s Messenger صلى الله عليه وسلم taking a piece of (cooked) mutton from the shoulder region and then he was called for Salât (prayer). He put his knife down and offered Salât without repeating ablution. (*Sahîh Al-Bukhâri*, *Hadîth* No. 207, Vol. 1)

202. Narrated Maimûna رضي الله عنها : The Prophet صلى الله عليه وسلم ate (a piece of) mutton from shoulder region and then offered Salât (prayer) without repeating the ablution. (*Sahîh Al-Bukhâri*, *Hadîth* No. 209, Vol. 1)

203. Narrated Ibn ‘Abbâs رضي الله عنهما : Allâh’s Messenger صلى الله عليه وسلم drank milk, rinsed his mouth and said, “It has fat.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 210, Vol. 1)

CHAPTER 26. Proof that one can offer Salât (prayer) without repeating ablution, if he is sure of his ablution but only doubted, that he has lost his ablution by having *Hadath*.

204. Narrated (‘Abbâd bin Tamîm رضي الله عنهما : My uncle) ‘Abdullah bin Zaid bin ‘Âsim Al-Ansâri رضي الله عنه asked Allâh’s Messenger صلى الله عليه وسلم about a person who imagined to have passed wind during Salât (prayer). Allâh’s Messenger replied, “He should not leave his Salât unless he hears sound or

(٤٤) بَابُ: نَسْخُ الْوُضُوءِ مِمَّا مَسَّتِ النَّارُ

٢٠٠ - حَدِيثُ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رضي الله عنهما، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكَلَ كَيْفَ شَاءَ ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ.

٢٠١ - حَدِيثُ عَمْرِو بْنِ أُمَيَّةَ رضي الله عنه، أَنَّهُ رَأَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَحْتَرُّ مِنْ كَيْفِ شَاءَ، فَدُعِيَ إِلَى الصَّلَاةِ فَأَلْقَى السَّكِينَ، فَصَلَّى وَلَمْ يَتَوَضَّأْ.

٢٠٢ - حَدِيثُ مَيْمُونَةَ رضي الله عنها، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكَلَ عِنْدَهَا كَيْفًا، ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ.

٢٠٣ - حَدِيثُ ابْنِ عَبَّاسٍ رضي الله عنهما، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَرِبَ لَبَنًا فَمَضْمَضَ وَقَالَ: «إِنَّ لَهُ دَسَمًا».

(٤٦) بَابُ: الدَّلِيلُ عَلَى أَنَّ مَنْ تَيَّقَنَ الظَّهَارَةَ ثُمَّ شَكَ فِي الْحَدَثِ فَلَهُ أَنْ يُصْلِي بِظَهَارِهِ

٢٠٤ - حَدِيثُ عَبْدِ اللَّهِ بْنِ زَيْدِ بْنِ عَاصِمِ الْأَنصَارِيِّ رضي الله عنه، أَنَّهُ شَكَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، الرَّجُلُ الَّذِي يُخَيِّلُ إِلَيْهِ أَنَّهُ يَجِدُ الشَّيْءَ فِي الصَّلَاةِ، فَقَالَ: «لَا يَنْفَتِلُ» أَوْ «لَا يَنْصَرِفُ حَتَّى

smells something.” (*Sahîh Al-Bukhârî*, *Hadîth* No. 139, Vol. 1)

يَسْمَعُ صَوْتًا أَوْ يَجِدَ رِيحًا .

CHAPTER 27. Purification of the skins of dead animals by tanning them.

205. Narrated Ibn ‘Abbâs رضى الله عنهما : The Prophet صلى الله عليه وسلم saw a dead sheep which had been given in charity to a freed slave girl of Maimûna. The Prophet said صلى الله عليه وسلم , “Why don’t you get the benefit of its hide?” They said, “It is dead.” He replied, “Only to eat (its meat) is illegal.” (*Sahîh Al-Bukhârî*, *Hadîth* No. 569, Vol. 2).

CHAPTER 28. *Tayammum*^[1] (rubbing of hands and face with clean earth in absence of water).

206. Narrated ‘Âisha رضى الله عنها , the wife of the Prophet صلى الله عليه وسلم : We set out with Allâh’s Messenger صلى الله عليه وسلم on one of his journeys till we reached Al-Baidâ’, or Dhâtul-Jaish, a necklace of mine was broken (and lost). Allâh’s Messenger صلى الله عليه وسلم stayed there to search for it, and so did the people along with him. There was no water at that place, so the people went to Abû Bakr As-Siddîq رضى الله عنه and said, “Don’t you see what ‘Âisha has done? She has made Allâh’s Messenger صلى الله عليه وسلم and the people stay where there is no water and they have no water with them.” Abû Bakr came while Allâh’s Messenger صلى الله عليه وسلم was sleeping with his head on my thigh. He said to me, “You have detained Allâh’s Messenger صلى الله عليه وسلم and the people, where there is no water and they have no water with them.” So, he admonished me and said what Allâh wished him to say and hit me on my flank with his hand. Nothing

(٢٧) بَابٌ: ظَهَارَةً جُلُودَ الْمَيْتَةِ بِالدَّبَاغِ

٢٠٥ - حَدِيثُ ابْنِ عَبَّاسٍ رضي الله عنهما ، قَالَ: وَجَدَ النَّبِيُّ ﷺ شَاءَ مَيْتَةً أَعْطَيْتُهَا مَوْلَةً لِمَيْمُونَةَ مِنَ الصَّدَقَةِ، فَقَالَ النَّبِيُّ ﷺ: «هَلَا اتَّفَعْتُمْ بِجَلْدِهَا!»، قَالُوا: إِنَّهَا مَيْتَةٌ؛ قَالَ: «إِنَّمَا حَرُمَ أَكْلُهَا» .

(٢٨) بَابٌ: التَّيَّمُّمِ

٢٠٦ - حَدِيثُ عَائِشَةَ رضي الله عنها زَوْجِ النَّبِيِّ ﷺ، قَالَتْ: حَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ فِي بَعْضِ أَسْفَارِهِ حَتَّى إِذَا كُنَّا بِالْبَيْدَاءِ، أَوْ، بِذَاتِ الْجَيْشِ، انْقَطَعَ عِقْدُ لِي؛ فَأَقَامَ رَسُولُ اللهِ ﷺ عَلَى التَّمَاسِيِّ، وَأَقَامَ النَّاسُ مَعَهُ، وَلَيْسُوا عَلَى مَاءِ؛ فَأَتَى النَّاسُ إِلَى أَبِي بَكْرِ الصَّدِيقِ فَقَالُوا: أَلَا تَرَى إِلَى مَا صَنَعْتُ عَائِشَةً؟ أَقَامَتْ بِرَسُولِ اللهِ ﷺ وَالنَّاسِ، وَلَيْسُوا عَلَى مَاءِ وَلَيْسَ مَعَهُمْ مَاءً! فَجَاءَ أَبُو بَكْرٍ وَرَسُولُ اللهِ ﷺ وَاضْطَرَّ رَأْسَهُ عَلَى فَخْدِي فَدَ نَامَ. فَقَالَ: حَبَسْتِ رَسُولَ اللهِ ﷺ وَالنَّاسَ، وَلَيْسُوا عَلَى مَاءِ، وَلَيْسَ مَعَهُمْ مَاءً؛ فَقَالَتْ عَائِشَةُ: فَعَاتَنِي أَبُو بَكْرٍ، وَقَالَ

[1] (Ch.28) *Tayammum*: See glossary.

prevented me from moving (because of pain) but the position of Allâh's Messenger ﷺ on my thigh. Allâh's Messenger ﷺ got up when dawn broke and there was no water. So Allâh revealed the Verses of *Tayammum*. So they all performed *Tayammum*. Usaid bin Hudair said, "O the family of Abû Bakr! This is not the first blessing of yours." Then the camel on which I was riding was caused to move from its place and the necklace was found beneath it. (*Sahîh Al-Bukhârî, Hadîth No. 330, Vol. 1*)

207. Narrated Shaqîq: While I was sitting with 'Abdullâh and Abû Mûsa Al-Ash'arî, the latter asked the former, "If a person becomes *Junub* and does not find water for one month, can he perform *Tayammum* and offer his *Salât* (prayer)?" (He replied in the negative). Abû Mûsa said, "What do you say about this Verse from *Sûrat Al-Mâ'ida*: '...And you find no water then perform *Tayammum* with clean earth and rub therewith your faces and hands...' " (V.5:6) 'Abdullâh replied, "If we allowed it then they would probably perform *Tayammum* with clean earth even if water were available, but cold." I said, "You then disliked to perform *Tayammum* because of this?" He said, "Yes." (Shaqîq added), Abû Mûsa said, "Haven't you heard the statement of 'Ammâr to 'Umar?" [He, Ammâr said]: "I was sent out by Allâh's Messenger ﷺ for some job and I became *Junub* and could not find water, so, I rolled myself over the dust (clean earth) like an animal does, and when I told the Prophet ﷺ of that, he said, 'Like this would have been sufficient.' The Prophet ﷺ (saying so) lightly stroked the earth with his hand

ما شاء الله أن يقول، وجعل يطعنني بيده في خاصتي فلا يمنعني من التحرك إلا مكان رسول الله ﷺ على فخذي، فقام رسول الله ﷺ حين أصبح على غير ماء، فأنزل الله آية التسليم، فتيمموا؛ فقال أسيد بن الحضير: ما هي بأول بركتكم يا آبى بكر. قالت: فبعثنا البعير الذى كنتم عليه فاصبنا العقد تخته

٢٠٧ - حديث عمّار رضي الله عنه.
عن شقيق قال: كنتم جالسا مع عبد الله وأبي موسى الأشعري، فقال له أبو موسى لوناً أن رجلاً أجبت فلم يجد الماء شهراً، أما كان يتيمم ويصلّي؟ فكيف تصنعون بهذه الآية في سورة المائدة - (فلم تحدوا ماء فتيمموا صعيدا طيبا) - فقال عبد الله: لون رخص لهم في هذا لا يشكوا إذا بردا عليهم الماء أن يتيمموا الصعيد. قلت: وإنما كرهتم هذا لذا؟ قال: نعم فقال أبو موسى: ألم تستمع قول عمّار لعمر: بعثني رسول الله ﷺ في حاجة فأجبت فلم أجد الماء، فترغبت في الصعيد كما تمرغ الدابة، فذكرت ذلك للنبي ﷺ، فقال: إنما كان يكفيك أن تصنع هكذا؛ فضررت بكافه ضربة على الأرض، ثم نقضها،

once and blew it off, then passed his (left) hand over the back of his right hand or his (right) hand over the back of his left hand and then passed them over his face." So 'Abdullâh said (to Abû Mûsa), "Don't you know that 'Umar was not satisfied with 'Ammâr's statement?" (*Sahîh Al-Bukhâri, Hadîth No. 343, Vol. 1*)

208. Narrated 'Ammâr (bin Yâsir) رضي الله عنه : A man came to 'Umar bin Al-Khattâb رضي الله عنه and said, "I became *Junub* but no water was available." 'Ammâr bin Yâsir said to 'Umar, "Do you remember that you and I (became *Junub* while both of us) were together on a journey and you didn't offer *Salât* (prayer), but I rolled myself on the ground and offered *Salât*? I informed the Prophet صلى الله عليه وسلم about it and he said: 'It would have been sufficient for you to do like this.' The Prophet صلى الله عليه وسلم then stroked lightly the earth with his hands and then blew off the dust and passed his hands over his face and hands." (*Sahîh Al-Bukhâri, Hadîth No. 334, Vol. 1*)

209. Narrated Abû Juhaîm Al-Ansârî رضي الله عنه : The Prophet صلى الله عليه وسلم came from the direction of Bi'r Jamal. A man met him and greeted him. But he did not return back the greeting till he went to a (mud) wall and rubbed his hands and his face with its dust (performed *Tayammum*) and then returned back the greeting. (*Sahîh Al-Bukhâri, Hadîth No. 333, Vol. 1*)

ثُمَّ مَسَحَ بِهَا ظَهْرَ كَفَهِ يَشْمَالِهِ، أَوْ ظَهْرَ شَمَالِهِ يَكْفَهِ، ثُمَّ مَسَحَ بِهَا وَجْهَهُ.

فَقَالَ عَبْدُ اللَّهِ: أَفَلَمْ تَرَ عُمَرَ لَمْ يَقْنَعْ بِقَوْلِ عَمَّارٍ؟

٢٠٨ - حديث عمار رضي الله عنه.

جاء رجل إلى عمر بن الخطاب؛ ف قال: إني أجبت فلم أصِب الماء، ف قال عمار بن ياسير لعمر بن الخطاب: أما تذكر أنا كنا في سفر أنا وأنت، فاما أنت فلم تصل، وأما أنا فتمعكت فصلت، فذكرت النبي ﷺ، فقال النبي ﷺ: إنما كان يكفيك هكذا، فضرب النبي ﷺ يكفيه الأرض، ونفع فيهما، ثم مسح بهما وجهه وكفيه؟

٢٠٩ - حديث أبي الجهم

الأنصارى رضي الله عنه عن عمير مؤلى ابن عباس، قال: أقبلت أنا وعبد الله بن يسار مؤلى ميمونة، زوج النبي ﷺ، حتى دخلنا على أبي جهم بن الحارث بن الصمة الأنصارى، فقال أبو الجهم: أقبل النبي ﷺ من نحو بئر جمل، فلقيه رجل فسلم فلم يرد عليه النبي ﷺ، حتى أقبل على الجدار، فمسح بوجهه ويديه، ثم رد عليه السلام.

CHAPTER 29. Proof that a Muslim never becomes impure.

(٢٩) بَابُ : الْدَّلِيلُ عَلَى أَنَّ الْمُسْلِمَ لَا يَنْجُسُ

210. Narrated Abû Huraira رضي الله عنه : came across me and I was Junub. He took my hand and I went along with him till he sat down. I slipped away, went home and took a bath. When I came back, he was still sitting there. He then said to me, “O Abû Huraira! Where have you been?” I told him about it. The Prophet ﷺ said, “Subhân Allâh! O Abû Huraira! A believer never becomes Najas (impure).” (Sahîh Al-Bukhârî, Hadîth No. 283, Vol. 1)

CHAPTER 32. What to say while going to the lavatory (water closet).

٢١٠ - حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ : لَقِيَنِي رَسُولُ اللَّهِ ﷺ وَأَنَا جُنْبٌ فَأَخَذَ بِيَدِي، فَمَسَّيْتُ مَعَهُ حَتَّى قَعَدَ، فَأَنْسَلَّتُ مِنْهُ وَأَتَيْتُ الرَّحْلَ فَاغْتَسَلْتُ، ثُمَّ جِئْتُ وَهُوَ قَاعِدٌ؛ فَقَالَ : «أَيْنَ كُنْتَ يَا أَبَا هِرْرَةَ؟» فَقُلْتُ لَهُ، فَقَالَ : «سُبْحَانَ اللَّهِ ! يَا أَبَا هِرْرَةَ ! إِنَّ الْمُؤْمِنَ لَا يَنْجُسُ» .

(٣٢) بَابُ : مَا يَقُولُ إِذَا أَرَادَ دُخُولَ الْخَلَاءِ

211. Narrated Anas رضي الله عنه : Whenever the Prophet ﷺ went to answer the call of nature, he used to say, “Allâh-umma inni a’ûdhu bika min al-khubuthi wal-khbâ’ith. i.e. O Allâh, I seek refuge with You from devils — males and females (or all offensive and wicked things, evil deeds and evil spirits etc.)” (Sahîh Al-Bukhârî, Hadîth No. 144, Vol. 1)

CHAPTER 33. Proof that ablution is not invalidated by dozing in a sitting posture.

212. Narrated Anas رضي الله عنه : Once the Iqâma was pronounced and the Prophet ﷺ was talking to a man (in a low voice) in a corner of the mosque and he did not lead As-Salât (the prayer) till (some of) the people had slept (dozed in a sitting posture). (Sahîh Al-Bukhârî, Hadîth No. 615, Vol. 1)

٢١١ - حَدِيثُ أَنَسِ رَضِيَ اللَّهُ عَنْهُ، قَالَ : كَانَ النَّبِيُّ ﷺ إِذَا دَخَلَ الْخَلَاءَ، قَالَ : «اللَّهُمَّ إِنِّي أَغُوذُ بِكَ مِنَ الْخُبُثِ وَالْخَبَائِثِ» .

(٣٣) بَابُ : الدَّلِيلُ عَلَى أَنَّ نَوْمَ الْجَالِسِ لَا يَنْقُضُ الْوُصُوءَ

٢١٢ - حَدِيثُ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ : أُقِيمَتِ الصَّلَاةُ، وَالنَّبِيُّ ﷺ يَنْأِيْنِي رَجُلًا فِي جَانِبِ الْمَسْجِدِ، فَمَا قَامَ إِلَى الصَّلَاةِ حَتَّى نَامَ الْقَوْمُ .

4. THE BOOK OF *AS-SALAT* (THE PRAYER)

CHAPTER 1. How the *Adhân*^[1] (the call to prayer) was started.

213. Narrated Ibn ‘Umar رضي الله عنهما : When the Muslims arrived at Al-Madîna, they used to assemble for *As-Salât* (the prayers), and used to guess the time for it. During those days, the practice of *Adhân* for the *Salât* (prayer) had not been introduced yet. Once they discussed this problem regarding the call for *Salât*. Some people suggested the use of a bell like the Christians, others proposed trumpet, like the horn used by the Jews, but ‘Umar was the first to suggest that a man should call (the people) for *As-Salât*; so Allâh’s Messenger صلى الله عليه وسلم ordered Bilâl to get up and pronounce the *Adhân* for *As-Salât*. (*Sahîh Al-Bukhârî, Hadith No. 578, Vol. 1*)

CHAPTER 2. Order to pronounce *Adhân* by saying its wording twice (in doubles), and to pronounce *Iqâma* by saying its wording (in singles) once only.

214. Narrated Anas رضي الله عنه : The people mentioned the fire and the bell [they suggested those as signals to indicate the starting of *Salât* (prayer)], and by that they mentioned the Jews and the Christians. Then Bilal was

٤ - كتاب الصلاة

(١) باب: بدء الأذان

٢١٣ - حديث ابن عمر رضي الله عنهما . كَانَ يَقُولُ : كَانَ الْمُسْلِمُونَ حِينَ قَدِمُوا الْمَدِينَةَ يَجْتَمِعُونَ فَيَتَحَبَّطُونَ الصَّلَاةَ، لَيْسَ يُنَادِي لَهَا؛ فَتَكَلَّمُوا يَوْمًا فِي ذَلِكَ، فَقَالَ بَعْضُهُمْ اتَّخِذُوا نَافُوسًا مِثْلَ نَافُوسِ النَّصَارَى، وَقَالَ بَعْضُهُمْ: بَلْ بُوقًا مِثْلَ بُوقِ الْيَهُودِ؛ فَقَالَ عُمَرُ رضي الله عنه: أَوْلَا تَبْعَثُونَ رَجُلًا يُنَادِي بِالصَّلَاةِ؟ فَقَالَ رَسُولُ الله ﷺ: «يَا بِلَالُ! قُمْ فَنَادِ بِالصَّلَاةِ». بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(٢) باب: الأمر بشرف الأذان وإيتار الإقامة

٢١٤ - حديث أنس رضي الله عنه ، قال: ذَكَرُوا النَّارَ وَالنَّافُوسَ، فَذَكَرُوا الْيَهُودَ وَالنَّصَارَى، فَأَمَرَ بِلَالَ أَنْ يَشْفَعَ الْأَذَانَ وَأَنْ يُؤْتِرَ الإِقَامَةَ .

^[1] (Ch.1) The call to *Salât* (prayer) pronounced loudly to indicate that the time of praying is due. And it is as follows:

Allâhu Akbar, Allâhu Akbar, Allâhu Akbar Allâhu Akbar, Ash-hadu an lâ ilâha ill-Allâh, Ash-hadu an lâ ilâha ill-Allâh, Ash-hadu anna Muhammada Rasûl-Ullâh, Ash-hadu anna Muhammada Rasûl-Ullâh, Haiya 'alas-Salâ(h), Haiya 'alas-Salâ(h), Haiya 'alal-Falâh, Haiya 'alal-Falâh, Allâhu Akbar, Allâhu Akbar, Lâ ilâha ill-Allâh. (See *Sahîh Al-Bukhârî*, Vol. 1, Page 334).

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ordered to pronounce *Adhân* for the *Salât* by saying its wordings twice (in doubles) and for the *Iqâma* (the call for the actual standing for the *Salât* in rows) by saying its wordings once (in singles). (*Iqâma* is pronounced when the people are ready for *Salât*). (*Sahîh Al-Bukhâri*, *Hadîth* No. 577, Vol. 1)

CHAPTER 7. He who hears the *Adhân* should say as the *Mu'adhdhin* is saying, then ask for *Salât* (Allâh's Blessings) upon the Prophet ﷺ and then ask Allâh to grant him (the Prophet ﷺ) (عليه السلام) (the right of intercession on the Day of Resurrection).

215. Narrated Abû Sa'îd Al-Khûdrî : Allâh's Messenger ﷺ said, "Whenever you hear the *Adhân*, say just as the *Mu'adhdhin* is saying." (*Sahîh Al-Bukhâri*, *Hadîth* No. 585, Vol. 1)

CHAPTER 8. The superiority of *Adhân* and the running away of Satan on its hearing.

216. Narrated Abû Huraira : Allâh's Messenger ﷺ said, "When the *Adhân* is pronounced, Satan takes to his heels and passes wind with noise during his flight, in order not to hear the *Adhân*. When the *Adhân* is completed he comes back and again takes to his heels when the *Iqâma* is pronounced, and after its completion, he returns again till he whispers into the heart of the person [to divert his attention from his *Salât* (prayer)], and makes him remember things which he does not recall to his mind before the *Salât*; and that causes him to forget how much he has prayed." (*Sahîh Al-Bukhâri*, *Hadîth* No. 582, Vol. 1)

(٧) بَابُ: الْقَوْلِ مِثْلَ قَوْلِ الْمُؤْذِنِ لِمَنْ سَمِعَهُ ثُمَّ يُصَلِّي عَلَى النَّبِيِّ - ﷺ - ثُمَّ يَسْأَلُ لَهُ الْوَسِيلَةَ

٢١٥ - حَدِيثُ أَبِي سَعِيدِ الْحُدْرِيِّ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا سَمِعْتُمُ النِّدَاءَ فَقُولُوا مِثْلَ مَا يَقُولُ الْمُؤْذِنُ».

(٨) بَابُ: فَضْلُ الْأَذَانِ وَهَرَبَ الشَّيْطَانُ عِنْدَ سَمَاعِهِ

٢١٦ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا نُوِدِيَ لِلصَّلَاةِ أَدْبَرَ الشَّيْطَانُ وَلَهُ ضَرَاطٌ حَتَّى لَا يَسْمَعَ التَّأْذِينَ، فَإِذَا قُضِيَ النِّدَاءُ أَقْبَلَ، حَتَّى إِذَا ثُوِبَ بِالصَّلَاةِ أَدْبَرَ، حَتَّى إِذَا قُضِيَ الشَّوِيْبُ أَقْبَلَ، حَتَّى يَخْطُرَ بَيْنَ الْمَرْءَ وَنَفْسِهِ، يَقُولُ أَذْكُرْ كَذَا، اذْكُرْ كَذَا، لِمَا لَمْ يَكُنْ يَذْكُرُ؛ حَتَّى يَظْلَمَ الرَّجُلُ لَا يَدْرِي كَمْ صَلَّى».

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CHAPTER 9. Preference of raising both hands up to the shoulders with the *Takbîr* at the commencement of *As-Salât* (the prayer), and on bowing (*Ar-Rakû'*), and also on raising his head after bowing, but not to do so on lifting one's head from prostration.

217. Narrated 'Abdullâh bin 'Umar رضي الله عنهما : I saw that whenever Allâh's Messenger صلى الله عليه وسلم stood for *As-Salât* (the prayer), he used to raise both his hands up to the shoulders, and used to do the same on saying the *Takbîr* for bowing and on raising his head from it and used to say, "Sami' Allâhu liman hamidah." But he did not do that (i.e. raising his hands) in prostrations. (*Sahîh Al-Bukhâri*, *Hadîth* No. 703, Vol. 1)

218. Narrated Abû Qilâba: I saw Mâlik bin Hûwairith رضي الله عنه saying *Takbîr* and raising both his hands [on starting *As-Salât* (the prayer)] and raising his hands on bowing and also on raising his head after bowing. Mâlik bin Huwairith said, "Allâh's Messenger صلى الله عليه وسلم did the same." (*Sahîh Al-Bukhâri*, *Hadîth* No. 704, Vol. 1)

CHAPTER 10. Saying of *Takbir*^[1] on each bowing and rising in *Salât* (prayer), except rising from bowing (*Ar-Rakû'*) when it is said: *Sami' Allâhu liman hamidah* (Allâh listened to him who praised Him).

219. Narrated Abû Salama: When Abû Huraira رضي الله عنه led us in *Salât* (prayer) he used to say *Takbîr* on each

(٩) بَابُ: اسْتِحْبَابٌ رَفْعَ الْيَدَيْنِ حَذْوَ الْمَنْكِبَيْنِ مَعَ تَكْبِيرَةِ الْإِخْرَامِ وَالرُّكُوعِ وَفِي الرَّفْعِ مِنَ الرُّكُوعِ وَأَنَّهُ لَا يَفْعَلُ إِذَا رَفَعَ مِنَ السُّجُودِ

٢١٧ - حَدِيثُ عَبْدِ اللَّهِ بْنِ عُمَرَ رضي الله عنهما، قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ إِذَا قَامَ فِي الصَّلَاةِ رَفَعَ يَدَيْهِ حَتَّى تَكُونَا حَذْوَ مَنْكِبَيْهِ، وَكَانَ يَفْعَلُ ذَلِكَ إِذَا حِينَ يُكَبِّرُ لِلرُّكُوعِ، وَيَفْعَلُ ذَلِكَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ، وَيَقُولُ: «سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ»، وَلَا يَفْعَلُ ذَلِكَ فِي السُّجُودِ.

٢١٨ - حَدِيثُ مَالِكِ بْنِ الْحُوَيْرِثِ رضي الله عنه، عَنْ أَبِي قِلَّابَةَ، أَنَّهُ رَأَى مَالِكَ بْنَ الْحُوَيْرِثَ إِذَا صَلَّى كَبَرَ وَرَفَعَ يَدَيْهِ، وَإِذَا أَرَادَ أَنْ يَرْكَعَ رَفَعَ يَدَيْهِ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ رَفَعَ يَدَيْهِ، وَحَدَّثَ أَنَّ رَسُولَ اللَّهِ ﷺ صَنَعَ هَكَذَا.

(١٠) بَابُ: إِثْبَاتِ التَّكْبِيرِ فِي كُلِّ حَفْضٍ وَرَفْعٍ فِي الصَّلَاةِ إِلَّا رَفْعَةِ مِنَ الرُّكُوعِ فَيَقُولُ فِيهِ: سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ

٢١٩ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّهُ كَانَ يُصَلِّي بِهِمْ فَيُكَبِّرُ كُلَّمَا

[1] (Ch.10) *Takbîr*: Saying, *Allâhu Akbar* (Allâh is the Most Great).

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bowing and rising. On the completion of the *Salât* he used to say, "My *Salât* is more similar to the *Salât* of Allâh's Messenger ﷺ than that of anyone of you." (*Sahîh Al-Bukhâri*, *Hadîth* No. 752, Vol. 1)

220. Narrated Abû Huraira رضي الله عنه: Whenever Allâh's Messenger ﷺ stood for *As-Salât* (the prayer), he said *Takbîr* on starting the *Salât* (prayer) and then on bowing. On rising from bowing he said, "*Sami' Allâhu liman hamidah*," and then while standing straight he used to say, "*Rabbânâ Walakal-hamd*". Al-Laith said, "(The Prophet ﷺ said), '*Wa-lakal-hamd*'". He used to say *Takbîr* on prostrating and on raising his head from prostration; again he would say *Takbîr* on prostrating and raising his head. He would then do the same in the whole of *As-Salât* till it was completed. And on rising from the second *Rak'a* after sitting (for *At-Tahiyyât*), he used to say *Takbîr*. (*Sahîh Al-Bukhâri*, *Hadîth* No. 755, Vol. 1)

221. Narrated Mutarrif bin 'Abdullâh: 'Imrân bin Husain and I offered *Salât* (prayer) behind 'Alî bin Abî Tâlib رضي الله عنه . When 'Alî prostrated, he said the *Takbîr*, when he raised his head, he said the *Takbîr* and when he got up for the third *Rak'a* he said the *Takbîr*. On completion of *As-Salât*, 'Imrân took my hand and said, "This (i.e. 'Alî) made me remember *As-Salât* of Muhammad ﷺ ." Or he said, "He led us in a *Salât* like that of Muhammad ﷺ ." (*Sahîh Al-Bukhâri*, *Hadîth* No. 753, Vol. 1)

خَفَضَ وَرَفَعَ، فَإِذَا انْصَرَفَ قَالَ: إِنِّي لَا شَبَهُكُمْ صَلَاةً بِرَسُولِ اللَّهِ ﷺ .

٢٢٠ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه
عنه، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ إِلَى الصَّلَاةِ يُكَبِّرُ حِينَ يَقُومُ، ثُمَّ يُكَبِّرُ حِينَ يَرْكَعُ، ثُمَّ يَقُولُ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» حِينَ يَرْفَعُ صَلْبَهُ مِنَ الرُّكُوعِ، ثُمَّ يَقُولُ وَهُوَ قَائِمٌ: «رَبَّنَا! وَلَكَ الْحَمْدُ»، ثُمَّ يُكَبِّرُ حِينَ يَهْوِي، ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأْسَهُ، ثُمَّ يُكَبِّرُ حِينَ يَسْجُدُ، ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأْسَهُ؛ ثُمَّ يَفْعَلُ ذَلِكَ فِي الصَّلَاةِ كُلُّهَا حَتَّى يَقْضِيهَا؛ وَيُكَبِّرُ حِينَ يَقُومُ مِنَ الشَّتَّى بَعْدَ الْجُلوسِ .

٢٢١ - حَدِيثُ عِمَرَانَ بْنِ حُصَيْنٍ
رضي الله عنهما عَنْ مُطَرْفِ بْنِ عَبْدِ اللَّهِ، قَالَ: صَلَّيْتُ خَلْفَ عَلَيِّ بْنِ أَبِي طَالِبٍ، أَنَا وَعِمَرَانُ بْنُ حُصَيْنٍ، فَكَانَ إِذَا سَجَدَ كَبَرَ، وَإِذَا رَفَعَ رَأْسَهُ كَبَرَ، وَإِذَا نَهَضَ مِنَ الرَّكْعَتَيْنِ كَبَرَ؛ فَلَمَّا قَضَى الصَّلَاةَ أَخَذَ بِيَدِي عِمَرَانُ بْنُ حُصَيْنٍ فَقَالَ: لَقَدْ ذَكَرْنِي هَذَا صَلَاةً مُحَمَّدٌ ﷺ، أَوْ قَالَ: لَقَدْ صَلَّى بِنًا صَلَاةً مُحَمَّدٌ ﷺ .

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obligatory. And if one does not know as to how to recite *Al-Fâtiha* and if it is not possible for him to learn it, then he can recite of other (portion of the Qur'ân) than it, as much as may be easy for him.

222. Narrated 'Ubâda bin As-Sâmit رضي الله عنه : Allâh's Messenger ﷺ said, "Whoever does not recite *Surât Al-Fâtiha* (the first *Sûrah* of the Qur'ân) in his *Salât* (prayer), his *Salât* is invalid." (*Sahîh Al-Bukhâri*, *Hadîth* No. 723, Vol. 1)

223. Narrated Abû Huraira رضي الله عنه : The Qur'ân is recited in every *Salât* (prayer) and in those *Salât* in which Allâh's Messenger ﷺ recited aloud for us, we recite aloud in the same *Salât* for you; and the *Salât* in which the Prophet ﷺ recited quietly, we recite quietly. If you recite *Sûrat Al-Fâtiha* only, it is sufficient; but if your recite something else in addition, that would be better. (*Sahîh Al-Bukhâri*, *Hadîth* No. 739, Vol. 1)

224. Narrated Abû Huraira رضي الله عنه : Once the Prophet ﷺ entered the mosque, a man came in, offered *Salât* (prayer) and greeted the Prophet ﷺ . The Prophet ﷺ returned his greeting and said to him, "Go back and offer *Salât* again, for you have not offered *Salât*." The man offered *Salât* again, came back and greeted the Prophet ﷺ . He said to him thrice. "Go back and offer *Salât* again for you have not offered *Salât*." The man said, "By Him Who has sent you with the truth! I do not know a better way of offering *Salât*. Kindly teach me (how to offer *Salât*)."
He said, "When you stand for *As-Salât* (the prayer), say *Takbîr* and then recite from

كُلُّ رَكْعَةٍ وَأَنَّهُ إِذَا لَمْ يُخْسِنِ الْفَاتِحَةَ
وَلَا أَمْكَنَهُ تَعْلُمُهَا، فَرَأَى مَا تَبَسَّرَ لَهُ مِنْ
غَيْرِهَا

٢٢٢ - حِدِيثُ عُبَيْدَةَ بْنِ الصَّامِيتِ
رضي الله عنه، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ :
«لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةَ
الْكِتَابِ».

٢٢٣ - حِدِيثُ أَبِي هُرَيْرَةَ
رضي الله عنه، قَالَ : فِي كُلِّ صَلَاةٍ يُقْرَأُ، فَمَا
أَسْمَعَنَا رَسُولُ اللَّهِ ﷺ أَسْمَعَنَاكُمْ، وَمَا
أَخْفَى عَنَّا أَخْفَيْنَا عَنْكُمْ، وَإِنْ لَمْ تَزِدْ
عَلَى أُمّ الْقُرْآنِ أَجْزَاءً، وَإِنْ زِدْتَ فَهُوَ
خَيْرٌ.

٢٢٤ - حِدِيثُ أَبِي هُرَيْرَةَ
رضي الله عنه، أَنَّ النَّبِيَّ ﷺ دَخَلَ الْمَسْجِدَ؛
فَدَخَلَ رَجُلٌ فَصَلَّى، ثُمَّ جَاءَ فَسَلَّمَ
عَلَى النَّبِيِّ ﷺ، فَرَدَّ النَّبِيُّ ﷺ عَلَيْهِ
السَّلَامَ؛ فَقَالَ : «اْرْجِعْ فَصَلَّ فَإِنَّكَ لَمْ
تُصْلِّ» فَصَلَّى، ثُمَّ جَاءَ فَسَلَّمَ عَلَى
النَّبِيِّ ﷺ؛ فَقَالَ : «اْرْجِعْ فَصَلَّ فَإِنَّكَ
لَمْ تُصْلِّ» ثَلَاثَةً. فَقَالَ : وَالَّذِي يَعْثُكَ
بِالْحَقِّ مَا أَحْسِنْ غَيْرَهُ، فَعَلَّمَنِي . قَالَ :
إِذَا قُمْتَ إِلَى الصَّلَاةِ فَكَبِّرْ ثُمَّ اقْرَأْ مَا

the Qur'ân what you know, and then bow with calmness till you feel at ease, then rise from bowing till you stand straight. Afterwards prostrate calmly till you feel at ease, and then raise (your head) and sit with calmness till you feel at ease, and then prostrate with calmness till you feel at ease in prostration and do the same in the whole of your *Salât*.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 759, Vol. 1)

CHAPTER 13. Proof for the one who says: The Prophet ﷺ did not recite *Bismillah* (in the Name of Allâh) aloud.

225. Narrated Anas bin Mâlik : رضي الله عنه The Prophet ﷺ, Abû Bakr and ‘Umar used to start *As-Salât* (the prayer) with *Al-hamdu lillâhi Rabbil ‘âlamîn* [All praises and thanks be to Allâh, the Lord of the ‘Âlamîn (mankind, jinns and all that exists)]. (*Sahîh Al-Bukhâri*, *Hadîth* No. 710, Vol. 1)

CHAPTER 16. *Tashâhud* in *Salât* (prayer).

226. Narrated ‘Abdullâh bin Mas‘ûd : رضي الله عنه Whenever we offered *Salât* (prayer) with the Prophet ﷺ we used to say: *As-Salâm* be on Allah from His worshippers. *As-Salâm* be on Jibrael (Gabriel), *As-Salâm* be on Michael, *As-Salâm* be on so-and-so. When the Prophet ﷺ finished his *Salât*, he faced us and said, “Allâh Himself is *As-Salâm* (Peace), so if anyone of you is sitting in *Salât* (sitting posture for *At-Tahiyyât*) then he should say, ‘*At-tahiyyâtu-lillâhi wassalawâtu, wat-taiyibâtu, As-Salâmu ‘alaika aiyuhan-Nabiyyu wa Rahmâtul-lâhi wa barakatuhu, As-Salâmu ‘alainâ wa ‘alâ*

تَيسِّرْ مَعَكَ مِنَ الْقُرْآنِ، ثُمَّ ارْجِعْ حَتَّى تَطْمَئِنَ رَايْكَ، ثُمَّ ارْفَعْ حَتَّى تَعْدَلَ قَائِمًا، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَ سَاجِدًا، ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَ جَالِسًا، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَ سَاجِدًا، ثُمَّ افْعَلْ ذَلِكَ فِي صَلَاتِكَ كُلُّهَا».

(١٢) بَابٌ: حُجَّةٌ مَنْ قَالَ لَا يُبَحِّرُ بِالْبَسْمَةِ

٢٢٥ - حَدِيثُ أَنَسٍ رضي الله عنه، أَنَّ النَّبِيَّ ﷺ، وَأَبَا بَكْرٍ وَعُمَرَ رضي الله عنهما، كَانُوا يَفْتَحُونَ الصَّلَاةَ بـ «الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ» -

(١٦) بَابٌ: التَّشَهِيدُ فِي الصَّلَاةِ

٢٢٦ - حَدِيثُ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رضي الله عنه، قَالَ: كُنَّا إِذَا صَلَيْنَا مَعَ النَّبِيِّ ﷺ قُلْنَا.. السَّلَامُ عَلَى اللَّهِ قَبْلَ عِبَادِهِ، السَّلَامُ عَلَى جِبْرِيلَ، السَّلَامُ عَلَى مِيكَائِيلَ، السَّلَامُ عَلَى فُلَانِ؛ فَلَمَّا انْصَرَفَ النَّبِيُّ ﷺ أَقْبَلَ عَلَيْنَا بِوْجِهِهِ، فَقَالَ: «إِنَّ اللَّهَ هُوَ السَّلَامُ، فَإِذَا جَلَسَ أَحَدُكُمْ فِي الصَّلَاةِ فَلْيَقُلِ التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالظَّيَّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ

'ibâdillâh issâlihîn,^[1] for if he says that, it will be for all the pious slaves of Allâh in the Heavens and the Earth. (Then he should say), 'Ash-hadu an lâ-ilâha ill-Allâhu wa ash-hadu anna Muhammadañ 'abduhu wa Rasûluhu.^[2] and then he can choose whatever speech (i.e. invocation) he wishes." (*Sahîh Al-Bukhâri*, *Hadîth* No. 249, Vol. 8)

وَبِرَّكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ
الصَّالِحِينَ؛ فَإِنَّهُ إِذَا قَالَ ذَلِكَ أَصَابَ
كُلَّ عَبْدٍ صَالِحٍ فِي السَّمَاءِ وَالْأَرْضِ؛
أَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا اللهُ وَأَشْهَدُ أَنَّ
مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، ثُمَّ يَتَخَيَّرُ بَعْدَ
مِنَ الْكَلَامِ مَا شَاءَ».

CHAPTER 17. To send *As-Salât* (Allâh's Graces, Honours, and Mercy) upon the Prophet after *Tashâhud*.

227. Narrated 'Abdur-Rahmân bin Abî Laila: Ka'b bin 'Ujrah met me and said, "Shall I not give you a present I got from the Prophet ﷺ?" 'Abdur-Rahmân said, "Yes, give it to me." I said, "We asked Allâh's Messenger ﷺ saying, 'O Allâh's Messenger! How should one (ask Allâh to) send *As-Salât* (Graces, Honours and Mercy) upon you and the members of the family, for Allâh has taught us how to greet you.'" He said, "Say: *Allâhumma salli 'ala Muhammadin wa 'ala âli Muhammadin kama Sallaita 'ala Ibrâhîma wa 'ala Âali-Ibrâhîma Innaka Hamîdun Majîd*. *Allâhumma bârik 'ala Muhammadin wa 'alâ Âali Muhammadin kama bârakta 'ala Ibrâhîma wa' Âali-Ibrâhîma Innaka Hamîdun Majîd*. [O

(١٧) بَابُ الصَّلَاةِ عَلَى النَّبِيِّ - ﷺ
بَعْدَ التَّشَهِيدِ

٢٢٧ - حَدِيثُ كَعْبِ بْنِ عُجْرَةَ رَضِيَ اللَّهُ عَنْهُ. عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، قَالَ: لَقِيَنِي كَعْبُ بْنُ عُجْرَةَ؛ فَقَالَ: أَلَا أَهْدِي لَكَ هَدِيَّةَ سَمِعْتُهَا مِنَ النَّبِيِّ ﷺ! فَقُلْتُ: بَلَى فَأَهْدِهَا لِي. فَقَالَ: سَأْلَنَا رَسُولُ اللهِ ﷺ فَقُلْنَا: يَا رَسُولَ اللهِ! كَيْفَ الصَّلَاةُ عَلَيْكُمْ أَهْلَ الْبَيْتِ؟ فَإِنَّ اللهَ قَدْ عَلِمَنَا كَيْفَ نُسَلِّمُ عَلَيْكُمْ، قَالَ: «قُوْلُوا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بارِكْ عَلَى مُحَمَّدٍ

[1] (H.226) All the compliments all the prayers and the good things are due to Allâh. Peace be on you, O Prophet, and Allâh's Mercy and Blessings be on you. Peace be on us and on the true pious worshippers of Allâh.

[2] (H.226) I testify that none has the right to be worshipped but Allâh; and I also testify that Muhammad is His slave and His Messenger.

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Allâh! Send Your *Salât* (Graces, Honours and Mercy) on Muhammad and on the family (or the followers) of Muhammad, as You sent Your *Salât* (Graces, Honours and Mercy) on Ibrâhîm (Abraham) and on the family (or the followers) of Ibrâhîm, for You are the Most Praise-worthy, the Most Glorious. O Allâh! Send Your Blessings on Muhammad and the family (or the followers) of Muhammad as You sent Your Blessings on Ibrâhîm and on the family (or the followers) of Ibrâhîm, for You are the Most Praise-worthy, the Most Glorious.]' " (*Sahîh Al-Bukhâri*, *Hadîth* No. 589, Vol. 4)

228. Narrated Abû Humaid As-Sâ'idi رضي الله عنه : The people asked, "O Allâh's Messenger! How shall we (ask Allâh to) send *As-Salât* (Graces, Honours and Mercy) on you?" Allâh's Messenger replied, "Say: 'Allâhûmma salli 'ala Muhammadin wa azwâjihî wa dhurriyâtihi kamâ sallaita 'ala Aâli-Ibrâhîma wa bârik 'ala Muhammadin wa azwâjihî wa dhurriyâtihi kamâ bârakta 'alâ Aâli Ibrâhîma, Innaka Hamidun Majîd.' [O Allâh! Send Your *Salât* (Graces, Honours and Mercy) on Muhammad and on his wives and on his offspring, as You sent Your *Salât* (Graces, Honours and Mercy) on Ibrâhîm's (Abraham's) family; and send Your Blessings on Muhammad, and on his wives and on his offspring as You sent Your Blessings on Ibrâhîm's (Abraham's) family, for You are the Most Praise-worthy, the Most Glorious]." (*Sahîh Al-Bukhâri*, *Hadîth* No. 588, Vol. 4)

CHAPTER 18. *At-Tasmi'* (Allâh listens to him who praises Him), ***At-Tahmid*** (O, our Lord, all the praises

وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ»

٢٢٨ - حديث أبي حميد الساعدي

رضي الله عنه، أنهم قالوا: يا رسول الله! كيف نصلّي عليك؟ فقال رسول الله ﷺ: «قولوا: اللهم صلّ على محمد وآزواجه وذرّيته كمَا صلّيت على آل إبراهيم، وبارك على محمد وآزواجه وذرّيته كمَا باركت على آل إبراهيم إنك حميد مجيد». .

(١٨) باب: التسميع والتحميد والتأمين .

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and thanks are for You) and *At-Ta'min* (to say *Amîn*).

229. Narrated Abû Huraira : رضى الله عنه ملئ الله علية وسلم said, "When the *Imâm* says, 'Sami' Allâhu liman hamidah (Allâh heard those who sent praises and thanks to Him)', you should say, 'Allâhûmmâ Rabbana lakal hamd (O Allâh! Our Lord! All the praises and thanks are for You).' And if the saying of anyone of you coincides with that of the angels, all his past sins will be forgiven." (*Sahîh Al-Bukhârî*, *Hadîth* No. 762, Vol. 1)

230. Narrated Abû Huraira : رضى الله عنه ملئ الله علية وسلم said, "If anyone of you says, *Amîn* and the angels in the heavens say *Amîn*, and the former coincides with the latter, all his past sins will be forgiven." (*Sahîh Al-Bukhârî*, *Hadîth* No. 748, Vol. 1)

231. Narrated Abû Huraira : رضى الله عنه ملئ الله علية وسلم said, "Say *Amîn* when the *Imâm* says, "Ghairil maghdûbi 'alaihim waladdâl lîn; [not the path of those who earn Your Anger (such as Jews) nor of those who go astray (such as Christians)]; all the past sins of the person whose saying (of *Amîn*) coincides with that of the angels will be forgiven." (*Sahîh Al-Bukhârî*, *Hadîth* No. 749, Vol. 1)

CHAPTER 19. The followers [offering *Salât* (prayer) behind *Imâm*] should follow him.

232. Narrated Anas bin Mâlik : رضى الله عنه ملئ الله علية وسلم fell from a horse and the right side of his body was injured. We went to enquire about his health, meanwhile it was the time for *Salât* (prayer) and he led *Al-Salât*

٢٣٩ - حديث أبي هريرة رضي الله عنه، أنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا قَالَ الْإِمَامُ! سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ، فَقُوْلُوا: اللَّهُمَّ رَبَّنَا! وَلَكَ الْحَمْدُ؛ فَإِنَّهُ مَنْ وَافَقَ قَوْلَهُ قَوْلَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

٢٤٠ - حديث أبي هريرة رضي الله عنه، أنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا قَالَ أَحَدُكُمْ آمِينَ، وَقَالَتِ الْمَلَائِكَةُ فِي السَّمَاءِ آمِينَ، فَوَافَقَتْ إِخْدَاهُمَا الْأُخْرَى؛ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

٢٤١ - حديث أبي هريرة رضي الله عنه، أنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا قَالَ الْإِمَامُ - غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ - فَقُوْلُوا: آمِينٌ؛ فَإِنَّهُ مَنْ وَافَقَ قَوْلَهُ قَوْلَ الْمَلَائِكَةِ؛ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

(١٩) باب: اشتمام المأموم بالإمام

٢٤٢ - حديث أنس بن مالك رضي الله عنه، قَالَ: سَقَطَ رَسُولُ اللهِ ﷺ عَنْ فَرَسٍ فَجُجِحَ شِقْهُ الْأَيْمَنُ، فَدَحَلَنَا عَلَيْهِ نَعْوَدُهُ، فَحَضَرَتِ الصَّلَاةُ،

4. The Book of *As-Salât* (The Prayer)

(the prayer) sitting, and we also offered *Salât* while sitting. On completion of the *Salât* he said, “The *Imâm* is to be followed; say *Takbîr* when he says it; bow when he bows; rise when he rises and when he says ‘*Sami' Allâhu liman hamidah*,’ say *Rabbânâ walakal-hamd*,’ and prostrate if he prostrates.”^[1] (*Sahîh Al-Bukhâri*, *Hadîth* No. 769, Vol. 1)

233. Narrated 'Âisha رضي الله عنها , the mother of the believers: Allâh's Messenger صلى الله عليه وسلم during his illness offered *Salât* (prayer) at his house while sitting, whereas some people offered *Salât* behind him standing. The Prophet صلى الله عليه وسلم beckoned them to sit down. On completion of the *Salât*, he said, “The *Imâm* is to be followed: bow when he bows, raise up your heads (stand erect) when he raises his head, and when he says *Sami' Allâhu liman hamidah* (Allâh heard those who sent praises and thanks to Him), say then; *Rabbânâ wa lakal-hamd* (O our Lord! All the praises and thanks are for You), and if he prays sitting then pray sitting.”^[2] (*Sahîh Al-Bukhâri*, *Hadîth* No. 656, Vol. 1)

234. Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم said, “The *Imâm* is to be followed. Say the *Takbîr* when he says it; bow if he bows; if he says *Sami' Allâhu liman hamidah*, say *Rabbânâ wa lakal-hamd*, prostrate if he prostrates and pray sitting altogether if

فَصَلَّى بِنَا قَاعِدًا، فَقَعَدْنَا؛ فَلَمَّا قَضَى الصَّلَاةَ، قَالَ: «إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمْ بِهِ؛ فَإِذَا كَبَرَ فَكَبَرُوا، وَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا رَفَعَ فَارْفَعُوا، وَإِذَا قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَقُوْلُوا رَبَّنَا! وَلَكَ الْحَمْدُ، وَإِذَا سَجَدَ فَاسْجُدُوا».

٢٣٣ - حديث عائشة رضي الله عنها أَمَّ الْمُؤْمِنِينَ، أَنَّهَا قَالَتْ: صَلَّى رَسُولُ اللَّهِ ﷺ فِي بَيْتِهِ وَهُوَ شَاكِرٌ، فَصَلَّى جَالِسًا وَصَلَّى وَرَاءَهُ قَوْمٌ قِيَامًا، فَأَشَارَ إِلَيْهِمْ أَنْ اجْلِسُوا؛ فَلَمَّا انْصَرَفَ قَالَ: «إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمْ بِهِ، فَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا رَفَعَ فَارْفَعُوا، وَإِذَا صَلَّى جَالِسًا فَصَلُّوا جُلُوسًا».

٢٣٤ - حديث أبي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ النَّبِيُّ ﷺ: «إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمْ بِهِ، فَإِذَا كَبَرَ فَكَبَرُوا، وَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا قَالَ سَمِعَ اللَّهُ لِمَنْ

^[1] [2] (H.232) and (H.233) (For taking the verdict) This order of the Prophet was cancelled by the latest action of the Prophet during his last illness, when he offered *Salât* (prayer) sitting while the people behind him prayed standing, and he did not order them to sit.

he prays sitting.”^[1] (*Sahîh Al-Bukhârî*, *Hadîth* No. 701, Vol. 1)

حَمْدَهُ، فَقُولُوا: رَبَّنَا! وَلَكَ الْحَمْدُ،
وَإِذَا سَجَدَ فَاسْجُدُوا، وَإِذَا صَلَّى
جَالِسًا فَصَلُّوا جُلُوسًا أَجْمَعُونَ.

CHAPTER 21. *Imâm* appointing one as his deputy when it is necessary for a genuine excuse like disease, travelling etc.

235. Narrated ‘Ubaidullâh bin ‘Abdullâh bin ‘Utba: I went to ‘Aisha and asked her to describe to me the illness of Allâh’s Messenger ﷺ. ‘Aisha said, “Yes. The Prophet became seriously ill and asked whether the people had offered *Salât* (prayer). We replied, ‘No, O Allâh’s Messenger! They are waiting for you.’ He added, ‘Put water for me in a trough.’” ‘Aisha added, “We did so. He took a bath and tried to get up but fainted. When he recovered, he again asked whether the people had offered *Salât*. We said, ‘No, they are waiting for you O Allâh’s Messenger’. He again said, ‘Put water in a trough for me.’ He sat down and took a bath and tried to get up but fainted again. Then he recovered and said, ‘Have the people offered *Salât’?* We replied, ‘No, they are waiting for you O Allâh’s Messenger.’ He said, ‘Put water for me in a trough.’ Then he sat down and washed himself and tried to get up but he fainted. When he recovered, he asked, ‘Have the people offered *Salât’?* We said, ‘No, they are waiting for you

(٢١) بَابٌ: اسْتِخْلَافُ الْإِمَامِ إِذَا عَرَضَ
لَهُ عُذْرٌ مِنْ مَرَضٍ وَسَفَرٍ وَغَيْرِهِ مَا مَنَّ
بُصْلَى بِالنَّاسِ

٢٣٥ - حَدِيثُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا.
عَنْ عَبْيَدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عَتْبَةَ،
قَالَ: دَخَلْتُ عَلَى عَائِشَةَ فَقُلْتُ: أَلَا
تُحَدِّثُنِي عَنْ مَرَضِ رَسُولِ اللَّهِ ﷺ?
قَالَ: بَلَى. ثَقَلَ النَّيْثَ ﷺ، فَقَالَ:
«أَصَلَّى النَّاسُ؟» قُلْنَا: لَا، هُمْ
يَتَنْظِرُونَكَ؛ قَالَ: «ضَعُوا لِي مَاءً فِي
الْمِحْضِبِ» قَالَ: فَعَلْنَا، فَقَعَدَ
فَاغْتَسَلَ، ثُمَّ ذَهَبَ لِيَنْوَءَ فَأُغْمِيَ عَلَيْهِ،
ثُمَّ أَفَاقَ؛ فَقَالَ ﷺ: «أَصَلَّى النَّاسُ؟»
قُلْنَا: لَا، هُمْ يَتَنْظِرُونَكَ يَا رَسُولَ اللَّهِ!
قَالَ: «ضَعُوا لِي مَاءً فِي الْمِحْضِبِ»
قَالَ: فَقَعَدَ فَاغْتَسَلَ، ثُمَّ ذَهَبَ لِيَنْوَءَ،
فَأُغْمِيَ عَلَيْهِ، ثُمَّ أَفَاقَ فَقَالَ: «أَصَلَّى
النَّاسُ؟» قُلْنَا: لَا، هُمْ يَتَنْظِرُونَكَ يَا
رَسُولَ اللَّهِ! فَقَالَ «ضَعُوا لِي مَاءً فِي
الْمِحْضِبِ» فَقَعَدَ فَاغْتَسَلَ، ثُمَّ ذَهَبَ

[1] (H.234) (For taking the verdict) This order of the Prophet ﷺ was cancelled by the latest action of the Prophet ﷺ during his last illness, when he offered *Salât* (prayer) sitting; while the people behind him prayed standing, and he did not order them to sit.

O Allâh's Messenger.' The people were in the mosque, waiting for the Prophet ﷺ for the 'Isha prayer. The Prophet ﷺ sent for Abû Bakr ﷺ to lead the people in *Salât*, the messenger went to Abû Bakr and said, 'Allâh's Messenger ﷺ orders you to lead the people in the *Salât*.' Abû Bakr was a soft-hearted man, so he asked 'Umar to lead the *Salât*, but 'Umar replied, 'You are more rightful.' So Abû Bakr led *As-Salât* (the prayer) in those days. When the Prophet ﷺ felt a bit better, he came out for the *Zuhr* prayer with the help of two persons one of whom was Al-'Abbâs, while Abû Bakr was leading the people in *Salât*. When Abû Bakr saw him he wanted to retreat, but the Prophet ﷺ beckoned him not to do so, and asked them to make him sit beside Abû Bakr, and they did so. Abû Bakr was following the Prophet ﷺ (in *As-Salât*) and the people were following Abû Bakr. The Prophet ﷺ (prayed) sitting." Ubâidullâh added: "I went to 'Abdullâh bin 'Abbâs and asked him, 'Shall I tell you what 'Âisha رضي الله عنها has told me about the fatal illness of the Prophet ﷺ?' Ibn 'Abbâs said, 'Go ahead.' I told him her narration, and he did not deny anything of it, but asked whether 'Âisha رضي الله عنها told me the name of the second person (who helped the Prophet ﷺ along with Al-'Abbâs. I said, 'No.' He said, 'He was 'Alî (Ibn Abî Tâlib).'" (*Sahîh Al-Bukhâri, Hadîth No. 655, Vol. 1*)

لِيُئْوَءَ، فَأَغْمِيَ عَلَيْهِ، ثُمَّ أَفَاقَ فَقَالَ «أَصَلَّى النَّاسُ؟» فَقُلْنَا لَا، هُمْ يَنْتَظِرُونَكَ يَا رَسُولَ اللَّهِ وَالنَّاسُ عُكُوفٌ فِي الْمَسْجِدِ يَنْتَظِرُونَ النَّبِيَّ ﷺ لِصَلَاةِ الْعِشَاءِ الْآخِرَةِ؛ فَأَرْسَلَ النَّبِيُّ ﷺ إِلَى أَبِي بَكْرٍ يُصَلِّي بِالنَّاسِ، فَأَنَّاهُ الرَّسُولُ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ يَأْمُرُكَ أَنْ تُصَلِّي بِالنَّاسِ، فَقَالَ أَبُو بَكْرٍ، وَكَانَ رَجُلًا رَّقِيقًا: يَا عُمَرُ! صَلِّ بِالنَّاسِ، فَقَالَ لَهُ عُمَرُ: أَنْتَ أَحَقُّ بِذَلِكَ، فَصَلَّى أَبُو بَكْرٍ تِلْكَ الْأَيَّامِ.

ثُمَّ إِنَّ النَّبِيَّ ﷺ وَجَدَ مِنْ نَفْسِهِ خِفَةً فَخَرَجَ بَيْنَ رَجُلَيْنِ، أَحَدُهُمَا الْعَبَّاسُ، لِصَلَاةِ الظَّهَرِ، وَأَبُو بَكْرٍ يُصَلِّي بِالنَّاسِ؛ فَلَمَّا رَأَاهُ أَبُو بَكْرٍ ذَهَبَ لِيَتَأَخَّرَ، فَأَوْمَأَ إِلَيْهِ النَّبِيُّ ﷺ بِأَنَّ لَا يَتَأَخَّرَ؛ قَالَ: «أَجْلِسْنِي إِلَى جَنِّهِ»، فَاجْلَسَاهُ إِلَى جَنِّ أَبِي بَكْرٍ، قَالَ: فَجَعَلَ أَبُو بَكْرٍ يُصَلِّي وَهُوَ يَأْتُمُ بِصَلَاةِ النَّبِيِّ ﷺ، وَالنَّاسُ بِصَلَاةِ أَبِي بَكْرٍ. وَالنَّبِيُّ ﷺ قَاعِدٌ.

قَالَ عُيَيْدُ اللَّهِ: فَدَخَلْتُ عَلَى عَنْدِ اللَّهِ بْنِ عَبَّاسٍ، فَقُلْتُ لَهُ: أَلَا أَغْرِضُ عَلَيْكَ مَا حَدَّثَنِي عَائِشَةُ عَنْ مَرَضِ

النَّبِيُّ ﷺ! قَالَ: هَاتِ؛ فَعَرَضْتُ عَلَيْهِ حَدِيثَهَا فَمَا أَنْكَرَ مِنْهُ شَيْئًا، غَيْرَ أَنَّهُ قَالَ أَسْمَتْ لَكَ الرَّجُلُ الَّذِي كَانَ مَعَ الْعَبَّاسِ؟ قُلْتُ: لَا، قَالَ: هُوَ عَلَيْيَ.

٢٣٦ - حَدِيثُ عَائِشَةَ رضي الله عنها، قَالَتْ: لَمَّا ثَقَلَ النَّبِيُّ ﷺ، فَاشتَدَّ وَجْهُهُ، اسْتَأْذَنَ أَزْوَاجَهُ أَنْ يُمْرَضَ فِي بَيْتِي، فَأَذِنَّ لَهُ، فَخَرَجَ بَيْنَ رَجُلَيْنِ تَحْتُ رِجْلَاهُ الْأَرْضَ، وَكَانَ بَيْنَ الْعَبَّاسِ وَبَيْنَ رَجُلٍ آخَرَ؛ فَقَالَ عَيْيُدُ اللَّهُ (راوي الحديث) فَذَكَرْتُ لِابْنِ عَبَّاسٍ مَا قَالَتْ عَائِشَةُ، فَقَالَ: وَهُلْ تَذَرِي مَنِ الرَّجُلُ الَّذِي لَمْ تُسْمِ عَائِشَةً؟ قُلْتُ: لَا، قَالَ: هُوَ عَلَيْيَ بْنُ أَبِي طَالِبٍ.

٢٣٧ - حَدِيثُ عَائِشَةَ رضي الله عنها، قَالَتْ: لَقَدْ رَاجَعْتُ رَسُولَ اللهِ ﷺ فِي ذَلِكَ. وَمَا حَمَلْنِي عَلَى كُثْرَةِ مُرَاجَعَتِي إِلَّا أَنَّهُ لَمْ يَقْعُدْ فِي قَلْبِي أَنْ يُحِبَ النَّاسُ بَعْدَهُ رَجُلًا قَامَ مَقَامَهُ أَبَدًا. وَلَا كُنْتُ أُرَى أَنَّهُ لَنْ يَقُومَ أَحَدٌ مَقَامَهُ إِلَّا تَشَاءَمَ النَّاسُ بِهِ، فَأَرَذَتُ أَنْ يَغْدِلَ ذَلِكَ رَسُولُ اللهِ ﷺ عَنْ أَبِي بَكْرٍ.

236. Narrated ‘Âisha رضي الله عنها: When the Prophet ﷺ became sick and his condition became serious, he requested his wives to allow him to be treated in my house, and they allowed him. He came out leaning on two men while his feet were dragging on the ground. He was walking between Al-‘Abbâs and another man. ‘Ubaidullâh said, “When I informed Ibn ‘Abbâs of what ‘Âisha had said, he asked me whether I knew who was the second man whom ‘Âisha had not named. I replied in the negative. He said, ‘He was ‘Alî bin Abî Tâlib.’” (*Sahîh Al-Bukhâri*, Hadîth No. 761, Vol. 3)

237. Narrated ‘Âisha رضي الله عنها: I argued with Allâh’s Messenger ﷺ repeatedly about that matter [i.e. his order that Abû Bakr رضي الله عنه should lead the people in *Salât* (prayer) in his place when he was ill], and what made me argue so much was, that, it never occurred to my mind that after the Prophet ﷺ, the people would ever love a man who had taken his place, and I felt that anybody standing in his place, would be a bad omen to the people, so I wanted Allâh’s Messenger ﷺ to give up the idea of choosing Abû Bakr رضي الله عنه (to lead the people in *Salât*). (*Sahîh Al-Bukhâri*, Hadîth No. 727 -C, Vol. 5)

238. Narrated ‘Âisha : رضي الله عنها When Allâh’s Messenger ﷺ fell sick with his fatal illness, and when the time of *As-Salât* (the prayer) became due and *Adhâن* was pronounced, he ﷺ said, “Tell Abû Bakr to lead the people in *Salât*.” He was told that Abû Bakr was a soft-hearted man and would not be able to lead the *Salât* in his place. The Prophet ﷺ gave the same order again, but he was given the same reply. He gave the order for the third time and said, “You (women) are the companions of Yûsuf (Joseph). Tell Abû Bakr to lead *Salât*.” So Abû Bakr came out to lead *Salât*. In the meantime the condition of the Prophet ﷺ improved a bit and he came out with the help of two men, one on each side. As if I was observing his legs dragging on the ground owing to the disease. Abû Bakr wanted to retreat, but the Prophet ﷺ beckoned him to remain at his place, and the Prophet ﷺ was brought till he sat beside Abû Bakr. The Prophet ﷺ was (sitting) leading the *Salât* and Abû Bakr was (standing) following him, and the people were (standing) following Abû Bakr in that *Salât*.” (*Sahîh Al-Bukhâri*, Hadîth No. 633, Vol. 1)

239. Narrated ‘Âisha : رضي الله عنها When Allâh’s Messenger ﷺ became seriously ill, Bilâl came to him for the *Salât* (prayer). He said, “Tell Abû Bakr to lead the people in *Salât*.” I said, “O Allâh’s Messenger! Abû Bakr is a soft-hearted man and if he stands in your place, he would not be able to make the people hear him. Will you order ‘Umar [to lead *As-Salât* (the prayer)]?’” The Prophet ﷺ said,

٢٣٨ - حديث عائشة رضي الله عنها،
قالت: لما مرض رسول الله ﷺ قال
مرضه الذي مات فيه، فحضرت
الصلاه فأذن، فقال: «مروا أبا بكر
فليصل بالناس» فقيل له: إن أبا بكر
رجل أسيف إذا قام في مقامك لم
يستطيع أن يصلني بالناس. وأعاد
فأعادوا له، فأعاد الثالثه، فقال:
«إنك صوانلث يوسف، مروا أبا بكر
فليصل بالناس»؛ فخرج أبو بكر
صلبي، ووجد النبي ﷺ من نفسه
خفة، فخرج يهادى بين رجلين، كانى
أنظر رجليه تحطان الأرض من
الوجع، فأراد أبو بكر أن يتأخر فآتاه
إليه النبي ﷺ أن مكانك، ثم أتي به
حتى جلس إلى جنبه. فكان النبي ﷺ
صلبي، وأبو بكر يصلبي بصلاته،
والناس يصلون صلاه أبي بكر.

٢٣٩ - حديث عائشة رضي الله عنها،
قالت: لما ثقل رسول الله ﷺ جاءه
بلال يؤذنه بالصلاه فقال: «مروا أبا
بكر أن يصلني بالناس»، قلت: يا
رسول الله! إن أبا بكر رجل أسيف.
وإنه متى ما يقثم مقامك لا يسمع
الناس فلما أمرت عمر؟ فقال: «مروا

"Tell Abû Bakr to lead the people in *Salât*." Then I said to Hafsa. "Tell him, Abû Bakr is a soft-hearted man and if he stands in his place, he would not be able to make the people hear him. Would you order 'Umar to lead *As-Salât*?" Hafsa did so. The Prophet ﷺ said, "Indeed you (women) are the companions of Yûsuf (Joseph). Tell Abû Bakr to lead the people in *As-Salât*." So Abû Bakr stood for the prayer. In the meantime, Allâh's Messenger ﷺ felt better and came out with the help of two persons, and both of his legs were dragging on the ground till he entered the mosque. When Abû Bakr heard him coming, he tried to retreat but Allâh's Messenger ﷺ beckoned him (to carry on). So the Prophet ﷺ came and sat on his left side of Abû Bakr. Abû Bakr was praying while standing and Allâh's Messenger ﷺ was leading *As-Salât* while sitting. Abû Bakr was following the Prophet ﷺ and the people were following Abû Bakr (in *Salât*). (*Sahîh Al-Bukhâri*, *Hadîth* No. 681, Vol. 1)

أَبَا بَكْرٍ يُصَلِّي بِالنَّاسِ؛ فَقُلْتُ
لِحَفْصَةَ :

فُولِي لَهُ إِنَّ أَبَا بَكْرٍ رَجُلٌ
أَسِيفٌ، وَإِنَّهُ مَتَى يَئُمُّ مَقَامَكَ لَا يُسْمَعُ
النَّاسُ فَلَوْ أَمْرَتَ عَمَرًا؟ قَالَ: «إِنَّكَ
لَا تَشْعُنَّ صَوَاحِبَ يُوسُفَ، مُرُوا أَبَا بَكْرٍ
أَنْ يُصَلِّي بِالنَّاسِ»؛ فَلَمَّا دَخَلَ فِي
الصَّلَاةِ وَجَدَ رَسُولَ اللَّهِ ﷺ فِي نَفْسِهِ
خَفْفَةً، فَقَامَ يُهَاذِي بَيْنَ رَجُلَيْنِ،
وَرِجْلَاهُ تَخْطَانٌ فِي الْأَرْضِ حَتَّى دَخَلَ
الْمَسْجِدَ؛ فَلَمَّا سَمِعَ أَبُو بَكْرٍ حَسَّهُ،
ذَهَبَ أَبُو بَكْرٍ يَتَّخِرُ؛ فَأَوْمَأَ إِلَيْهِ رَسُولُ
اللَّهِ ﷺ، فَجَاءَ رَسُولُ اللَّهِ ﷺ حَتَّى
جَلَسَ عَنْ يَسَارِ أَبِي بَكْرٍ، فَكَانَ أَبُو
بَكْرٍ يُصَلِّي قَائِمًا، وَكَانَ رَسُولُ اللَّهِ ﷺ
يُصَلِّي قَاعِدًا، يَقْتَدِي أَبُو بَكْرٍ بِصَلَاةِ
رَسُولِ اللَّهِ ﷺ، وَالنَّاسُ مُفْتَدُونَ
بِصَلَاةِ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ.

240. Narrated (Az-Zuhri): Anas bin Mâlik Al-Ansâri رضي الله عنه told me that Abû Bakr رضي الله عنه used to lead the people in *Salât* (prayer) during the fatal illness of the Prophet ﷺ till it was Monday. When the people aligned (in rows) for *As-Salât* (the prayer), the Prophet lifted the curtain of the door and started looking at us, and he was standing at that time. His face was (glittering) like a page of the Qur'ân and he smiled cheerfully. We were about to be put to trial for the

٢٤٠ - حَدِيثُ أَنَسِ بْنِ مَالِكٍ
الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ، وَكَانَ تَبَعَ
النَّبِيِّ ﷺ وَخَدَمَهُ، وَصَحِبَهُ، أَنَّ أَبَا
بَكْرٍ كَانَ يُصَلِّي لَهُمْ فِي وَجْعِ النَّبِيِّ
الَّذِي تُؤْفَى فِيهِ، حَتَّى إِذَا كَانَ يَوْمُ
الْأَثْنَيْنِ وَهُمْ صُفُوفٌ فِي الصَّلَاةِ،
فَكَشَفَ النَّبِيِّ ﷺ سِرَّ الْحُجْرَةِ، يَنْتَرِزُ
إِلَيْنَا وَهُوَ قَائِمٌ كَانَ وَجْهَهُ وَرَقَةٌ

4. The Book of As-Salât (The Prayer)

pleasure of seeing the Prophet ﷺ retreated to join the rows as he thought that the Prophet would come out to lead *As-Salât*. The Prophet beckoned us to complete *As-Salât*, and he let the curtain fall. On the same day he died. (*Sahîh Al-Bukhâri, Hadîth No. 648, Vol. 1*)

مُضَحَّفٌ، ثُمَّ تَبَسَّمَ يَضْحَكُ، فَهَمَّنَا أَنْ نَفْتَنَّ مِنَ الْفَرَحِ بِرُؤْيَا النَّبِيِّ ﷺ، فَنَكَصَ أَبُو بَكْرٍ عَلَى عَقْبِيهِ لِيَصُلِّي الصَّفَّ، وَظَنَّ أَنَّ النَّبِيَّ ﷺ خَارِجٌ إِلَيَّ الصَّلَاةِ، فَأَشَارَ إِلَيْنَا النَّبِيُّ ﷺ أَنَّ أَتَمُوا صَلَاتَكُمْ، وَأَرْخَى السُّرْتَ، فَتُؤْفَى مِنْ يَوْمِهِ.

241. Narrated Anas : رضي الله عنه The Prophet did not come out (of his house) for three days. The people stood for the *Salât* (prayer), and Abû Bakr went ahead to lead *As-Salât* (the prayer). (In the meantime) the Prophet ﷺ caught hold of the curtain and lifted it. When the face of the Prophet appeared, we had never seen a scene more pleasing than the face of the Prophet ﷺ as it appeared then. The Prophet beckoned to Abû Bakr to lead (the people in *As-Salât*) and then let the curtain fall. We did not see him (again) till he died. (*Sahîh Al-Bukhâri, Hadîth No. 649, Vol. 1*)

242. Narrated Abû Mûsa : رضي الله عنه The Prophet became sick and when his disease aggravated, he said, "Tell Abû Bakr to lead *As-Salât* (the prayer)". 'Âisha رضي الله عنها said, "He is a soft-hearted man and would not be able to lead *As-Salât* in your place." The Prophet ﷺ said again, "Tell Abû Bakr to lead the people in *Salât* (prayer)." She repeated the same reply but he said, "Tell Abû Bakr to lead the people in *Salât*. You are the companions of Yûsuf (Joseph)." So a messenger was sent to Abû Bakr رضي الله عنه

٢٤١ - حديث أنس رضي الله عنه، قال: لَمْ يَخْرُجْ النَّبِيُّ ﷺ ثَلَاثَةَ، فَأَقِيمَتِ الصَّلَاةُ، فَذَهَبَ أَبُو بَكْرٍ يَتَقدَّمُ؛ فَقَالَ نَبِيُّ اللهِ ﷺ بِالْحِجَابِ فَرَفَعَهُ، فَلَمَّا وَضَحَّ وَجْهُ النَّبِيِّ ﷺ، مَا نَظَرْنَا مُنْظَراً كَانَ أَعْجَبَ إِلَيْنَا مِنْ وَجْهِ النَّبِيِّ ﷺ حِينَ وَضَحَّ لَنَا، فَأَوْمَأَ النَّبِيُّ ﷺ بِيَدِهِ إِلَى أَبِي بَكْرٍ أَنَّ يَتَقدَّمَ، وَأَرْخَى النَّبِيُّ ﷺ الْحِجَابَ، فَلَمْ يُقْدِرْ عَلَيْهِ حَتَّى مَاتَ.

٢٤٢ - حديث أبي موسى رضي الله عنه، قال: مَرِضَ النَّبِيُّ ﷺ فَاشْتَدَّ مَرْضُهُ، فَقَالَ: «مُرُوا أَبَا بَكْرٍ فَلِيُصَلِّي بِالنَّاسِ». قَالَتْ عَائِشَةُ: إِنَّهُ رَجُلٌ رَقِيقٌ إِذَا قَامَ مَقَامَكَ لَمْ يَسْتَطِعْ أَنْ يُصْلِي بِالنَّاسِ، قَالَ: «مُرُوا أَبَا بَكْرٍ فَلِيُصَلِّي بِالنَّاسِ»، فَعَادَتْ، فَقَالَ: «مُرِي أَبَا بَكْرٍ فَلِيُصَلِّي بِالنَّاسِ فَإِنْكَنْ صَوَاحِبُ

(with that order) and he led the people in *Salât* in the lifetime of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ). (*Sahîh Al-Bukhârî*, *Hadîth* No. 646, Vol. 1)

CHAPTER 22. To appoint someone to lead the people in *Salât* (prayer) in case the *Imâm* is delayed, and there is no fault in appointing.

243. Narrated Sahl bin Sa'd As-Sâ'îdî (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) went to establish peace among Banî 'Amr bin 'Aûf. In the meantime the time of *Salât* was due and the *Mu'adhdhin* went to Abû Bakr (رضي الله عنه) and said, "Will you lead *As-Salât* (the prayer), so that I may pronounce the *Iqâma*?" Abû Bakr (رضي الله عنه) replied in the affirmative and led *As-Salât*. Allâh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) came while the people were still praying and he entered the rows of the praying people till he stood in the (first row). The people clapped their hands. Abû Bakr (رضي الله عنه) never glanced sideways in his *Salât*, but when the people continued clapping, Abû Bakr looked and saw Allâh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) beckoned him to stay at his place. Abû Bakr raised his hands and thanked Allâh for that order of Allâh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ), and then he retreated till he reached the first row. Allâh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) went forward and led *As-Salât*. When Allâh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) finished *Salât*, he said, "O Abû Bakr! What prevented you from staying when I ordered you to do so?" Abû Bakr (رضي الله عنه) replied, "How can Ibn Abî Quhâfa (Abû Bakr) dare to lead *As-Salât* in the presence of Allâh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)?" Then Allâh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said, "Why did

يُوسُفَ» فَأَتَاهُ الرَّسُولُ فَصَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالنَّاسِ فِي حَيَاةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

(٢٤٣) بَابٌ: تَقْدِيمُ الْجَمَاعَةِ مَنْ يُصَلِّي بِهِمْ إِذَا تَأَخَّرَ الْإِمَامُ وَلَمْ يَحَافِدُوْ مَفْسَدَةً بِالتَّقْدِيمِ

٤٤٣ - حَدِيثُ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَهَبَ إِلَى بَنِي عَمْرُو بْنِ عَوْفٍ لِيُضْلِحَ بَيْنَهُمْ، فَحَانَتِ الصَّلَاةُ، فَجَاءَ الْمُؤْذِنُ إِلَى أَبِي بَكْرٍ، فَقَالَ: أَتَصْلِي بِالنَّاسِ فَأُقْبِلُ؟ قَالَ: نَعَمْ. فَصَلَّى أَبُو بَكْرٍ؛ فَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالنَّاسُ فِي الصَّلَاةِ، فَتَخَلَّصَ حَتَّى وَقَفَ فِي الصَّفَّ، فَصَفَقَ النَّاسُ، وَكَانَ أَبُو بَكْرٍ لَا يُلْتَبِطُ فِي صَلَاةِهِ، فَلَمَّا أَكْثَرَ النَّاسُ التَّضْفِيقَ التَّفَتَ فَرَأَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنِ امْكُثَ مَكَانَكَ، فَرَفَعَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ يَدَيْهِ فَحَمَدَ اللَّهَ عَلَى مَا أَمْرَهُ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ ذَلِكَ، ثُمَّ اسْتَأْخَرَ أَبُو بَكْرٍ حَتَّى اسْتَوَى فِي الصَّفَّ، وَتَقَدَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَلَّى؛ فَلَمَّا انْصَرَفَ، قَالَ: يَا أَبَا بَكْرٍ! مَا مَنَعَكَ أَنْ تَبْتَأِ إِذْ أَمْرَتُكَ؟ فَقَالَ أَبُو بَكْرٍ: مَا كَانَ لِبْنَ أَبِي قَحَافَةَ أَنْ يُصَلِّي بَيْنَ يَدَيِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؛ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا لِي

you clap so much? If something happens to anyone during his *Salāt* he should say *Sūbhān Allāh*. If he says so he will be attended to, for clapping is for women.” (*Sahīh Al-Bukhārī*, *Hadīth* No. 652, Vol. 1)

CHAPTER 23. The saying of *Sūbhān Allāh* is for men and clapping is for women only, if they notice anything during *Salāt* (prayer).

244. Narrated Abū Huraira : رضي الله عنه said, ملی الله علیه وسلم said, “The saying *Sūbhān Allāh* is for men and clapping is for women.” [If something happens in *As-Salāt* (the prayer), the men can invite the attention of the *Imām* by saying *Sūbhān Allāh* and women, by clapping their hands]. (*Sahīh Al-Bukhārī*, *Hadīth* No. 295, Vol. 2)

CHAPTER 24. The Order for to offer the *Salāt* (prayer) with all its rules and regulations and to perform it in a correct and perfect way with full submissiveness.

245. Narrated Abū Huraira : رضي الله عنه said, ملی الله علیه وسلم said, “Do you consider (or) see that my face is towards the *Qiblah* (Ka‘ba at Makkah)? By Allāh, neither your submissiveness nor your bowing is hidden from me, surely I see you from my back.” (*Sahīh Al-Bukhārī*, *Hadīth* No. 410. Vol. 1)

246. Narrated Anas bin Mālik : رضي الله عنه said, ملی الله علیه وسلم said, “Perform the bowing and the prostrations in a correct and perfect way. By Allāh, I see you from behind me (or from behind my back) when you bow or prostrate.” (*Sahīh Al-Bukhārī*, *Hadīth* No. 709, Vol. 1)

رَأَيْتُكُمْ أَكْثَرَتُمُ التَّضْفِيقَ! مَنْ رَأَيْهُ شَيْءَ فِي صَلَاةِهِ فَلْيُسَبِّحْ فَإِنَّهُ إِذَا سَبَّحَ اتَّقَى إِلَيْهِ، وَإِنَّمَا التَّضْفِيقُ لِلنِّسَاءِ».

(٢٣) بَابٌ: تَسْبِيحُ الرَّجُلِ وَتَضْفِيقُ الْمَرْأَةِ إِذَا نَابَهُمَا شَيْءٌ فِي الصَّلَاةِ

٤٤ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ قَالَ: «الْتَّسْبِيحُ لِلرِّجَالِ وَالتَّضْفِيقُ لِلنِّسَاءِ»

(٤٤) بَابٌ: الْأَمْرُ بِتَخْسِينِ الصَّلَاةِ وَإِنْسَامِهَا وَالْخُشُوعُ فِيهَا

٤٥ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «هَلْ تَرَوْنَ قِبْلَتِي هُنَّا؟ فَوَاللَّهِ مَا يَخْفَى عَلَيَّ خُشُوعُكُمْ وَلَا رُكُوعُكُمْ، إِنِّي لَا رَائِكُمْ مِنْ وَرَاءِ ظَهْرِي».

٤٦ - حَدِيثُ أَنَسِ بْنِ مَالِكٍ رضي الله عنه، عَنِ النَّبِيِّ ﷺ قَالَ: «أَقِيمُوا الرُّكُوعَ وَالسُّجُودَ فَوَاللَّهِ إِنِّي لَا رَائِكُمْ مِنْ بَعْدِي»، وَرَبِّمَا قَالَ: «مَنْ بَعْدَ ظَهْرِي إِذَا رَكِعْتُمْ وَسَجَدْتُمْ».

CHAPTER 25. It is forbidden to bow or to prostrate etc. ahead of or before the *Imâm*.

247. Narrated Abû Huraira : رضي الله عنه said ملى الله عليه وسلم, “Isn’t he who raises his head before the *Imâm* afraid that Allâh may transform his head into that of a donkey, or his figure (face) into that of a donkey?” [See the footnote of *Hadîth* No. 250]. (*Sahîh Al-Bukhâri*, *Hadîth* No. 660, Vol. 1)

(٢٥) بَابُ: النَّهْيِ عَنْ سَبْقِ الْإِمَامِ
بِرُكُوعٍ أَوْ سُجُودٍ وَنَخْوِهِمَا

٤٧ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ، قَالَ: «أَمَا يَخْشَى أَحَدُكُمْ»، أَوْ «لَا يَخْشَى أَحَدُكُمْ إِذَا رَفَعَ رَأْسَهُ قَبْلَ الْإِمَامِ أَنْ يَجْعَلَ اللَّهُ رَأْسَهُ رَأْسَ حِمَارٍ»، أَوْ «يَجْعَلَ اللَّهُ صُورَتَهُ صُورَةً حِمَارٌ؟».

CHAPTER 28. Straightening of the rows [for the congregational *Salât* (prayer)] and its *Iqâma*.

248. Narrated Anas bin Mâlik : رضي الله عنه said ملى الله عليه وسلم, “Straighten your rows as the straightening of rows is essential for *Iqâmat-As-Salât* (a perfect and correct prayer).” (*Sahîh Al-Bukhâri*, *Hadîth* No. 690, Vol. 1)

249. Narrated Anas : رضي الله عنه said ملى الله عليه وسلم, “Straighten your rows, for I see you from behind my back.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 686, Vol. 1)

250. Narrated An-Nu’mân bin Bashîr : رضي الله عنهما The Prophet said, “Straighten your rows or Allâh will alter your faces^[1].” (*Sahîh Al-Bukhâri*, *Hadîth* No. 685, Vol. 1)

(٢٨) بَابُ: تَسْوِيَةِ الصُّفُوفِ وَإِقَامَتِهَا

٤٨ - حَدِيثُ أَنَسٍ رضي الله عنه، عَنِ النَّبِيِّ ﷺ، قَالَ: «سَوِّوْا صُفُوفَكُمْ فَإِنَّ تَسْوِيَةَ الصُّفُوفِ مِنْ إِقَامَةِ الصَّلَاةِ».

٤٩ - حَدِيثُ أَنَسٍ رضي الله عنه، أَنَّ النَّبِيِّ ﷺ، قَالَ: «أَقِيمُوا الصُّفُوفَ فَإِنِّي أَرَاكُمْ خَلْفَ ظَهْرِيِّ».

٥٠ - حَدِيثُ النَّعْمَانِ بْنِ بَشِيرٍ رضي الله عنهما، قَالَ: قَالَ النَّبِيُّ ﷺ: «لَتَسْوِيُنَّ صُفُوفَكُمْ، أَوْ لَيُخَالِفَنَّ اللَّهَ بَيْنَ وُجُوهِكُمْ».

^[1] (H.250) This is a severe warning, that if you do not straighten your rows, [in *Salât* (prayers)] Allâh may change your faces to that of an animal e.g. donkey etc. or make them like the backs of neck etc. (see *Fath Al-Bâri*, Vol. 2, P. 349).

4. The Book of *As-Salât* (The Prayer)

251. Narrated Abû Huraira رضي الله عنه said, "If Allâh's Messenger ﷺ said, "If the people knew (the reward for) pronouncing the *Adhâن* and for standing in the first row, [in congregational *Salât* (prayer)] and found no other way to get that except by drawing lots, they would draw lots, and if they knew (the reward of) the *Zuhr* (afternoon) prayer, (in the early moments of its stated time) they would race for it (go early) and if they knew (the reward of) *Ishâ* (late-evening) and *Fajr* (morning) prayer in congregation, they would come to offer them even if they had to crawl." (*Sahîh Al-Bukhâri*, *Hadîth* No. 589, Vol. 1)

CHAPTER 29. Ordering those praying women who pray behind the men not to precede men in lifting their heads from prostration.

252. Narrated Sahl bin Sa'd رضي الله عنه said, "The men used to offer *Salât* (prayer) with the Prophet ﷺ with their *Izâr* (lower half body-cover sheets) tied around their necks as boys used to do; therefore the Prophet ﷺ told the women not to raise their heads (from prostration) till the men sat down straight (while praying). (*Sahîh Al-Bukhâri*, *Hadîth* No. 358, Vol. 1)

CHAPTER 30. The going of women to the mosques if it does not lead to *Fitnah* (trial or an affliction etc.), and a lady should not come out scented.

253. Narrated Ibn 'Umar رضي الله عنه عن النبي ﷺ said, "If the wife of anyone of you ask permission to go to the mosque, he should not forbid her." (*Sahîh Al-Bukhâri*, *Hadîth* No. 165, Vol. 7)

٢٥١ - حديث أبي هريرة رضي الله عنه، أنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَوْ يَعْلَمُ النَّاسُ مَا فِي النَّدَاءِ وَالصَّفَّ الْأَوَّلِ، ثُمَّ لَمْ يَجِدُوا إِلَّا أَنْ يَسْتَهِمُوا عَلَيْهِ لَاسْتَهِمُوا، وَلَوْ يَعْلَمُونَ مَا فِي التَّهْجِيرِ لَاسْتَبَقُوا إِلَيْهِ، وَلَوْ يَعْلَمُونَ مَا فِي الْعَتَمَةِ وَالصَّبْحِ لَاتَّوْهُمَا وَلَوْ حَبُّوا».

(٢٩) باب: أَنْفَرَ النِّسَاءِ الْمُصَلِّيَاتِ وَرَأَءَ الرِّجَالِ أَنْ لَا يَرْفَعَنَ رُؤُوسَهُنَّ مِنَ السُّجُودِ حَتَّى يَرْفَعَ الرِّجَالُ

٢٥٢ - حديث سهيل بن سعد رضي الله عنه، قَالَ: كَانَ رِجَالٌ يُصْلُونَ مَعَ النَّبِيِّ ﷺ عَاقِدِي أُزْرِهِمْ عَلَى أَغْنَاهِمْ كَهِنَّةَ الصَّبِيَّانِ، وَيُتَقَالُ لِلنِّسَاءِ: «لَا تَرْفَعْنَ رُؤُوسَكُنَّ حَتَّى يَسْتَوِيَ الرِّجَالُ جُلُوسًا».

(٣٠) باب: خُرُوجِ النِّسَاءِ إِلَى الْمَسَاجِدِ إِذَا لَمْ يَتَرَبَّ عَلَيْهِ فِتْنَةٌ وَأَنَّهَا لَا تَخْرُجُ مُطَبِّيَةً

٢٥٣ - حديث ابن عمر رضي الله عنهما، عَنِ النَّبِيِّ ﷺ: «إِذَا اسْتَأْذَنْتِ امْرَأَهُ أَحَدُكُمْ إِلَى الْمَسْجِدِ فَلَا يَمْنَعُهَا».

254. Narrated Ibn ‘Umar : رضي الله عنهما One of the wives of ‘Umar (bin Al-Khattâb) used to offer the *Fajr* and the *Ishâ* prayer in congregation in the mosque. She was asked why she had come out for the prayer as she knew that ‘Umar disliked it and he has great *Ghîra* (self-respect). She replied, “What prevents him from stopping me from this act?” The other replied, “The statement of Allâh’s Messenger ﷺ . ملى الله عليه وسلم ‘Do not stop Allâh’s *Imâ*’ (women slaves) from going to Allâh’s mosques’, prevents him.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 23, Vol. 2)

255. Narrated ‘Âisha : رضي الله عنها Had Allâh’s Messenger ﷺ known what the women were doing, he would have forbidden them from going to the mosque as the women of Banî Isra’el were forbidden. (*Sahîh Al-Bukhâri*, *Hadîth* No. 828, Vol. 1)

CHAPTER 31. Moderation between loud and low recitation in the prayer said aloud (*Jahr*), when there is danger of agitation in reciting loudly.

256. Narrated Ibn ‘Abbâs : رضي الله عنهما (regarding) the Verse: “And say your *Salât* (prayer) neither aloud, nor in a low voice.” (V.17:110) This Verse was revealed while Allâh’s Messenger ﷺ was hiding himself in Makka, and when he raised his voice while reciting the Qur’ân, the pagans would hear him and abuse the Qur’ân and its Revealer and to the one who brought it. So Allâh said: ﷺ “And say your *Salât* (prayer) neither aloud, nor in a low voice.” (V.17:110) That is, do not say your *Salât* (prayer) so loudly that the pagans may hear you, nor say it in such a low

٢٥٤ - حديث ابن عمر رضي الله عنهما، قال: كَانَتِ اُنْهَى اِنْهَى لِعُمَرَ شَهَدَ صَلَاةَ الصُّبْحِ وَالاعْشَاءِ فِي الْجَمَائِعَةِ فِي الْمَسْجِدِ، فَقَيْلَ لَهَا: لِمَ تَخْرُجِينَ وَقَدْ تَعْلَمْيَ أَنَّ عُمَرَ يَكْرَهُ ذَلِكَ وَيَعْرَفُ؟ قَالَتْ: وَمَا يَمْنَعُهُ أَنْ يَنْهَايَ! قَالَ: يَمْنَعُهُ قَوْلُ رَسُولِ اللَّهِ ﷺ: «لَا تَمْنَعُوا إِمَامَ اللَّهِ مَسَاجِدَ اللَّهِ».

٢٥٥ - حديث عائشة رضي الله عنها، قَالَتْ: لَوْ أَذْرَكَ رَسُولُ اللَّهِ ﷺ مَا أَخْدَثَ النِّسَاءَ لِمَنْعِهِنَّ الْمَسَاجِدَ كَمَا مُبَعِّثُ نِسَاءُ بَنِي إِسْرَائِيلَ.

(٣١) باب: التَّوْسِطُ فِي الْقِرَاءَةِ فِي الصَّلَاةِ الْجَهْرِيَّةِ بَيْنَ الْجَهْرِ وَالإِسْرَارِ
إِذَا خَافَ مِنَ الْجَهْرِ مَفْسَدَةً

٢٥٦ - حديث ابن عباس رضي الله عنهما - «وَلَا تَجْهَزْ بِصَلَاتِكَ وَلَا تُخَافِثْ بِهَا» - قَالَ: أَنْزَلَتْ وَرَسُولُ الله ﷺ مُتَوَارِيَّةً مُمَكَّنَةً، فَكَانَ إِذَا رَفَعَ صَوْتَهُ سَمِعَ الْمُشْرِكُونَ، فَسَبُّوا الْقُرْآنَ وَمَنْ أَنْزَلَهُ وَمَنْ جَاءَ بِهِ؛ فَقَالَ الله تَعَالَى - «وَلَا تَجْهَزْ بِصَلَاتِكَ وَلَا تُخَافِثْ بِهَا» - لَا تَجْهَزْ بِصَلَاتِكَ حَتَّى يَسْمَعَ الْمُشْرِكُونَ، وَلَا تُخَافِثْ

tone that your companions do not hear you. But seek a middle course between those (extremes) i.e., let your companions hear it so that they may learn it from you, and do not recite it (the Qur'ân) loudly. (*Sahîh Al-Bukhârî*, *Hadîth* No. 582, Vol. 9)

CHAPTER 32. Listening to the recitation of the Qur'ân.

257. Narrated Ibn 'Abbâs (رضي الله عنهما) (as regards) Allâh's Statement, "Move not your tongue concerning (the Qur'ân, O Muhammad (صلى الله عليه وسلم) to make haste therewith." (V.75:16): When Jibrâel (Gabriel) descended with the Divine Revelation to Allâh's Messenger (صلى الله عليه وسلم), he (Allâh's Messenger (صلى الله عليه وسلم)) moved his tongue and lips and that state used to be very hard for him, and that movement indicated that he was being inspired Divinely. So Allâh revealed in *Sûrat Al-Qiyâma* which begins: "I swear by the Day of Resurrection..." (75:1) The Verses: "Move not your tongue concerning (the Qur'ân, O Muhammad (صلى الله عليه وسلم) to make haste therewith. It is for us to collect it (the Qur'ân), and give you (O Muhammad (صلى الله عليه وسلم) the ability to recite it." (V.75:16-17) Ibn 'Abbâs added: 'It is for Us to collect it (the Qur'ân), and give you (O Muhammad (صلى الله عليه وسلم)) the ability to recite it,' means, 'When We have revealed it, listen.' 'Then it is for Us to explain it' means, 'It is for Us to explain it through your tongue.' So whenever Jibrâel (عليه السلام) came to Allâh's Messenger (صلى الله عليه وسلم) he would keep quiet (and listen), and when the angel left, the Prophet (صلى الله عليه وسلم) would recite that revelation as Allâh promised him. (*Sahîh Al-Bukhârî*, *Hadîth* No. 451, Vol. 6)

- بِهَا عَنْ أَصْحَابِكَ فَلَا تُسْمِعُهُمْ -
- وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا - أَسْمِعُهُمْ -
وَلَا تَجْهَرْ - حَتَّى يَأْخُذُوا عَنْكَ
الْقُرْآنَ .

(٣٢) بَابُ الْإِسْتِمَاعِ لِلْفِرَاءَةِ

٢٥٧ - حَدِيثُ ابْنِ عَبَّاسٍ رضي الله عنهما، في قوله - ﴿لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ﴾ - قال: كَانَ رَسُولُ اللهِ ﷺ إِذَا نَزَلَ جِبْرِيلُ بِالْوَحْيِ وَكَانَ مِمَّا يُحَرِّكُ بِهِ لِسَانَهُ وَشَفَتَيْهِ فَيَشَتَّدُ عَلَيْهِ، وَكَانَ يُعْرَفُ مِنْهُ، فَأَنْزَلَ اللَّهُ الْآيَةَ الَّتِي فِي - ﴿لَا أُفْسِمُ بِيَوْمِ الْقِيَامَةِ﴾ - ﴿لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ﴾ - قال: عَلِيَّنَا أَنْ تَجْمِعَهُ فِي صَدِرِكَ، وَقُرْآنَهُ - ﴿فَإِذَا قَرَأْنَاهُ فَائِبُ قُرْآنَهُ﴾ - فَإِذَا أَنْزَلْنَاهُ فَاسْتَمِعْ - ﴿ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ﴾ - عَلِيَّنَا أَنْ نُبَيِّنَهُ بِلِسَانِكَ . قال: فَكَانَ إِذَا أَتَاهُ جِبْرِيلُ أَطْرَقَ، فَإِذَا ذَهَبَ قَرْأَهُ كَمَا وَعَدَهُ اللَّهُ .

258. Narrated Ibn ‘Abbâs رضي الله عنها in the explanation of the Statement of Allâh تبارك وتعالى . “Move not your tongue concerning (the Qur’ân, O Muhammad صلى الله عليه وسلم) to make haste therewith.” (صلى الله عليه وسلم) said, “Allâh’s Messenger صلى الله عليه وسلم used to bear the revelation with great stress and hardness, and used to move his lips (quickly with the Inspiration).” Ibn ‘Abbâs moved his lips saying, “I am moving my lips (in front of you) as Allâh’s Messenger صلى الله عليه وسلم used to move his.” So Allâh عز وجل revealed “Move not your tongue concerning (the Qur’ân, O Muhammad صلى الله عليه وسلم) to make haste therewith. It is for Us to collect it and to give you (O Muhammad صلى الله عليه وسلم) the ability to recite it (the Qur’ân),” (V.75:16-17) [which means that Allâh will make him (the Prophet صلى الله عليه وسلم) remember the portion of the Qur’ân which was revealed at that time by heart (and recite it)]. The Statements of Allâh: “And when We have recited it to you (O Muhammad صلى الله عليه وسلم through Jibrael) then follow you its (the Qur’ân’s) recital” (V.75:18) (means ‘listen to it and be silent.’) Then it is for Us (Allâh) to make it clear to you” (V.75:19) means, then it is (for Allâh) to make you recite it (and its meaning will be clear by itself through your tongue). Afterwards, Allâh’s Messenger صلى الله عليه وسلم used to listen to Jibrael whenever he came and after his departure he used to recite it as Jibrael had recited it.” (*Sahîh Al-Bukhâri, Hadîth No. 4, Vol. 1*)

CHAPTER 33. To recite the Qur’ân aloud in the *Fajr* prayer, and its recitation to the jinns.

259. Narrated Ibn ‘Abbâs رضي الله عنها : The Prophet صلى الله عليه وسلم set out with the

٢٥٨ - حديث ابن عباس رضي الله عنهما، في قوله تعالى - ﴿لَا تُحْرِكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ﴾ - قال: كان رسول الله ﷺ يُعالِجُ مِن التَّنَزِيلِ شِدَّةً، وكان مِمَّا يُحْرِكُ شَفَقَتِهِ، فقال ابن عباس فَأَنَا أُخْرِكُهُمَا لَكُمْ كَمَا كَانَ رَسُولُ اللهِ ﷺ يُحْرِكُهُمَا وَقَالَ سَعِيدٌ (هُوَ سَعِيدُ بْنُ جُبَيْرٍ رَاوِي الْحَدِيثِ عَنْ ابن عباس): أنا أُخْرِكُهُمَا كَمَا رَأَيْتُ ابْنَ عَبَّاسَ يُحْرِكُهُمَا، فَحَرَكَ شَفَقَتِهِ. فَأَنْزَلَ اللَّهُ تَعَالَى - ﴿لَا تُحْرِكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ إِنَّ عَلَيْنَا جَمْعَةً وَفُرَاتَهُ﴾ - قال جموعه له في صدرك وتقرأه، - ﴿فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ فُرَاتَهُ﴾ - قال: فاستمع له وأنصت - ﴿ ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ﴾ - ثم إن علينا أن تقرأه. فكان رسول الله ﷺ، بعد ذلك، إذا أتاه جبريل استمع، فإذا انطلق جبريل قرأه النبي ﷺ كما قرأه.

(٢٢) باب: الجهر بالقراءة في الصبح
والقراءة على الحزن

٢٥٩ - حديث ابن عباس رضي الله

4. The Book of *As-Salât* (The Prayer)

intention of going to *Sûq 'Ukâz* (market of 'Ukâz) along with some of his companions. At the same time, a barrier was put between the devils and the news of heaven. Burning fires were shot at them. The devils went to their people, who asked them, "What is wrong with you?" They said, "A barrier has been placed between us and the news of heaven. Burning fires are shot at us." They said, "The thing which has put a barrier between you and the news of heaven must be something which has happened recently. Go eastward and westward and see what has put a barrier between you and the news of heaven." Those who went towards Tihâma came across the Prophet ﷺ at a place called Nakhla and it was on the way to *Sûq 'Ukâz* and the Prophet ﷺ was offering the *Fajr* prayer with his companions. When they heard the Qur'ân, they listened to it and said, "By Allâh, this is the thing which has put a barrier between us and the news of heaven." They went to their people and said, "O our people; verily we have heard a wonderful recital (the Qur'ân). It guides to the Right Way; and we have believed therein and we shall never join (in worship) anything with our Lord (Allâh)." So Allâh revealed the following Verses to his Prophet ﷺ: "Say (O Muhammad ﷺ) it has been revealed to me." (*Sûrat Al-Jinn*) (V.72) And what was revealed to him was the conversation of the jinns. (*Sahîh Al-Bukhâri*, *Hadîth* No. 740, Vol. 1)

عنهما، قال: انطلق النبي ﷺ في طائفة من أصحابه عاملين إلى سوق عكاظ، وقد جيل بين الشياطين وبين خبر السماء، وأرسلت عليهم الشهب فرجعت الشياطين إلى قومهم، فقالوا ما لكم؟ قالوا: جيل بيننا وبين خبر السماء، وأرسلت علينا الشهب. قالوا: ما حال بينكم وبين خبر السماء إلا شيء حدث، فاضربوا مشارق الأرض ومقاربها فانظروا ما هذا الذي حال بينكم وبين خبر السماء. فانصرف أولئك الذين توجهوا نحو تهامة إلى النبي ﷺ، وهو ينخلع عاملين إلى سوق عكاظ، وهو يصلّي ب أصحابه صلاة الفجر، فلما سمعوا القرآن استمعوا له؛ فقالوا: هذا والله الذي حال بينكم وبين خبر السماء، فهناك حين رجعوا إلى قومهم؛ فقالوا:

يا قومنا ﴿إِنَّا سَمِعْنَا قُرْآنًا عَجَبًا يَهْدِي إِلَى الرُّشْدِ فَأَمَّا بِهِ وَلَنْ نُشْرِكَ بِرِبِّنَا أَحَدًا﴾ - فأنزل الله على نبيه ﷺ - ﴿فَلْ أُوحِي إِلَيَّ أَنَّهُ اسْتَمَعَ نَفْرًا مِنَ الْجِنِّ﴾ - وإنما أُوحِي إليه قول الجن.

CHAPTER 34. Reciting (silently) in *Zuhr* and '*Asr* prayer.

260. Narrated Abî Qatâda : رضى الله عنه in *Zuhr* prayer used to recite *Sûrat Al-Fâtiha* along with two other *Sûrah* in the first two *Rak'a*, a long one in the first *Rak'a* and a shorter (*Sûrah*) in the second, and at times the Verses were audible. In the '*Asr*' prayer the Prophet ﷺ used to recite *Sûrat Al-Fâtiha* and two more *Sûra* in the first two *Rak'a*, and used to prolong the first *Rak'a*. And he used to prolong the first *Rak'a* of the *Fajr* (early morning) prayer and shorten the second. (*Sahîh Al-Bukhâri*, Hadîth No. 726, Vol. 1)

(٢٤) بَابُ الْقِرَاءَةِ فِي الظَّهِيرَةِ وَالْعَصْرِ

٢٦٠ - حَدِيثُ أَبِي قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ : كَانَ النَّبِيُّ ﷺ يَقْرَأُ فِي الرَّكْعَتَيْنِ الْأُولَائِنِ مِنْ صَلَاةِ الظَّهِيرَةِ بِفَاتِحَةِ الْكِتَابِ وَسُورَتَيْنِ، يُطَوِّلُ فِي الْأُولَى وَيَقْصُرُ فِي الثَّانِيَةِ، وَيُسَمِّعُ الْآيَةَ أَخِيَّاً، وَكَانَ يَقْرَأُ فِي الْعَصْرِ بِفَاتِحَةِ الْكِتَابِ وَسُورَتَيْنِ، وَكَانَ يُطَوِّلُ فِي الْأُولَى، وَكَانَ يَقْصُرُ فِي الرَّكْعَةِ الْأُولَى مِنْ صَلَاةِ الصُّبْحِ وَيَقْصُرُ فِي الثَّانِيَةِ.

261. Narrated Jâbir bin Samura رضي الله عنه : عن The People of Kûfa complained against Sa'd to 'Umar رضي الله عنه and the latter dismissed him and appointed 'Ammâr as their chief. They lodged many complaints against Sa'd and even they alleged that he did not offer *Salât* (prayer) properly. 'Umar sent for him and said, "O Abâ Ishâq! These people claim that you do not offer *Salât* (prayer) properly." Abû Ishâq said, "By Allâh, I used to pray with them a *Salât* similar to that of Allâh's Messenger ﷺ and I never reduced anything of it. I used to prolong the first two *Rak'a* of '*Isha*' prayer and shorten the last two *Rak'a*." 'Umar said, "O Abâ 'Ishâq, this was what I thought about you." And then he sent one or more persons with him to Kûfa so as to ask the people about him. So they went there and did not leave any mosque without asking about him. All the people

٢٦١ - حَدِيثُ سَعْدِ بْنِ أَبِي وَقَاصِ رَضِيَ اللَّهُ عَنْهُ، عَنْ جَابِرِ بْنِ سَمْرَةَ قَالَ : شَكَّا أَهْلُ الْكُوفَةَ سَعْدًا إِلَى عُمَرَ رَضِيَ اللَّهُ عَنْهُ، فَعَزَّلَهُ، وَاسْتَغْمَلَ عَلَيْهِمْ عَمَّارًا. فَشَكَّوْا حَتَّى ذَكَرُوا أَنَّهُ لَا يُخْسِنُ يُصَلِّي، فَأَرْسَلَ إِلَيْهِ، فَقَالَ : يَا أَبَا إِسْحَاقَ ! إِنَّ هُؤُلَاءِ يَرْعَمُونَ أَنَّكَ لَا تُخْسِنُ تُصَلِّي . قَالَ أَبُو إِسْحَاقَ : أَمَّا أَنَا وَاللَّهُ فِإِنِّي كُنْتُ أَصْلِي بِهِمْ صَلَاةَ رَسُولِ اللَّهِ ﷺ، مَا أَخْرِمُ عَنْهَا، أَصْلِي صَلَاةَ الْعِشَاءِ فَأَرْكُدُ فِي الْأُولَائِنِ، وَأَخِذِفُ فِي الْآخِرَيْنِ . قَالَ : ذَاكَ الظَّنُّ بِكَ يَا أَبَا إِسْحَاقَ . فَأَرْسَلَ مَعَهُ رَجُلًا، أَوْ رِجَالًا، إِلَى الْكُوفَةِ فَسَأَلَ

praised him till they came to the mosque of the tribe of Banî ‘Abs; one of the men called Usâma bin Qatâda with surname of Abâ Sa’da stood up and said, “As you have put us under an oath; I am bound to tell you that Sa’d never went himself with the army and never distributed (the war booty) equally and never did justice in legal verdicts.” (On hearing it) Sa’d said, “I invoke Allâh for three things: O Allâh! If this slave of Yours is a liar and got up for showing off, give him a long life, increase his poverty and put him to trials.” (And so it happened). Later on when that person was asked how he was, he used to reply that he was an old man in trial as a result of Sa’d’s curse. ‘Abdul Mâlik رضي الله عنه the subnarrator, said that he had seen him afterwards and his eyebrows were hanging over his eyes owing to old age and he used to tease and assault the small girls on the roads. (*Sahîh Al-Bukhârî*, *Hadîth* No. 722, Vol. 1)

عَنْهُ أَهْلَ الْكُوفَةِ، وَلَمْ يَدْعُ مَسْجِدًا إِلَّا سَأَلَ عَنْهُ، وَيُشْتُونَ مَعْرُوفًا، حَتَّى دَخَلَ مَسْجِدًا لِتَبَّنِي عَبْسٍ؛ فَقَامَ رَجُلٌ مِنْهُمْ يُقَالُ لَهُ أَسَامَةُ بْنُ قَتَادَةَ، يُكَنِّي أَبَا سَعْدَةَ؛ فَقَالَ: أَمَّا إِذْ نَشَدْتَنَا فَإِنَّ سَعْدًا كَانَ لَا يَسِيرُ بِالسَّرِيَّةِ، وَلَا يَقْسِمُ بِالسَّوْيَّةِ، وَلَا يَعْدِلُ فِي الْفَحْصِيَّةِ. قَالَ سَعْدٌ: أَمَّا وَاللَّهُ لَأَدْعُوكُنَّ بِثَلَاثَةَ: اللَّهُمَّ إِنْ كَانَ عَبْدُكَ هَذَا كَادِبًا قَامَ رِيَاءً وَسُمْعَةً فَأَطْلِنْ عُمْرَهُ، وَأَطْلِنْ فَقْرَهُ، وَعَرِضْهُ بِالْفَنِّ فَكَانَ بَعْدُ، إِذَا سُئِلَ يَقُولُ: شَيْخٌ كَبِيرٌ مَفْتُونٌ أَصَابَتْنِي دَعْوَةُ سَعْدٍ.

قَالَ عَبْدُ الْمَلِكِ (أَحَدُ رُوَاةِ هَذَا الْحَدِيثِ) فَأَنَا رَأَيْتُهُ بَعْدُ، قَدْ سَقَطَ حَاجِبَاهُ عَلَى عَيْنِيهِ مِنَ الْكِبَرِ، وَأَنَّهُ لَيَتَعَرَّضُ لِلْجَوَارِيِّ فِي الظُّرُقِ يَغْمِزُهُنَّ.

CHAPTER 35. Reciting (aloud) in the *Fajr* and *Maghrib* prayer.

(٣٥) بَابُ: الْقِرَاءَةُ فِي الصُّبْحِ وَالْمَغْرِبِ

262. Narrated Abû Barza رضي الله عنه : The Prophet ﷺ used to offer the *Fajr* (early morning) prayer when one could recognize the person sitting by him [after the *Salât* (prayer)] and he used to recite (in the *Salât*) between 60 to 100 Ayât (Verses) of the Qur’ân. He

٢٦٢ - حَدِيثُ أَبِي بَرْزَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي الصُّبْحَ وَأَحَدُنَا يَعْرِفُ جَلِيسَهُ وَيَقْرَأُ فِيهَا مَا بَيْنَ السُّتُّينَ إِلَى الْمِائَةِ، وَيُصَلِّي

used to offer the *Zuhr* prayer as soon as the sun declined (at noon) and the *'Asr* at a time when a man might go and return from the farthest place in Al-Madîna and find the sun still hot. (The subnarrator forgot what was said about the *Maghrib* prayer). He did not mind delaying the *Ishâ* prayer to one third of the night. (*Sahîh Al-Bukhâri*, *Hadîth* No. 516, Vol. 1)

263. Narrated Ibn 'Abbâs رضي الله عنهما (My mother) Umm-ul-Fadl heard me reciting *Wal Mursalâti 'Urfan* (*Sûrah* 77) and said, "O my son! By Allâh, your recitation made me remember that it was the last *Sûrah* I heard from Allâh's Messenger ﷺ. He recited it in the *Maghrib* prayer." (*Sahîh Al-Bukhâri*, *Hadîth* No. 730, Vol. 1)

264. Narrated Jubair bin Mut'îm رضي الله عنه : I heard Allâh's Messenger ﷺ reciting *At-Tur* (*Sûrah* 52) in the *Maghrib* prayer. (*Sahîh Al-Bukhâri*, *Hadîth* No. 732, Vol. 1)

CHAPTER 36. Recitation aloud in the '*Ishâ* prayer.

265. Narrated Al-Bâra' رضي الله عنه : The Prophet ﷺ was on a journey and recited in one of the first two *Rak'a* of the '*Ishâ* prayer "Wat-tîni waz-zaitûni." (*Sûrah* 95). (*Sahîh Al-Bukhâri*, *Hadîth* No. 734, Vol. 1)

266. Narrated Jâbir bin 'Abdullâh رضي الله عنه : Mu'âdh bin Jabal used to offer *Salât* (prayer) with the Prophet ﷺ

الظّهُرَ إِذَا زَالَتِ الشَّمْسُ، وَالعَصْرَ
وَأَحَدُنَا يَذْهَبُ إِلَى أَفْصَى الْمَدِينَةِ ثُمَّ
يَرْجِعُ وَالشَّمْسُ حَيَّةً. وَلَا يَبْلِي بِتَائِبِهِ
الْعِشَاءَ إِلَى ثُلُثِ الْلَّيْلِ.

٢٦٣ - حَدِيثُ أُمِّ الْفَضْلِ . عَنِ ابْنِ
عَبَّاسٍ رضي الله عنهما، أَنَّهُ قَالَ: إِنَّ أُمَّ
الْفَضْلِ سَمِعَتْهُ وَهُوَ يَقْرَأُ -
﴿وَالْمُرْسَلَاتِ غُرْفَة﴾ - فَقَالَتْ: يَا
بُنْيَءَ! وَاللَّهِ لَقَدْ ذَكَرْتَنِي بِقِرَاءَتِكَ هَذِهِ
السُّورَةَ، إِنَّهَا لَآخِرُ مَا سَمِعْتُ مِنْ
رَسُولِ اللَّهِ ﷺ يَقْرَأُ بِهَا فِي الْمَغْرِبِ .

٢٦٤ - حَدِيثُ جَبِيرٍ بْنِ مُظَعِّمٍ رضي الله عنه . قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ
يَقْرَأُ فِي الْمَغْرِبِ بِالظُّرُورِ .

(٣٦) بَابُ: الْقِرَاءَةُ فِي الْعِشَاءِ

٢٦٥ - حَدِيثُ الْبَرَاءِ رضي الله عنه ،
أَنَّ النَّبِيَّ ﷺ كَانَ فِي سَفَرٍ فَقَرَأَ فِي
الْعِشَاءِ فِي إِحْدَى الرَّكْعَتَيْنِ بِالْتَّيْنِ
وَالرَّثْمَتَوْنِ .

٢٦٦ - حَدِيثُ جَابِرٍ بْنِ عَبْدِ اللَّهِ رضي الله عنه
أَنَّ مُعَاذَ بْنَ حَبَلَ رضي الله عنه

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and then go to lead his people in *Salât*. Once he led the people in *Salât* and recited *Sûrat Al-Baqarah*. A man left (the row of the praying people) and offered a (light) prayer (separately) and went away. When Mu‘âdh came to know about it, he said, “He (that man) is a hypocrite.” Later that man heard what Mu‘âdh said about him, so he came to the Prophet ﷺ and said, “O Allâh’s Messenger! We are people who work with our own hands and irrigate (our farms) with our camels. Last night Mu‘âdh led us in ‘Ishâ’ prayer and he recited *Sûrat Al-Baqarah*, so I offered my prayer separately and because of that, he accused me of being a hypocrite.” The Prophet ﷺ called Mu‘âdh and said thrice, “O Mu‘âdh! Are you putting the people to trial? Recite ‘*Wash-shamsi wa duhaha*’ (*Sûrah 91*) or ‘*Sabbih isma Rabbikal-A‘la*’ (*Sûrah 87*) or the like.”^[1] (*Sahîh Al-Bukhârî*, *Hadîth* No. 127, Vol. 8)

CHAPTER 37. Order for the *Imâm* [leading people in *Salât* (prayer)] to be brief and perfect in *Salât*.

267. Narrated Abû Mas‘ûd Al-Ansârî : رَضِيَ اللَّهُ مَنْ أَنْصَارِي رَضِيَ اللَّهُ عَنْهُ : A man came to Allâh’s Messenger ﷺ and said, “O Allâh’s Messenger! By Allâh, I fail to attend the morning congregational prayer because so-and-so (i.e., Mu‘âdh bin Jabal) prolongs the prayer when he leads us for it.” I had never seen the Prophet ﷺ more furious in giving advice than he was on that day. He then said, “O people! Some of you

كَانَ يُصَلِّي مَعَ النَّبِيِّ ﷺ ثُمَّ يَأْتِي فَوْمَهُ فَيُصَلِّي بِهِمُ الصَّلَاةَ، فَقَرَأَ بِهِمُ الْبَقَرَةَ.
 قَالَ: فَتَجَوَّزُ رَجُلٌ فَصَلَّى صَلَاةَ حَفِيقَةَ، فَبَلَغَ ذَلِكَ مَعَادًا، فَقَالَ: إِنَّهُ مُنَافِقٌ. فَبَلَغَ ذَلِكَ الرَّجُلُ، فَأَتَى النَّبِيِّ ﷺ، فَقَالَ يَا رَسُولَ اللَّهِ! إِنَّا فَوْمُ نَعْمَلُ يَأْنِدِينَا، وَنَسْقِي بِنَوَاضِحِنَا. وَإِنَّ مَعَادًا صَلَّى بِنَا الْبَارِحةَ، فَقَرَأَ الْبَقَرَةَ، فَتَجَوَّزُ، فَزَعَمَ أَنِّي مُنَافِقٌ. فَقَالَ النَّبِيِّ ﷺ: يَا مَعَادًا! أَفَتَأْنُ أَنْتَ؟ ثَلَاثَةَا «أَفْرَا - ﴿وَالشَّمْسُ وَضَحَاهَا﴾ - وَ - ﴿سَبَّحَ اسْمَ رَبِّكَ الْأَعْلَى﴾ - وَنَخْوَهَا».

(٢٧) بَابُ: أَمْرِ الْأَئِمَّةِ بِتَحْفِيفِ الصَّلَاةِ فِي تَمَامِ

٢٦٧ - حَدِيثُ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي وَاللَّهُ لَأَتَأْخَرُ عَنْ صَلَاةِ الْغَدَاءِ مِنْ أَخْلِقِ فُلَانٍ مِمَّا يُطِيلُ بِنَا فِيهَا. قَالَ: فَمَا رَأَيْتُ النَّبِيِّ ﷺ قَطُّ أَشَدَّ غَضَبًا فِي مَوْعِدَةٍ مِنْهُ يَوْمَئِذٍ، ثُمَّ

^[1] (H.266) The Prophet ﷺ recommended to Mu‘âdh that he should recite short *Sûrah*.

make others dislike (good deeds, i.e. prayers etc). So whoever among you leads the people in *Salât*, he should shorten it (make it brief) because among them there are the old, the weak and the busy (needy having some jobs to do). (*Sahîh Al-Bukhâri*, *Hadîth* No. 273, Vol. 9)

268. Narrated Abû Huraira : رضي الله عنه ملی الله عليه وسلم said, "If anyone of you leads the people in *Salât* (prayer), he should shorten it, for amongst them are the weak, the sick and the old; and if anyone among you offers *Salât* alone then he may prolong (the prayer) as much as he wishes." (*Sahîh Al-Bukhâri*, *Hadîth* No. 671, Vol. 1)

269. Narrated Anas : رضي الله عنه ملی الله عليه وسلم used to offer a short *Salât* (prayer) (in congregation) but used to offer it in a perfect manner. (*Sahîh Al-Bukhâri*, *Hadîth* No. 674, Vol. 1)

270. Narrated Anas bin Mâlik : رضي الله عنه ملی الله عليه وسلم I never prayed behind any *Imâm* a *Salât* (prayer) lighter and more perfect than that behind the Prophet , ملی الله عليه وسلم and he used to cut short (the prayer) whenever he heard the cries of a child, lest he should put the child's mother to trial. (*Sahîh Al-Bukhâri*, *Hadîth* No. 676, Vol. 1)

271. Narrated Anas bin Mâlik : رضي الله عنه ملی الله عليه وسلم The Prophet said, "When I start *As-Salât* (the prayer) I intend to prolong it, but on hearing the cries of a child, I cut short my *Salât* because I know that the cries of the child will incite its mother's passions." (*Sahîh Al-Bukhâri*, *Hadîth* No. 677, Vol. 1)

قال : يا أئمّة النّاس ! إنّ منكم متقرّبين ، فَأيُّكُمْ مَا صَلَّى بِالنّاسِ فَلْيُوْجِزْ ، فَإِنَّ فِيهِمُ الْكَبِيرُ وَالْفَعِيفُ وَذَا الْحَاجَةِ .

٢٦٨ - حديث أبي هريرة رضي الله عنه، أنَّ رَسُولَ اللَّهِ ﷺ قَالَ : «إِذَا صَلَّى أَحَدُكُمْ لِلنَّاسِ فَلْيُخَفِّفْ ، فَإِنَّ مِنْهُمُ الْصَّعِيفَ وَالسَّقِيمَ وَالْكَبِيرَ ، وَإِذَا صَلَّى أَحَدُكُمْ لِنَفْسِهِ فَلْيُطْوِلْ مَا شَاءَ» .

٢٦٩ - حديث أنس رضي الله عنه، كَانَ النَّبِيُّ ﷺ يُوجِزُ الصَّلَاةَ وَيُكْمِلُهَا .

٢٧٠ - حديث أنس بن مالك رضي الله عنه، قَالَ : مَا صَلَّيْتُ وَرَأَيْتُ إِمَامَ قَطُّ أَخْفَى صَلَاةً وَلَا أَتَمَّ مِنَ النَّبِيِّ ﷺ ; وَإِنْ كَانَ لَيْسَمُ بِكَاءَ الصَّبِيِّ فَيُخَفِّفُ مَحَافَةً أَنْ تُفْتَنَ أُمُّهُ .

٢٧١ - حديث أنس بن مالك رضي الله عنه، أَنَّ النَّبِيَّ ﷺ قَالَ : «إِنِّي لَا أَذْخُلُ فِي الصَّلَاةِ وَأَنَا أُرِيدُ إِطَالَتَهَا فَأَسْمَعُ بَكَاءَ الصَّبِيِّ فَأَتَجَوَّزُ فِي صَلَاتِي مَا أَغْلَمُ مِنْ شِدَّةِ وَجْدِ أُمِّهِ مِنْ بُكَائِهِ» .

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CHAPTER 38. To be moderate in the different postures of *Salât* (prayer) and their shortening and perfection.

272. Narrated Al-Bâra' [رضي الله عنه]: In *Salât* (prayers) the bowing, the prostration, the sitting in between the two prostrations and the standing after the two prostrations and the standing after the bowing of the Prophet ﷺ, but not *Qiyâm* (standing in *Salât*) and *Qu'uð* (sitting in *Salât*) used to be approximately equal (in duration). (*Sahîh Al-Bukhâri*, *Hadîth* No. 758, Vol. 1)

273. Narrated Anas رضي الله عنه : "I will leave no stone unturned in making you offer *Salât* (prayer) as I have seen the Prophet ﷺ making us offer it." [The subnarrator Thâbit said: Anas used to do a thing which I have not seen you doing. He used to stand after the bowing for such a long time that one would think that he had forgotten (the prostrations) and he used to sit in between the prostrations so long that one would think that he had forgotten the second prostration]. (*Sahîh Al-Bukhâri*, *Hadîth* No. 784, Vol. 1)

(٢٨) بَابُ: أَغْتِدَالُ أَرْكَانِ الصَّلَاةِ
وَتَخْفِيفُهَا فِي تَمَامِ

٢٧٣ - حَدِيثُ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ، قَالَ: كَانَ رُكُوعُ النَّبِيِّ ﷺ وَسُجُودُهُ، وَبَيْنَ السَّجْدَتَيْنِ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ، مَا خَلَأَ الْقِيَامَ وَالْقُعُودَ، قَرِيبًا مِنَ السَّوَاءِ.

٢٧٤ - حَدِيثُ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنِّي لَا أُلُو أَنْ أَصْلِي بِكُمْ كَمَا رَأَيْتُ النَّبِيَّ ﷺ يُصَلِّي بِنَا.

قَالَ ثَابِتُ (رَاوِيُ هَذَا الْحَدِيثِ) كَانَ أَنَسُ يَضْنَعُ شَيْئًا لَمْ أَرَكُمْ تَضَنَعُونَهُ، كَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَامَ حَتَّى يَقُولَ الْقَائِلُ قَدْ نَسِيَ؛ وَبَيْنَ السَّجْدَتَيْنِ، حَتَّى يَقُولَ الْقَائِلُ قَدْ نَسِيَ.

CHAPTER 39. To follow the *Imâm* and to act after him.

274. Narrated Al-Barâ' bin 'Âzib رضي الله عنه : We used to offer *Salât* (prayer) behind the Prophet ﷺ and when he said, "Sami' Allâhu liman hamidah", none of us would bend his back (to go for prostration) till the Prophet ﷺ had placed his forehead on the

(٢٩) بَابُ: مُتَابَعَةُ الْإِمَامِ وَالْعَمَلُ بِغَدَدِهِ

٢٧٥ - حَدِيثُ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: كُنَّا نُصَلِّي خَلْفَ النَّبِيِّ ﷺ، فَإِذَا قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» لَمْ يَخْنُ أَحَدٌ مِنَّا ظَهَرَهُ حَتَّى يَضْنَعَ النَّبِيُّ

ground (in prostration). (*Sahîh Al-Bukhâri*, *Hadîth* No. 775, Vol. 1)

CHAPTER 42. What to say during bowing and prostration.

275. Narrated ‘Âisha : رضي الله عنها The Prophet ﷺ used to say ملى الله عليه وسلم frequently in his bowings and prostrations “*Subhânaka Allâhumma Rabbâna wa bihamdika, Allâhumma ighfir-lî*” [I honour Allâh from all that (unsuitable things) are ascribed to Him, O Allâh! Our Lord! All praises and thanks are for You. O Allâh! Forgive me.”] In this way he was acting according to the Holy Qur’ân. (*Sahîh Al-Bukhâri*, *Hadîth* No. 781, Vol. 1)

CHAPTER 44. Body parts (on which one has) to prostrate. And the prohibition of tucking up hair or clothes or brading of head-hair while offering *Salât* (prayer).

276. Narrated Ibn ‘Abbâs : رضي الله عنهما The Prophet ﷺ was ordered (by Allâh) to prostrate on seven body-parts, and not to tuck up the clothes or hair (while praying)^[1]. Those parts are: the forehead (along with the tip of the nose), both hands, both knees, and (toes of) both feet. (*Sahîh Al-Bukhâri*, *Hadîth* No. 773, Vol. 1)

CHAPTER 46. Collection of the characteristics of *Salât* (prayer) and the way it is begun and ended.

277. Narrated ‘Abdullâh bin Mâlik Ibn Buhaina : رضي الله عنه The Prophet ﷺ offered *Salât* (prayer), (in prostration) he used to

جَهْنَمَ عَلَى الْأَرْضِ .

(٤٢) بَابٌ: مَا يُقَالُ فِي الرُّكُوعِ
وَالسُّجُودِ

٢٧٥ - حَدِيثُ عَائِشَةَ رضي الله عنها، قَالَتْ: كَانَ النَّبِيُّ ﷺ يُكْثِرُ أَنْ يَقُولَ فِي رُكُوعِهِ وَسُجُودِهِ: «سُبْحَانَكَ اللَّهُمَّ رَبِّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي» يَتَأَوَّلُ الْقُرْآنَ.

(٤٤) بَابٌ: أَعْصَاءِ السُّجُودِ وَالنَّهِيِّ عَنِ
كَفِ الشَّغْرِ وَالثَّوِيبِ وَعَقْصِ الرَّأْسِ فِي
الصَّلَاةِ

٢٧٦ - حَدِيثُ ابْنِ عَبَّاسٍ رضي الله عنهما، قَالَ: أَمِرَ النَّبِيُّ ﷺ أَنْ يَسْجُدَ عَلَى سَبْعَةِ أَعْصَاءِ، وَلَا يَكُفَّ شَعْرًا وَلَا ثَوِيبًا: الْجَبَّةُ، وَالْيَدَيْنِ وَالرُّكْبَتَيْنِ وَالرِّجْلَيْنِ .

(٤٦) بَابٌ: مَا يُجْمَعُ صِفَةُ الصَّلَاةِ وَمَا
يُفْتَحُ بِهِ وَيُخْتَمُ بِهِ

٢٧٧ - حَدِيثُ عَبْدِ اللَّهِ بْنِ مَالِكٍ
ابْنِ بَحِينَةَ رضي الله عنه، أَنَّ النَّبِيَّ ﷺ

[1] (H.276) While offering *Salât* (prayers) one should not engage in arranging clothes or removing hair from forehead. One should devote himself to the prayer with submissiveness.

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separate his arms from his body (so widely) that the whiteness of his armpits was visible. (*Sahîh Al-Bukhârî*, *Hadîth* No. 385-B, Vol. 1)

CHAPTER 47. *Sutra*^[1] of a person offering *Salât* (prayers).

278. Narrated Ibn ‘Umar رضي الله عنهما : Whenever Allâh’s Messenger ﷺ came out on ‘Eid day, he used to order that a *Harba* (a short spear) to be planted in front of him [as a *Sutra* for his *Salât* (prayer)], and then he used to offer *Salât* facing it with the people behind him, and used to do the same while on a journey. After the Prophet ﷺ , this practice was adopted by the Muslim rulers (who followed his legal ways). (*Sahîh Al-Bukhârî*, *Hadîth* No. 473, Vol. 1)

279. Narrated Ibn ‘Umar رضي الله عنهما : “The Prophet ﷺ used to make his she-camel sit across and he would offer *Salât* (prayer) facing it (as a *Sutra*). (This indicates that one should not offer *Salât* except behind a *Sutra*). (*Sahîh Al-Bukhârî*, *Hadîth* No. 485, Vol. 1)

280. Narrated ‘Aûn bin Abi Juhaifa رضي الله عنه : My father said, “I saw Bilal رضي الله عنه turning his mouth (face) from side to side while pronouncing the *Adhân* for *As-Salât* (the prayer).” (*Sahîh Al-Bukhârî*, *Hadîth* No. 607, Vol. 1)

281. Narrated Abû Juhaifa رضي الله عنه in a red leather tent and I saw Bilâl رضي الله عنه in

كَانَ إِذَا صَلَّى فَرَّاجَ بَيْنَ يَدَيْهِ حَتَّى يَنْدُو
بِيَاضٍ إِبْطِينِهِ .

(٤٧) باب: سُنْرَةُ الْمُصَلِّي

٢٧٨ - حَدِيثُ ابْنِ عُمَرَ رضي الله عنهما، أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا خَرَجَ يَوْمَ الْعِيدِ أَمَرَ بِالْحَرْبَةِ فَتَوَضَّعُ بَيْنَ يَدَيْهِ فَيُصَلِّي إِلَيْهَا، وَالنَّاسُ وَرَاءُهُ، وَكَانَ يَفْعُلُ ذَلِكَ فِي السَّفَرِ، فَمِنْ ثَمَّ اتَّخَذَهَا الْأَمْرَاءُ .

٢٧٩ - حَدِيثُ ابْنِ عُمَرَ رضي الله عنهما، عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يُعَرِّضُ رَاحِلَتَهُ فَيُصَلِّي إِلَيْهَا .

٢٨٠ - حَدِيثُ أَبِي جُحَيْفَةَ رضي الله عنه، أَنَّهُ رَأَى بِلَالًا يُؤَذِّنُ، فَجَعَلَتْ أَتَسْبِعَ قَاهُ هُنَّا وَهُنَّا بِالْأَذَانِ .

٢٨١ - حَدِيثُ أَبِي جُحَيْفَةَ رضي الله عنه، قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ فِي

[1] (Chap. 47) *Sutra*: An object like a pillar, wall or stick, a spear etc., the height of which should not be less than a foot and must be in front of a praying person to act as a symbolical barrier between him and the others.

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taking the remaining water with which the Prophet ﷺ had performed ablution. I saw the people taking the utilized water impatiently and whoever got some of it, rubbed it on his body and those who could not get any, took the moisture from the other's hands. Then I saw Bilâl carrying an '*Anaza*' (a spear-headed stick) which he planted in the ground. The Prophet ﷺ came out tucking up his red cloak, and led the people in *Salât* (prayer) and offered two *Rak'a* (facing the Ka'ba) taking '*Anaza*' as a *Sutra* for his prayer. I saw the people and animals passing in front of him beyond the '*Anaza*'. (*Sahîh Al-Bukhâri*, *Hadîth* No. 373, Vol. 1)

282. Narrated Abdullâh Ibn 'Abbâs رضي الله عنهما : Once I came riding a she-ass and had (just) attained the age of puberty. Allâh's Messenger ﷺ was offering *As-Salât* (the prayer) at Mina. There was no wall in front of him, and I passed in front of some of the rows while they were offering their *Salât* (prayer). There I let the she-ass loose to graze and entered the row, and nobody objected to it. (*Sahîh Al-Bukhâri*, *Hadîth* No. 76, Vol. 1)

CHAPTER 48. The praying person should stop that person who tries to pass in front of him.

283. Narrated Abû Sâlih As-Sammân رضي الله عنه offering *Salât* (prayer) on a Friday, behind something which acted as a *Sutra*. A young man from Banî Abî Mu'ait wanted to pass in front of him (between him and the *Sutra*), but Abû Sa'îd repulsed him with a push on his chest. Finding no alternative, he again tried to pass, but Abû Sa'îd pushed him

فَبَيْهُ حَمْرَاءَ مِنْ أَدَمَ، وَرَأَيْتُ بِلَالًا أَخَذَ وَضْوَءَ رَسُولِ اللَّهِ ﷺ، وَرَأَيْتُ النَّاسَ يَتَدَبَّرُونَ ذَاكَ الْوُضُوءَ، فَعَنْ أَصَابَتْ مِنْهُ شَيْئًا تَمَسَّحُ بِهِ، وَمَنْ لَمْ يُصِبْ مِنْهُ شَيْئًا أَخَذَ مِنْ بَلَلٍ يَكْسِبُ صَاحِبَهُ، ثُمَّ رَأَيْتُ بِلَالًا أَخَذَ عَنْزَةً فَرَكَّزَهَا، وَخَرَجَ النَّبِيُّ ﷺ فِي حُلَّةٍ حَمْرَاءَ مُشَمَّرًا، صَلَّى إِلَى الْعَنْزَةِ بِالنَّاسِ رَكْعَتَيْنِ، وَرَأَيْتُ النَّاسَ وَالدَّوَابَ يَمُرُونَ مِنْ بَيْنَ يَدَيِ الْعَنْزَةِ.

٢٨٢ - حديث عبد الله بن عباس
رضي الله عنهما، قال: أقبلت راكبا على جمار أتان، وأنا يومئذ قد ناهرت الأختalam، ورسول الله ﷺ يصلّي بيمنى إلى غير جدار، فمررت بين يدي بعض الصاف، وأرسلت الآتان ترتع، فدخلت في الصاف، فلم ينكز ذلك علي.

(٤٨) باب: مع المار بين يدي المصلي

٢٨٣ - حديث أبي سعيد الخدري
رضي الله عنه. قال أبو صالح السمان: رأيت أبي سعيد الخدري في يوم جمعة يصلّي إلى شيء يسترّه من الناس، فراراً شاباً من يبني أبي معين أن يجتاز بين يديه، فدفع أبو سعيد

with a greater force. The young man abused Abū Sa‘īd and went to Marwān and lodged a complaint against Abū Sa‘īd. Abū Sa‘īd followed the young man to Marwān who asked him, “O Abū Sa‘īd! What has happened between you and the son of your brother?” Abū Sa‘īd said to him, “I heard the Prophet ﷺ saying, ‘If anybody amongst you is offering Salāt behind something as a Sutra and somebody tries to pass in front of him, (between him and the Sutra) then he should repulse him and if he refuses, he should use force against him for he is a Satan.’” (*Sahīh Al-Bukhārī, Hadīth No. 488, Vol. 1*)

فِي صَدْرِهِ، فَنَظَرَ الشَّابُ فَلَمْ يَجِدْ مَسَاغًا إِلَّا بَيْنَ يَدَيْهِ؛ فَعَادَ لِيَجْتَازَ فَدَفَعَهُ أَبُو سَعِيدٍ أَشَدَّ مِنَ الْأُولَى. فَنَاءَ مِنْ أَبِي سَعِيدٍ، ثُمَّ دَخَلَ عَلَى مَرْوَانَ، فَشَكَّا إِلَيْهِ مَا لَقِيَ مِنْ أَبِي سَعِيدٍ، وَدَخَلَ أَبُو سَعِيدٍ خَلْفَهُ عَلَى مَرْوَانَ، فَقَالَ: مَا لَكَ وَلَا إِنِّي أَخِيكَ يَا أَبَا سَعِيدٍ! قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِذَا صَلَّى أَحَدُكُمْ إِلَى شَيْءٍ يَسْتُرُهُ مِنَ النَّاسِ فَأَرَادَ أَحَدٌ أَنْ يَجْتَازَ بَيْنَ يَدَيْهِ فَلْيَدْفَعْهُ، فَإِنْ أَلْيَ فَلْيُقَاتِلْهُ فَإِنَّمَا هُوَ شَيْطَانٌ». .

284. Narrated Busr bin Sa‘īd: Zaid bin Khālid رضي الله عنه sent him to Abi Juhaim to ask him what he had heard from Allāh’s Messenger ﷺ about a person passing in front of another person who was offering Salāt (prayer). Abū Juhaim replied, “Allāh’s Messenger ﷺ said, ‘If the person who passes in front of another person in Salāt knew the magnitude of his sin, he would prefer to wait for 40 (days, months or years) rather than to pass in front of him.’” (*Sahīh Al-Bukhārī, Hadīth No. 489, Vol. 1*)

٢٨٤ - حَدِيثُ أَبِي جُهَيْمٍ رضي الله عنه. عَنْ بُشْرِ بْنِ سَعِيدٍ، أَنَّ رَيْدَ بْنَ خَالِدٍ أَرْسَلَهُ إِلَى أَبِي جُهَيْمٍ يَسْأَلُهُ مَاذَا سَمِعَ مِنْ رَسُولِ اللهِ ﷺ فِي الْمَارِ بَيْنَ يَدَيِ الْمُصَلِّيِّ، فَقَالَ أَبُو جُهَيْمٍ: قَالَ رَسُولُ اللهِ ﷺ: «لَوْ يَعْلَمُ الْمَارُ بَيْنَ يَدَيِ الْمُصَلِّيِّ مَاذَا عَلَيْهِ مِنَ الْإِثْمِ لَكَانَ أَنْ يَقْفَ أَرْبَعِينَ خَيْرًا لَهُ مِنْ أَنْ يَمْرُّ بَيْنَ يَدَيْهِ». .

CHAPTER 49. The person offering Salāt should come closer to the Sutra.

285. Narrated Sahl (bin Sa‘d) رضي الله عنه: The distance between the Musalla

(٤٩) بَابُ: دُنُونُ الْمُصَلِّيِّ مِنَ السُّرْرَةِ ٢٨٥ - حَدِيثُ سَهْلٍ بْنِ سَعْدٍ رضي الله

4. The Book of *As-Salât* (The Prayer)

(praying place) of Allâh's Messenger ﷺ and the wall was just sufficient for a sheep to pass through. (*Sahîh Al-Bukhâri*, *Hadîth* No. 475, Vol. 1)

286. Narrated Salama : رضي الله عنه The distance between the wall of the mosque and the pulpit [by the side of which the Prophet ﷺ used to offer *Salât* (prayer)] was hardly enough for a sheep to pass through. (*Sahîh Al-Bukhâri*, *Hadîth* No. 476, Vol. 1)

287. Narrated Yazîd bin Abî 'Ubaid I used to accompany Salama bin Al-Akwa' and he used to offer *Salât* (prayer) behind the pillar which was near the place where the Qur'âns were kept. I said, "O Abû Muslim! I see you always seeking to offer *As-Salât* behind this pillar." He replied, "I saw Allâh's Messenger ﷺ always seeking to offer *As-Salât* near that pillar." (*Sahîh Al-Bukhâri*, *Hadîth* No. 481, Vol. 1)

CHAPTER 51. Lying in front of a person offering *Salât* (prayer).

288. Narrated 'Âisha : رضي الله عنها offered *Salât* (prayer) while I was lying like a dead body on his family bed between him and his *Qiblah*. (*Sahîh Al-Bukhâri*, *Hadîth* No. 380, Vol. 1)

289. Narrated 'Âisha : رضي الله عنها The Prophet ﷺ used to offer *Salât* (prayer) while I used to sleep across in his bed in front of him, and then, when he wanted to pray *Witr*, he would wake me up and I would pray *Witr*. (*Sahîh Al-Bukhâri*, *Hadîth* No. 491, Vol. 1)

عنه. قَالَ: كَانَ بَيْنَ مُصَلَّى رَسُولِ اللَّهِ وَبَيْنَ الْجِدَارِ مَمْرُ الشَّاةِ.

٢٨٦ - حديث سلمة رضي الله عنه،
قَالَ: كَانَ جِدَارُ الْمَسْجِدِ عِنْدَ الْمِنْبَرِ مَا كَادَتِ الشَّاةُ تَجُوزُهَا.

٢٨٧ - حديث سلمة بن الأكوع
رضي الله عنه قَالَ يَزِيدُ بْنُ أَبِي عِيَّدٍ: كُنْتُ آتِي مَعَ سَلَمَةَ بْنِ الْأَكْوَعِ فَيُصَلِّي عِنْدَ الْأَسْطُوانَةِ الَّتِي عِنْدَ الْمُضَخَّفِ، فَقُلْتُ يَا أَبَا مُسْلِمًا! أَرَاكَ تَتَحَرَّى الصَّلَاةَ عِنْدَ هَذِهِ الْأَسْطُوانَةِ. قَالَ: فَإِنِّي رَأَيْتُ النَّبِيَّ ﷺ يَتَحَرَّى الصَّلَاةَ عِنْدَهَا.

(٥١) باب: الاغتراض بين بدئي المصلى

٢٨٨ - حديث عائشة رضي الله عنها،
أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي وَهِيَ بَيْنَ وَبَيْنَ الْقِبْلَةِ عَلَى فِرَاشِ أَهْلِهِ اغْتَرَاضَ الْجَنَّارَةِ.

٢٨٩ - حديث عائشة رضي الله عنها،
قَالَتْ: كَانَ النَّبِيُّ ﷺ يُصَلِّي وَأَنَا رَاقِدَةً مُغْتَرِضَةً عَلَى فِرَاشِهِ، فَإِذَا أَرَادَ أَنْ يُوتِرَ أَيْقَظَنِي فَأَوْتَرْتُ.

290. Narrated ‘Âisha رضي الله عنها : The things which annul *Salât* (prayer) were mentioned before me, (and those were): a dog, a donkey and a woman, I said, “You have compared us (women) to donkeys and dogs. By Allâh! I saw the Prophet صلى الله عليه وسلم offering *Salât* while I used to lie in (my) bed between him and the *Qiblah*. Whenever I was in need of something, and I disliked to sit and trouble the Prophet صلى الله عليه وسلم then, I would slip away by the side of his feet.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 493, Vol. 1)

٢٩٠ - حديث عائشة رضي الله عنها .
عَنْ مَسْرُوقٍ، قَالَ: ذُكِرَ عِنْدَهَا (عائشة) مَا يَقْطَعُ الصَّلَاةَ، الْكَلْبُ وَالْحِمَارُ وَالْمَرْأَةُ. فَقَالَتْ: شَهَدْتُمُونَا بِالْحُمْرِ وَالْكِلَابِ! وَاللَّهُ لَقَدْ رَأَيْتُ النَّبِيَّ ﷺ يُصَلِّي وَإِنِّي عَلَى السَّرِيرِ بَيْنَ وَبَيْنَ الْقِبْلَةِ، مُضْطَجِعَةً، فَتَبَدَّلَ لِي الْحَاجَةُ فَأَكْرَهَ أَنْ أَجْلِسَ فَأُوذِيَ النَّبِيَّ ﷺ، فَأَنْسَلَ مِنْ عِنْدِ رِجْلِهِ.

291. Narrated ‘Âisha رضي الله عنها : Do you make us (women) equal to dogs and donkeys? While I used to lie in my bed, the Prophet صلى الله عليه وسلم would come and offer *Salât* (prayer) facing the middle of the bed. I used to consider it not good to be in front of him while he is offering *Salât*. So I used to slip away slowly and quietly from the foot of the bed till I got out of my blanket. (*Sahîh Al-Bukhâri*, *Hadîth* No. 486, Vol. 1)

٢٩١ - حديث عائشة رضي الله عنها .
قَالَتْ: أَعَدْلُتُمُونَا بِالْكَلْبِ وَالْحِمَارِ؟ لَقَدْ رَأَيْتُنِي مُضْطَجِعَةً عَلَى السَّرِيرِ فِي جِيَءِ النَّبِيِّ ﷺ فِي تَوَسُّطِ السَّرِيرِ، فَيُصَلِّي، فَأَكْرَهَ أَنْ أَسْتَحِمَ فَأَنْسَلَ مِنْ قِبْلِ رِجْلِي السَّرِيرِ حَتَّى أَنْسَلَ مِنْ لِحَافِيِ.

292. Narrated ‘Âisha رضي الله عنها , the wife of the Prophet صلى الله عليه وسلم : I used to sleep in front of Allâh’s Messenger صلى الله عليه وسلم with my legs opposite his *Qiblah* (facing him); and whenever he prostrated, he pushed my feet and I withdrew them and whenever he stood, I stretched them. ‘Âisha رضي الله عنها added, “In those days there were no lamps in the houses.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 492, Vol. 1)

٢٩٢ - حديث عائشة رضي الله عنها .
زَوْجُ النَّبِيِّ ﷺ، أَنَّهَا قَالَتْ: كُنْتُ أَنَا مُبَيِّنَ يَدَيِّ رَسُولِ اللهِ ﷺ وَرَجْلَاهِ فِي قِبْلَتِهِ، فَإِذَا سَجَدَ غَمْزَنِي فَقَبَضَتُ رِجْلَيِ، فَإِذَا قَامَ بَسَطَتُهُمَا. قَالَتْ: وَالْبُيُوتُ يَوْمَئِذٍ لَّيْسَ فِيهَا مَصَابِيحُ.

293. Narrated Maimûna رضي الله عنها : Allâh’s Messenger صلى الله عليه وسلم was offering *Salât* (prayer) while I was beside him during my menses, and

٢٩٣ - حديث ميمونة رضي الله عنها .
قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي وَأَنَا

sometimes his clothes would touch me during his prostration. (*Sahîh Al-Bukhârî, Hadîth No. 376, Vol. 1*)

CHAPTER 52. To offer *Salât* (prayer) (while wearing) a single garment and the way it should be worn.

294. Narrated Abû Huraira : رضي الله عنه A person asked Allâh's Messenger ﷺ about the offering of *As-Salât* (the prayer) in a single garment. Allâh's Messenger ﷺ replied, "Has everyone of you got two garments?" (*Sahîh Al-Bukhârî, Hadîth No. 354, Vol. 1*)

295. Narrated Abû Huraira : رضي الله عنه The Prophet ﷺ said, "None of you should offer *Salât* (prayer) in a single garment that does not cover one's shoulders." (*Sahîh Al-Bukhârî, Hadîth No. 355, Vol. 1*)

296. Narrated 'Umar bin Abî Salâma : رضي الله عنه In the house of Umm Salâma ﷺ, I saw Allâh's Messenger ﷺ offering *Salât* (prayer), wrapped in a single garment around his body with its ends crossed round his shoulders. (*Sahîh Al-Bukhârî, Hadîth No. 352, Vol. 1*)

297. Narrated Muhammad bin Al-Munkadir . رضي الله عنه I saw Jâbir bin 'Abdullâh رضي الله عنهما offering *Salât* (prayer) in a single garment and he said that he had seen the Prophet ﷺ offering *Salât* in a single garment. (*Sahîh Al-Bukhârî, Hadîth No. 349, Vol. 1*)

حِذَاءُهُ، وَأَنَا حَائِضٌ، وَرَبِّمَا أَصَابَنِي
ثُوبَةٌ إِذَا سَجَدَ.

(٥٢) بَابُ الصَّلَاةِ فِي ثَوْبٍ وَاحِدٍ وَصِفَةِ لُبْسِهِ

٢٩٤ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ سَائِلًا سَأَلَ رَسُولَ اللَّهِ ﷺ عَنِ الصَّلَاةِ فِي ثَوْبٍ وَاحِدٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَوْلَكُلَّكُمْ ثَوْبَانِ!» .

٢٩٥ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ النَّبِيُّ ﷺ: «لَا يُصَلِّي أَحَدُكُمْ فِي الثَّوْبِ الْوَاحِدِ لَيْسَ عَلَى عَاتِقِيهِ شَيْءٌ» .

٢٩٦ - حَدِيثُ عُمَرَ بْنِ أَبِي سَلَمَةَ رضي الله عنه، قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ مُشْتَمِلًا بِهِ، فِي بَيْتِ أُمِّ سَلَمَةَ، وَاضِعًا طَرْفَيْهِ عَلَى عَاتِقِيهِ .

٢٩٧ - حَدِيثُ جَابِرِ بْنِ عَبْدِ اللَّهِ رضي الله عنهمَا. قَالَ مُحَمَّدُ بْنُ الْمُنْكَدِرِ: رَأَيْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ، وَقَالَ رَأَيْتُ النَّبِيَّ ﷺ يُصَلِّي فِي ثَوْبٍ .

5. THE BOOK OF MOSQUES AND PLACES OF WORSHIP.

298. Narrated Abû Dhar رضي الله عنه : said, "O Allâh's Messenger! Which mosque was first built on the surface of the earth?" He said, "Al-Masjid-ul-Harâm (at Makka).." I said, "Which was built next?" He replied, "Al-Masjid-ul-Aqsa (at Jerusalem)." I said, "What was the period of construction between the two?" He said, "Forty years." He added, "Wherever (you may be, and) As-Salât (the prayer) time becomes due, perform As-Salât (the prayer) there, for the best thing is to do so [i.e. to offer Salât (prayers) in time]." (*Sahîh Al-Bukhâri, Hadîth No. 585, Vol. 4*)

299. Narrated Jâbir bin 'Abdullâh رضي الله عنه وسلى الله عنهما : said, "I have been given five (things) which were not given to any amongst the Prophets before me. These are:

1. Allâh made me victorious by awe (by His frightening my enemies) for a distance of one month's journey.
2. The earth has been made for me (and for my followers) a place for offering Salât (prayer) and a thing to purify (perform Tayammum). Therefore anyone of my followers can offer Salât wherever he is, at the time of Salât (prayer).
3. The booty has been made Halâl (lawful) for me (and was not made so for anyone else).
4. Every Prophet used to be sent to his nation only, but I have been sent to all mankind.

٥ - كتاب المساجد ومواضع الصلاة

٢٩٨ - حديث أبي ذر رضي الله عنه
قال: قلت يا رسول الله! أي مسجد وضع في الأرض أول؟ قال: «المسجد الحرام» قال: قلت ثم أي؟ قال: «المسجد الأقصى» قلت: كمن كان بينهما؟ قال: «أربعون سنة، ثم أينما أدركك الصلاة بعده، فصل، فإن الفضل فيه».

٢٩٩ - حديث جابر بن عبد الله رضي الله عنه
قال: رسول الله ﷺ: «أعطيت خمساً لم يعطهن أحدٌ من الأنبياء قبلِي: نصرت بالرُّغب مسيرة شهرين، وجعلت لي الأرض مسجداً وظهوراً، فأيما رجلٍ من أمتي أدركه الصلاة فليصل، وأحلت لي العناية، وكان النبي ﷺ يبعث إلى قومٍ خاصةً وبعث إلى الناس كافةً، وأعطيت الشفاعة».

5. I have been given the right of intercession (on the Day of Resurrection.)”

(*Sahîh Al-Bukhâri*, *Hadîth* No. 429, Vol. 1)

300. Narrated Abû Huraira : رضي الله عنه said مصلى الله عليه وسلم, “I have been sent with the shortest expressions bearing the widest meanings, and I have been made victorious with terror (cast in the hearts of the enemy), and while I was sleeping, the keys of the treasures of the world were brought to me and put in my hand.” Abû Huraira added: Allâh’s Messenger has left the world, and now, you people are bringing out those treasures (i.e. the Prophet did not benefit by them). (*Sahîh Al-Bukhâri*, *Hadîth* No. 220, Vol. 4)

CHAPTER 1. The building of the Prophet’s mosque.

301. Narrated Anas : رضي الله عنه When the Prophet arrived at Al-Madîna, he dismounted at the upper side of Al-Madîna amongst the tribe called Banû ‘Amr bin ‘Âuf. He stayed there for fourteen nights. Then he sent for Banî An-Najjâr, and they came armed with their swords. As if I am looking (just now) as the Prophet was sitting on his *Râhila* (mount) with Abû Bakr riding behind him and all Banû An-Najjâr around him, till he dismounted at the courtyard of Abû Ayyûb’s house. The Prophet loved to offer *Salât* (prayer) wherever the time for *As-Salât* (the prayer) was due, even at sheep-folds. Later on he ordered that a mosque should be built and sent for some people of Banû An-Najjâr and said, “O Banû An-Najjâr!

٣٠٠ - حديث أبي هريرة رضي الله عنه، أنَّ رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: «بُعْثَتْ بِجَوَامِعِ الْكَلِمِ، وَصُرِّصَتْ بِالرُّغْبِ، فَبَيْنَا أَنَا نَائِمٌ أُتِيتُ بِمَفَاتِيحِ خَزَائِنِ الْأَرْضِ فَوُضِعَتْ فِي يَدِي».

قَالَ أَبُو هَرَيْرَةَ: وَقَدْ ذَهَبَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَأَنْتُمْ تَسْتَلِونَهَا.

(١) بَابُ: اِبْنَاءِ مَسْجِدِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

٣٠١ - حديث أنس رضي الله عنه قال: قَدِمَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ، فَنَزَّلَ أَعْلَى الْمَدِينَةِ فِي حَيِّ يُقَالُ لَهُمْ بُنُو عَمْرُو بْنِ عَوْفٍ، فَأَقَامَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فِيهِمْ أَرْبَعَ عَشَرَةً لِيَنَّةً، ثُمَّ أَرْسَلَ إِلَى بَنِي النَّجَارِ فَجَاءُوا مُتَقْلِدِي السُّيُوفِ، فَكَانَنِي أَنْظُرُ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ رَاحْلَتِهِ، وَأَبُو بَكْرٍ رِذْفَهُ، وَمَلَأُ بَنِي النَّجَارِ حَوْلَهُ، حَتَّى أَلْقَى بِفَنَاءِ أَبِي أَئْوَبَ، وَكَانَ يُحِبُّ أَنْ يُصَلِّي حَتَّى أَذْرَكَهُ الصَّلَاةُ، وَيُصَلِّي فِي مَرَابِضِ الْغَنَمِ، وَأَنَّهُ أَمَرَ بِإِبْنَاءِ الْمَسْجِدِ، فَأَرْسَلَ

Suggest to me the price of this (walled) piece of land of yours." They replied, "No! By Allâh! We do not demand its price except from Allâh." رضي الله عن عاصي الله عاصي الله added: There were graves of pagans in it and some of it was unlevelled and there were some date-palm trees in it. The Prophet ﷺ ordered that the graves of the pagans be dug out and the unlevelled land be levelled and the date-palm trees be cut down. (So all that was done). They aligned these cut date-palm trees towards the *Qiblah* of the mosque (as a wall), and they also built two stone side-walls (of the mosque). His companions brought the stones while reciting some poetic verses. The Prophet ﷺ was with them and he kept on saying, "There is no goodness except that of the Hereafter, O Allâh! So please forgive the *Ansâr* (helpers), and *Al-Muhajirah* (the emigrants)." (*Sahîh Al-Bukhâri*, *Hadîth* No. 420, Vol. 1)

إِلَى مَلِإِ مِنْ بَنِي النَّجَارِ، فَقَالَ: «يَا بَنِي النَّجَارِ ثَامِنُونِي بِحَائِطَكُمْ هَذَا» قَالُوا: لَا وَاللَّهِ! لَا نَظُلُّ ثَمَنَهُ إِلَّا إِلَى اللَّهِ.

قَالَ أَنَسٌ: فَكَانَ فِيهِ مَا أَقُولُ لَكُمْ، قُبُورُ الْمُشْرِكِينَ، وَفِيهِ حَرْبٌ، وَفِيهِ نَخْلٌ؛ فَأَمَرَ النَّبِيُّ ﷺ بِقُبُورِ الْمُشْرِكِينَ فَنُبِشِّثُ، ثُمَّ بِالْخَرْبِ فَسُوَيْتُ، وَبِالنَّخْلِ فَقُطِّعَ. فَصَفُوا النَّخْلَ قِبْلَةَ الْمَسْجِدِ، وَجَعَلُوا عِصَادَتِهِ الْحِجَارَةَ، وَجَعَلُوا يَنْقُلُونَ الصَّخْرَ وَهُمْ يَرْتَجِزُونَ، وَالنَّبِيُّ ﷺ مَعْهُمْ وَهُوَ يَقُولُ:

«اللَّهُمَّ لَا خَيْرَ إِلَّا خَيْرُ الْآخِرَةِ
فَاغْفِرْ لِلْأَنْصَارِ وَالْمُهَاجِرَةِ»

(٢) بَابُ: تَحْوِيلِ الْقِبْلَةِ مِنَ الْقُدْسِ إِلَى الْكَعْبَةِ

٣٠٢ - حَدِيثُ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَ بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ أَوْ سَبْعَةَ عَشَرَ شَهْرًا، وَكَانَ رَسُولُ اللَّهِ ﷺ يُحِبُّ أَنْ يُوَجِّهَ إِلَى الْكَعْبَةِ، فَأَنْزَلَ اللَّهُ - «قَدْ نَرَى نَقْلَبَ وَجْهِكَ فِي السَّمَاءِ» - فَتَوَجَّهَ نَحْوَ الْكَعْبَةِ. وَقَالَ السُّفَهَاءُ مِنَ النَّاسِ، وَهُمُ الْيَهُودُ - مَا وَلَاهُمْ عَنْ قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا؟

CHAPTER 2. Change of *Qiblah* from *Bait-ul-Maqdis* (Jerusalem) towards the *Ka'ba* (at Makka).

302. Narrated Barâ' bin 'Âzib: رضي الله عنهما offered the *Salât* (prayer) facing *Bait-ul-Maqdis* for sixteen or seventeen months, but he loved to face the *Ka'ba* (at Makka) so Allâh revealed: "Verily! We have seen the turning of your (Muhammad's) face towards the heaven." (رضي الله عنهما) So the Prophet ﷺ faced the *Ka'ba* and the fools amongst the people namely "the Jews" said, "What has turned them from their *Qiblah* [prayer direction (toward Jerusalem — (*Bait-ul-Maqdis*)] to

which they used to face in *Salât*?" (Allâh تَعَالٰى revealed): "Say, (O Muhammad ﷺ) To Allâh belongs both the east and the west. He guides whom he wills to a Straight Way." (V.2:142) A man offered *Salât* with the Prophet ﷺ (facing the Ka'ba) and went out. He saw some of the *Ansâr* offering the 'Asr prayer with their faces towards *Bait-ul-Maqdis*, he said, "I bear witness that I offered *Salât* with Allâh's Messenger ﷺ facing the Ka'ba." So all the people turned their faces towards the Ka'ba. (*Sahîh Al-Bukhâri*, *Hadîth* No. 392, Vol. 1)

فُلِّ اللَّهِ الْمَسْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطِ مُسْتَقِيمٍ - فَصَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ ثُمَّ خَرَجَ بَعْدَ مَا صَلَّى، فَمَرَّ عَلَى قَوْمٍ مِنَ الْأَنْصَارِ فِي صَلَاةِ الْعَضْرِ يُصَلِّونَ نَحْوَ بَيْتِ الْمَقْدِسِ، فَقَالَ هُوَ يَسْهُدُ أَنَّهُ صَلَّى مَعَ رَسُولِ اللَّهِ عَلَيْهِ وَسَلَّمَ وَأَنَّهُ تَوَجَّهَ نَحْوَ الْكَعْبَةِ؛ فَتَحَرَّفَ الْقَوْمُ حَتَّى تَوَجَّهُوا نَحْوَ الْكَعْبَةِ.

303. Narrated Al-Bara' : رضى الله عنـا We offered *Salât* along with the Prophet ﷺ facing Jerusalem for sixteen or seventeen months. Then Allâh ordered him to turn his face towards the *Qiblah* (at Makka). (*Sahîh Al-Bukhâri*, *Hadîth* No. 19, Vol. 6)

304. Narrated 'Abdullâh bin 'Umar رضى الله عنـهـا : While the people were offering the *Fajr* prayer at *Qubâ* (near Al-Madîna), someone came to them and said: "It has been revealed to Allâh's Messenger ﷺ tonight, and he has been ordered to offer *Salât* facing the Ka'ba. So turn your faces to the Ka'ba. Those people were facing Shâm (Jerusalem) so they turned their faces towards Ka'ba (at Makka). (*Sahîh Al-Bukhâri*, *Hadîth* No. 397, Vol. 1)

CHAPTER 3. It is forbidden to build mosques over the graves.

305. Narrated 'Aisha رضى الله عنـها Umm Habîba and Umm Salama رضى الله عنـهما mentioned about a church they had seen in Ethiopia in which there were

٣٠٣ - حَدِيثُ الْبَرَاءِ رضي الله عنهـا، قَالَ: صَلَّيْنَا مَعَ النَّبِيِّ عَلَيْهِ السَّلَامُ نَحْوَ بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ أَوْ سَبْعَةَ عَشَرَ شَهْرًا، ثُمَّ صَرِفُوا نَحْوَ الْقِبْلَةِ.

٣٠٤ - حَدِيثُ عَبْدِ اللَّهِ بْنِ عُمَرَ رضي الله عنـهاـ، قَالَ: يَبْنَا النَّاسُ بِقُبَابَاءِ فِي صَلَاةِ الصُّبْحِ إِذْ جَاءَهُمْ آتِيًّا؛ فَقَالَ: إِنَّ رَسُولَ اللَّهِ عَلَيْهِ وَسَلَّمَ قَدْ أُنْزِلَ عَلَيْهِ اللَّهُ تَعَالَى قُرْآنُهُ، وَقَدْ أُمِرَ أَنْ يَسْتَقِيلَ الْكَعْبَةَ، فَاسْتَقِيلُوهَا. وَكَانَتْ وُجُوهُهُمْ إِلَى الشَّامِ، فَاسْتَدَارُوا إِلَى الْكَعْبَةِ.

(٣) بَابٌ: النَّهْيُ عَنْ بَنَاءِ الْمَسَاجِدِ عَلَى الْقُبُورِ

٣٠٥ - حَدِيثُ عَائِشَةَ رضي الله عنـهاـ أَنَّ أُمَّ حَبِيبَةَ وَأُمَّ سَلَمَةَ ذَكَرْتَاهُ كَنِيسَةَ

pictures. They told the Prophet ﷺ about it, on which he said, "If any religious man dies amongst those people, they would build a place of worship at his grave and make these pictures in it. They will be the worst creature with Allâh on the Day of Resurrection." (*Sahîh Al-Bukhârî, Hadîth No. 419, Vol. 1*)

306. Narrated 'Urwa ^{رضي الله عنه}, 'Aisha ^{رضي الله عنها} said, "The Prophet ﷺ in his fatal illness said, 'Allâh cursed the Jews and the Christians because they took the graves of their Prophets as places for worship,'" 'Aisha added, "Had it not been for that, the grave of the Prophet ﷺ would have been made prominent but I am afraid it might be taken (as a) place for worship." (*Sahîh Al-Bukhârî, Hadîth No. 414, Vol. 2*).

307. Narrated Abû Huraira ^{رضي الله عنه}: Allâh's Messenger ﷺ said, "May Allâh's Curse be on the Jews, for they built the places of worship at the graves of their Prophets." (*Sahîh Al-Bukhârî, Hadîth No. 428, Vol. 1*)

308. Narrated 'Âisha and 'Abdullâh bin 'Abbâs : When the last moment of the life of Allâh's Messenger ﷺ came, he started putting his *Khamîsa* (a woolen blanket) on his face and when he felt hot and short of breath he took it off his face and said, "May Allâh curse the Jews and Christians, for they built places of worship at the graves of their Prophets." [The Prophet ﷺ was warning (Muslims) of what those people had done]. (*Sahîh Al-Bukhârî, Hadîth No. 427, Vol. 1*)

رَأَتْهَا بِالْحَبْشَةِ، فِيهَا تَصَاوِيرُ، فَذَكَرَتَا ذَلِكَ لِلنَّبِيِّ ﷺ، فَقَالَ: «إِنَّ أُولَئِكَ إِذَا كَانَ فِيهِمُ الرَّجُلُ الصَّالِحُ قَمَاتٌ، بَنَوْا عَلَى قَبْرِهِ مَسْجِدًا، وَصَوَرُوا فِيهِ تِلْكَ الصُّورَ، فَأُولَئِكَ شِرَارُ الْخُلُقِ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ».

٣٠٦ - حديث عائشة رضي الله عنها، عن النبي ﷺ قال في مرضه الذي مات فيه: «لعن الله اليهود والنصارى، اتخذوا قبور أنبيائهم مساجد».

قالت: ولولا ذلك لآبرزوا قبره، غير أنني أخشى أن يتخذ مسجدًا.

٣٠٧ - حديث أبي هريرة رضي الله عنه، أن رسول الله ﷺ قال: «قاتل الله اليهود، اتخذوا قبور أنبيائهم مساجد».

٣٠٨ - حديث عائشة وعبد الله بن عباس رضي الله عنهم، قال: لما نزل برسول الله ﷺ طرق يطرح خميصة له على وجهه، فإذا اغتم بها كشفها عن وجهه، فقال، وهو كذلك: «لغنة الله على اليهود والنصارى، اتخذوا قبور أنبيائهم مساجد» يحذر ما صنعوا.

CHAPTER 4. The superiority of building mosques and exhortation to it.

309. Narrated ‘Ubaidullâh Al-Khaulâni : رضي الله عنه I heard ‘Uthmân bin ‘Affân saying, when people argued too much about his intention to reconstruct the mosque of Allâh’s Messenger ﷺ, “You have talked too much. I heard the Prophet ﷺ saying, ‘Whoever built a mosque, with the intention of seeking Allâh’s Pleasure, Allâh will build for him a similar place in Paradise.’” (*Sahîh Al-Bukhâri*, Hadith No. 441, Vol. 1)

CHAPTER 5. Order to place the hands on the knees during *Rukû’* [bowing in *Salât* (prayer)] and abrogation of approximating both hands and placing them in between the knees.

310. Narrated Mus‘ab bin Sa‘d bin Abî Waqqâs : رضي الله عنه “I offered *Salât* (prayer) beside my father and approximated both my hands and placed them in between the knees. My father told me not to do so and said, “We used to do the same but we were forbidden (by the Prophet ﷺ) to do so and were ordered to place the hands on the knees”. (*Sahîh Al-Bukhâri*, Hadith No. 756, Vol. 1)

CHAPTER 7. Prohibition of talking in *Salât* (prayer) and abrogation of what was allowed.

311. Narrated ‘Abdullâh bin Mas‘ûd : رضي الله عنه We used to greet the Prophet ﷺ while he was offering *Salât* (prayer) and he used to answer our greetings. When we returned from An-

(٤) بَابُ: فَضْلِ بَنَاءِ الْمَسَاجِدِ وَالْحَثَّ عَلَيْهَا

٣٠٩ - حَدِيثُ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ عَنْ عَبْيِدِ اللَّهِ الْخُولَانِيِّ، أَنَّهُ سَمِعَ عُثْمَانَ بْنَ عَفَّانَ يَقُولُ، عَنْدَ قَوْلِ النَّاسِ فِيهِ، حِينَ بَنَى مَسْجِدَ الرَّسُولِ ﷺ: إِنْكُمْ أَكْثَرُهُمْ، وَإِنِّي سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ بَنَى مَسْجِدًا يَتَغَيَّرُ بِهِ وَجْهُ اللَّهِ بَنَى اللَّهُ لَهُ مِثْلًا فِي الْجَنَّةِ».

(٥) بَابُ: التَّذَبِيلُ إِلَى وَضْعِ الْأَيْدِيْنِ عَلَى الرُّكُوبِ فِي الرُّكُوعِ وَنَسْخُ التَّطْبِيقِ

٣١٠ - حَدِيثُ سَعْدِ بْنِ أَبِي وَقَاصِي رَضِيَ اللَّهُ عَنْهُ. قَالَ مُضَعْبُ بْنُ سَعْدٍ: صَلَّيْتُ إِلَى جَنْبِ أَبِي فَطَبَّقْتُ بَيْنَ كَفَّيَّ، ثُمَّ وَضَعْتُهُمَا بَيْنَ فِخْذَيَّ، فَنَهَايَ أَبِي، وَقَالَ: كُنَّا نَفْعَلُهُ؛ فَنَهَيْنَا عَنْهُ، وَأَمْرَنَا أَنْ نَضَعَ أَيْدِينَا عَلَى الرُّكُوبِ.

(٧) بَابُ: تَحْرِيمِ الْكَلَامِ فِي الصَّلَاةِ وَنَسْخُ مَا كَانَ مِنْ إِبَاخَتِهِ

٣١١ - حَدِيثُ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: كُنَّا نُسَلِّمُ عَلَى النَّبِيِّ ﷺ وَهُوَ فِي الصَّلَاةِ فَيَرُدُّ عَلَيْنَا، فَلَمَّا

Najâshî (the ruler of Ethiopia), we greeted him, but he did not answer us [during *As-Salât* (the prayer)] and (after finishing *As-Salât*) he said, “In *As-Salât* one is occupied (with a more serious matter).” (*Sahîh Al-Bukhâri*, *Hadîth* No. 290, Vol. 2)

312. Narrated Zâid bin Arqam : رضي الله عنه We used to speak while in *Salât* (prayer). One of us used to speak to his brother (while in *Salât*) about his need, till the Verse was revealed: “Guard strictly the (five obligatory) prayers, especially the middle (the best) (*'Asr*) prayer. And stand before Allâh with obedience (and do not speak to others during the prayers).” (V.2:238) So we were ordered not to speak in the *Salât*. (*Sahîh Al-Bukhâri*, *Hadîth* No. 58, Vol. 6)

313. Narrated Jâbir bin ‘Abdullâh رضي الله عنه : Allâh’s Messenger صلى الله عليه وسلم sent me for some job, and when I had finished it I returned and came to the Prophet صلى الله عليه وسلم and greeted him, but he did not return my greeting. I felt so sorry that only Allâh knows it and I said to myself, ‘Perhaps Allâh’s Messenger صلى الله عليه وسلم is angry because I did not come quickly.’ Then again I greeted him but he did not reply. I felt even more sorry than I did the first time. Again I greeted him and he returned the greeting and said, “The thing which prevented me from returning the greeting was that I was offering the *Salât* (prayer).” And at that time he was on his *Râhila*⁽¹⁾ and his face was not towards the *Qiblah*. (*Sahîh Al-Bukhâri*, *Hadîth* No. 308, Vol. 2)

رَجَعْنَا مِنْ عِنْدِ النَّجَاشِيِّ سَلَّمَنَا عَلَيْهِ فَلَمْ يَرُدْ عَلَيْنَا، وَقَالَ: «إِنَّ فِي الصَّلَاةِ شُغْلًا».

٣١٢ - حَدِيثُ زَيْدِ بْنِ أَرْقَمَ رضي الله عنه، قَالَ: كُنَّا نَتَكَلَّمُ فِي الصَّلَاةِ، يَكَلُّمُ أَحَدُنَا أَخَاهُ فِي حَاجَتِهِ، حَتَّى نَرَأَتِ هَذِهِ الْآيَةَ - حَفَظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِهِ قَانِتِينَ» - فَأَمْرَنَا بِالسُّكُوتِ.

٣١٣ - حَدِيثُ جَابِرِ بْنِ عَبْدِ اللَّهِ رضي الله عنهما، قَالَ: بَعْثَنِي رَسُولُ اللَّهِ ﷺ فِي حَاجَةٍ لَهُ، فَانْطَلَقْتُ، ثُمَّ رَجَعْتُ وَقَدْ فَصَيَّبْتُهَا، فَأَتَيْتُ النَّبِيَّ ﷺ فَسَلَّمْتُ عَلَيْهِ، فَلَمْ يَرُدْ عَلَيَّ، فَوَقَعَ فِي قَلْبِي مَا أَعْلَمُ بِهِ، فَقُلْتُ فِي نَفْسِي لَعَلَّ رَسُولَ اللَّهِ ﷺ وَجَدَ عَلَيَّ أَنِّي أَبْطَأُ عَلَيْهِ، ثُمَّ سَلَّمْتُ عَلَيْهِ فَلَمْ يَرُدْ عَلَيَّ فَوَقَعَ فِي قَلْبِي أَشَدُّ مِنَ الْمَرَّةِ الْأُولَى؛ ثُمَّ سَلَّمْتُ عَلَيْهِ فَرَدَ عَلَيَّ، وَقَالَ: «إِنَّمَا مَنَعَنِي أَنْ أَرُدَّ عَلَيْكَ أَنِّي كُنْتُ أَصْلِي». وَكَانَ عَلَى رَاحِلَتِهِ مُتَوَجِّهًا إِلَى غَيْرِ الْقِبْلَةِ.

⁽¹⁾ (H.313) *Râhila*: A she-camel used for riding, or a mount to ride.

CHAPTER 8. It is permissible to curse Satan during *As-Salât* (the prayer).

314. Narrated Abû Huraira : رضي الله عنه said ملى الله عليه وسلم, "Last night a big 'Afreet (demon) from the jinns came to me and wanted to interrupt my *Salât* (prayer) (or said something similar), but Allâh enabled me to overpower him. I wanted to fasten him to one of the pillars of the mosque so that all of you could see him in the morning; but I remembered the statement of my brother Sulaimân (Solomon) (as stated in the Qur'ân): My Lord! Forgive me and bestow upon me a kingdom such as shall not belong to any other after me (V.38:35)." The subnarrator Rauh said, "He (the demon) was dismissed humiliated." (*Sahîh Al-Bukhâri*, Hadîth No. 450-B, Vol. 1)

CHAPTER 9. It is permissible to carry children in *As-Salât* (the prayer).

315. Narrated Abû Qatâda Al-Ansârî : رضي الله عنه said ملى الله عليه وسلم, "Allâh's Messenger was offering *Salât* (prayer) and he was carrying Umâma the daughter of Zainab, the daughter of Allâh's Messenger and she was the daughter of 'Âs bin Rabî' bin 'Abd-Shams. When he prostrated, he put her down and when he stood, he carried her (on his shoulder). (*Sahîh Al-Bukhâri*, Hadîth No. 495, Vol. 1)

CHAPTER 10. It is permissible to take a step or two during *As-Salât* (the prayer).

316. Narrated Abû Hâzim bin Dinâr : رضي الله عنه said ملى الله عليه وسلم, "Some people went to Sahl bin Sa'd As-Sâ'idî and told him that they had different opinions regarding the wood of the pulpit. They asked him:

(٨) باب: جواز لعن الشيطان في أثناء الصلاة.

٣١٤ - حديث أبي هريرة رضي الله عنه، عن النبي ﷺ، قال: إِنَّ عَفِيرَتَا مِنَ الْجِنِّ تَقْلَتْ عَلَى الْبَارِحَةِ لِيُقْطَعَ عَلَيَّ الصَّلَاةُ، فَأَمْكَنَنِي اللَّهُ مِنْهُ فَأَرَدْتُ أَنْ أَزِيَّنَهُ إِلَى سَارِيَةِ مِنْ سَوَارِي الْمَسْجِدِ حَتَّى تُضْبِحُوا وَتَنْظُرُوا إِلَيْهِ كُلُّكُمْ، فَذَكَرْتُ قَوْلَ أَخِي سُلَيْمَانَ - «رَبَّ هَبَ لِي مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِي» - فَرَدَّهُ خَاسِئًا .

(٩) باب: جواز حمل الصبيان في الصلاة.

٣١٥ - حديث أبي قتادة الأنصاري رضي الله عنه، أنَّ رَسُولَ اللهِ ﷺ كَانَ يُصْلِي وَهُوَ حَامِلٌ أُمَّامَةً بِنْتَ زَيْنَبَ بِنْتَ رَسُولِ اللهِ ﷺ، وَلَأَبِي الْعَاصِ بْنِ رَبِيعَةَ بْنَ عَبْدِ شَمْسٍ، فَإِذَا سَجَدَ وَضَعَهَا، وَإِذَا قَامَ حَمَلَهَا .

(١٠) باب: جواز الخطوة والخطواتين في الصلاة.

٣١٦ - حديث سهل بن سعد الساعدي رضي الله عنه، قال أبو حازم ابن دينار: إِنَّ رِجَالًا أَتُوا سَهْلَ بْنَ

about it and he said, ‘By Allâh, I know of what wood the pulpit was made, and no doubt I saw it on the very first day when Allâh’s Messenger ﷺ took his seat on it. Allâh’s Messenger ﷺ sent for such and such an *Ansâri* women (and Sahl mentioned her name) and said to her ‘Order your slave-carpenter to prepare for me some pieces of wood (i.e. pulpit) on which I may sit at the time of addressing the people.’ So she ordered her slave-carpenter and he made it from the tamarisk of the forest and brought it (to the woman). The woman sent that (pulpit) to Allâh’s Messenger ﷺ who ordered it to be placed here. Then I saw Allâh’s Messenger ﷺ offering *Salât* (prayer) on it and then bowed on it. Then he stepped back, got down and prostrated on the ground near the foot of the pulpit and again ascended the pulpit. After finishing (the *Salât*) he faced the people and said, ‘I have done this so that you may follow me and learn the way I offer the *Salât*.’ (*Sahîh Al-Bukhârî*, *Hadîth* No. 40, Vol. 2)

سَعِدَ السَّاعِدِيُّ، وَقَدِ امْتَرَوْا فِي الْمِنْبَرِ، مِمَّ عُودُهُ، فَسَأَلُوهُ عَنْ ذَلِكَ، فَقَالُوا: وَاللَّهِ! إِنِّي لَا أَعْرِفُ مِمَّ هُوَ، وَلَقَدْ رَأَيْتُهُ أَوَّلَ يَوْمٍ وُضِعَ، وَأَوَّلَ يَوْمٍ جَلَسَ عَلَيْهِ رَسُولُ اللَّهِ ﷺ. أَرْسَلَ رَسُولُ اللَّهِ ﷺ إِلَى فُلَانَةَ (امْرَأَةً قَدْ سَمَّاَهَا سَهْلٌ): «إِمْرِي غُلَامَكَ النَّجَارَ أَنْ يَعْمَلَ لِي أَغْوَادًا أَجْلِسُ عَلَيْهِنَّ إِذَا كَلَمْتُ النَّاسَ» فَأَمْرَتَهُ فَعَمِلَهَا مِنْ طَرْفَاءِ الْعَابَةِ، ثُمَّ جَاءَ بِهَا، فَأَرْسَلَتْ إِلَى رَسُولِ اللَّهِ ﷺ فَأَمْرَتْهُ فَعَمِلَهَا مِنْ طَرْفَاءِ هُنَّا. ثُمَّ رَأَيْتُ رَسُولَ اللَّهِ ﷺ صَلَّى اللَّهُ عَلَيْهِ وَهُوَ عَلَيْهَا، وَكَبَرَ وَهُوَ عَلَيْهَا، ثُمَّ رَكَعَ وَهُوَ عَلَيْهَا، ثُمَّ نَزَلَ الْقَهْقَرَى، فَسَجَدَ فِي أَضْلِ الْمِنْبَرِ، ثُمَّ عَادَ، فَلَمَّا فَرَغَ أَقْبَلَ عَلَى النَّاسِ، فَقَالَ: «أَيُّهَا النَّاسُ إِنَّمَا صَنَعْتُ هَذَا لِتَأْتِمُوا وَلِتَعْلَمُوا صَلَاتِي».

(١١) بَابٌ: كَرَاهَةُ الْأَخْتِصَارِ فِي الصَّلَاةِ

٣١٧ - حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: نُهِيَّ أَنْ يُصَلِّي الرَّجُلُ مُخْتَصِرًا.

(١٢) بَابٌ: كَرَاهَةُ مَسْحِ الْحَصَى وَتَسْنِيَةِ التُّرَابِ فِي الصَّلَاةِ

٣١٨ - حَدِيثُ مُعَنِّقِيْبِ رَضِيَ اللَّهُ عَنْهُ،

CHAPTER 11. Dislike of keeping the hands on the hips during *As-Salât* (the prayers).

317. Narrated Abû Huraira (رضي الله عنه) on the authority of the Prophet ﷺ: It is forbidden to offer *Salât* (prayer) with the hands over one's hips. (*Sahîh Al-Bukhârî*, *Hadîth* No. 311, Vol. 2)

CHAPTER 12. Dislike of levelling small stones and earth during *As-Salât* (the prayer).

318. Narrated Mu'aqib (رضي الله عنه) : The Prophet ﷺ talked about a man

levelling the earth on prostrating, and said, "If you have to do so, then do it once." (*Sahih Al-Bukhari*, Hadith No. 298, Vol. 2)

CHAPTER 13. Prohibition of spitting in the mosque, both during *As-Salat* (the prayer) or otherwise.

319. Narrated 'Abdullâh bin 'Umar رضي الله عنهما saw sputum on the wall of the mosque in the direction of *Qiblah* and scraped it off. He faced the people and said, "Whenever any one of you is offering *Salât* (prayer) he should not spit in front of him because in *Salât*, Allâh is in front of him." (*Sahih Al-Bukhari*, Hadith No. 400, Vol. 1)

320. Narrated Abû Sa'îd رضي الله عنه saw sputum on (the wall of) the mosque in the direction of the *Qiblah* and scraped it off with gravel. Then he forbade spitting in front or on the right, but allowed it on one's left or under one's left foot. (*Sahih Al-Bukhari*, Hadith No. 406, Vol. 1)

321. Narrated Abû Huraira and Abû Sa'îd رضي الله عنهما saw some expectoration on the wall of the mosque; he took gravel and scraped it off and said, "If anyone of you wanted to spit, he should neither spit in front of him nor on his right, but could spit either on his left or under his left foot." (*Sahih Al-Bukhari*, Hadith No. 403, Vol. 1)

322. Narrated 'Âisha رضي الله عنها saw some nasal

أَنَّ النَّبِيَّ ﷺ قَالَ: فِي الرَّجُلِ يُسُوِّي التُّرَابَ حَيْثُ يَسْجُدُ، قَالَ: إِنْ كُنْتَ فَاعِلًا فَوَاحِدَةً».

(١٣) بَابُ: النَّهِيِّ عَنِ الْبُصَاقِ فِي الْمَسْجِدِ، فِي الصَّلَاةِ وَغَيْرِهَا

٣١٩ - حَدِيثُ عَبْدِ اللَّهِ بْنِ عُمَرَ رضي الله عنهما، أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى بُصَاقًا فِي جِدَارِ الْقِبْلَةِ فَحَكَهُ، ثُمَّ أَقْبَلَ عَلَى النَّاسِ، فَقَالَ: «إِذَا كَانَ أَحَدُكُمْ يُصْلِي فَلَا يَبْصُقْ قَبْلَ وَجْهِهِ، فَإِنَّ اللَّهَ قَبْلَ وَجْهِهِ إِذَا صَلَّى».

٣٢٠ - حَدِيثُ أَبِي سَعِيدٍ رضي الله عنه، أَنَّ النَّبِيَّ ﷺ أَبْصَرَ نُخَامَةً فِي قِبْلَةِ الْمَسْجِدِ فَحَكَهَا بِحَصَاءٍ، ثُمَّ نَهَى أَنَّ يُبَرُّقَ الرَّجُلُ بَيْنَ يَدَيْهِ، أَوْ عَنْ يَمِينِهِ، وَلِكِنْ عَنْ يَسَارِهِ، أَوْ تَحْتَ قَدَمِهِ الْيُسْرَىِ .

٣٢١ - حَدِيثُ أَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ رضي الله عنهما، أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى نُخَامَةً فِي جِدَارِ الْمَسْجِدِ فَتَأَوَّلَ حَصَاءً فَحَكَهَا. فَقَالَ: «إِذَا تَنَحَّمَ أَحَدُكُمْ فَلَا يَتَنَحَّمَ قَبْلَ وَجْهِهِ، وَلَا عَنْ يَمِينِهِ، وَلْيَبْصُقْ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ الْيُسْرَىِ».

٣٢٢ - حَدِيثُ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رضي الله عنها، أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى

secretions, expectoration or sputum on the wall of the mosque in the direction of the *Qiblah* and scraped it off. (*Sahîh Al-Bukhâri*, *Hadîth* No. 401, Vol. 1)

323. Narrated Anas bin Mâlik : رضي الله عنه said, The Prophet ﷺ said, “A faithful believer while in *Salât* (prayer) is speaking in private to his Lord, so he should neither spit in front of him nor to his right side, but he could spit either on his left or under his foot.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 405, Vol. 1)

324. Narrated Anas bin Mâlik : رضي الله عنه said, The Prophet ﷺ said, “Spitting in the mosque is a sin and its expiation is to bury it.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 407, Vol. 1)

CHAPTER 14. It is permissible to offer *As-Salât* (the prayer) with the shoes on.

325. Narrated Sa‘îd bin Yazîd Al-Azdî : رضي الله عنه I asked Anas bin Mâlik whether the Prophet ﷺ had ever offered *Salât* (prayer) with his shoes on. He replied, “Yes.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 383, Vol. 1)

CHAPTER 15. Dislike of offering *As-Salât* (the prayer) while wearing a garment having marks of designs.

326. Narrated ‘Âisha : رضي الله عنها Once the Prophet ﷺ offered *Salât* (prayer) while wearing a woollen square blanket (a *Khamîsa*) with marks on it and said, “The marks on it diverted my attention, take this *Khamîsa* to Abû Jahm and bring an *Inbijâniya* (a plain sheet) (from him).” (*Sahîh Al-Bukhâri*, *Hadîth* No. 719, Vol. 1)

في جدار القبلة مخاطاً، أو بصافاً، أو
نحاماً فحكة.

٣٢٣ - حديث أنس بن مالك رضي الله عنه، قال: قَالَ النَّبِيُّ ﷺ: «إِنَّ الْمُؤْمِنَ إِذَا كَانَ فِي الصَّلَاةِ فَإِنَّمَا يُنَاجِي رَبَّهُ، فَلَا يَبْرُقُ بَيْنَ يَدَيْهِ وَلَا عَنْ يَمْينِهِ، وَلِكِنْ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمَيهِ».

٣٢٤ - حديث أنس بن مالك رضي الله عنه، قال: قَالَ النَّبِيُّ ﷺ: «الْبَرَاقُ فِي الْمَسْجِدِ خَطِيئَةٌ وَكَفَارَتُهَا دَفْنُهَا».

(١٤) باب: جواز الصلاة في النعلين

٣٢٥ - حديث أنس بن مالك رضي الله عنه. عَنْ سَعِيدِ بْنِ يَزِيدَ الْأَرْدِيِّ، قَالَ: سَأَلْتُ أَنَسَّ بْنَ مَالِكٍ: أَكَانَ النَّبِيُّ ﷺ يُصْلِي فِي نَعْلَيْهِ؟ قَالَ: نَعَمْ.

(١٥) باب: كراهة الصلاة في ثوب له أغلام

٣٢٦ - حديث عائشة رضي الله عنها، أَنَّ النَّبِيَّ ﷺ صَلَى فِي خَمِيصَةٍ لَهَا أَغْلَامٌ، فَقَالَ: «شَاغَلَنِي أَغْلَامُ هَذِهِ، آذَهُبُوا إِلَيْهَا إِلَى أَبِي جَهْمٍ وَأَتُونِي بِأَنْجَانِيَّةً».

CHAPTER 16. Dislike of offering *As-Salât* (the prayer) if one's meals is ready to be eaten.

327. Narrated Anas bin Mâlik : رضي الله عنه مالك بن مالك رضي الله عنه عن النبي صلى الله عليه وسلم said, "If supper is served and the *Iqâma* for ('Ishâ) prayer is proclaimed, start with your supper first." (*Sahîh Al-Bukhâri*, *Hadîth* No. 373(A) Vol. 7)

328. Narrated Anas bin Mâlik : رضي الله عنه مالك بن مالك رضي الله عنه عن النبي صلى الله عليه وسلم said, "If the supper is served, start having it before offering *Maghrib* prayer and do not be hasty in finishing it." (*Sahîh Al-Bukhâri*, *Hadîth* No. 641, Vol. 1)

329. Narrated 'Âisha : رضي الله عنها عن النبي صلى الله عليه وسلم said, "If supper is served, (and in the meantime) *Iqâma* is pronounced, one should start with the supper." (*Sahîh Al-Bukhâri*, *Hadîth* No. 640, Vol. 1)

330. Narrated Ibn 'Umar : رضي الله عنهما عن النبي صلى الله عليه وسلم said, "If the supper is served for anyone of you and the *Iqâma* is pronounced, start with the supper and don't be in haste (and carry on eating) till you finish it." (*Sahîh Al-Bukhâri*, *Hadîth* No. 642, Vol. 1)

CHAPTER 17. It is forbidden to eat (uncooked) garlic or onion or leek or anything similar of offensive smell.

331. Narrated Ibn 'Umar : رضي الله عنهما عن النبي صلى الله عليه وسلم said, "Whoever ate from this plant (i.e. garlic) should not enter our mosque." (*Sahîh Al-Bukhâri*, *Hadîth* No. 812, Vol. 1)

(١٦) بَابُ: كَرَاهَةِ الصَّلَاةِ بِحَضْرَةِ الطَّعَامِ

٣٢٧ - حَدِيثُ أَنَسِ بْنِ مَالِكٍ رضي الله عنه، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «إِذَا وُضِعَ الْعَشَاءُ وَأُقِيمَتِ الصَّلَاةُ فَابْدُءُوا بِالْعَشَاءِ».

٣٢٨ - حَدِيثُ أَنَسِ بْنِ مَالِكٍ رضي الله عنه، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «إِذَا قُدِّمَ الْعَشَاءُ فَابْدُءُوا بِهِ قَبْلَ أَنْ تُصَلِّوَا صَلَاةَ الْمَغْرِبِ، وَلَا تَعْجَلُوا عَنِ عَشَائِكُمْ».

٣٢٩ - حَدِيثُ عَائِشَةَ رضي الله عنها، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: «إِذَا وُضِعَ الْعَشَاءُ وَأُقِيمَتِ الصَّلَاةُ فَابْدُءُوا بِالْعَشَاءِ».

٣٣٠ - حَدِيثُ ابْنِ عُمَرَ رضي الله عنهما، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذَا وُضِعَ عَشَاءُ أَحَدُكُمْ وَأُقِيمَتِ الصَّلَاةُ فَابْدُءُوا بِالْعَشَاءِ، وَلَا يَعْجَلْنَ حَتَّى يَفْرَغُ مِنْهُ».

(١٧) بَابُ: نَهَى مَنْ أَكَلَ ثُومًا أَوْ بَصَلَأً أَوْ كُرَاثَاً أَوْ نَخْوَهَا

٣٣١ - حَدِيثُ ابْنِ عُمَرَ رضي الله عنهما، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فِي غَزَوةِ خَيْرَ: «مَنْ أَكَلَ مِنْ هَذِهِ الشَّجَرَةِ يَعْنِي الثُّومَ فَلَا يَقْرَبَنَّ مَسْجِدَنَا».

332. Narrated ‘Abdul ‘Azîz : رضي الله عنه أنس بن عاصي رضي الله عنه asked Anas : رضي الله عنه “What did you hear from the Prophet صلى الله عليه وسلم about garlic?” He said, “The Prophet said, ‘Whoever has eaten this plant should not come near us,’ or ‘He should not offer *Salât* (prayer) with us.’” (*Sahîh Al-Bukhâri*, *Hadîth* No. 815, Vol. 1)

٣٣٢ - حديث أنس رضي الله عنه . عن عبد العزير، قال: سأله رجل أنساً، ما سمعت نبي الله ﷺ في الثوم؟ فقال: قال النبي ﷺ: «من أكل من هذه الشجرة فلا يقربنا» أو «لا يصلين معنا».

333. Narrated Jâbir bin ‘Abdullâh رضي الله عنه : The Prophet صلى الله عليه وسلم said, “Whoever eats garlic or onion should keep away from us”, or said: “Keep away from our mosque or should remain in his house.” Jâbir bin ‘Abdullâh رضي الله عنه in another narration said, “Once a big pot containing cooked vegetables was brought. On finding unpleasant smell coming from it, the Prophet صلى الله عليه وسلم asked, ‘What is in it?’ He was told all the names of the vegetables that were in it. The Prophet صلى الله عليه وسلم ordered that it should be brought near to some of his companions who were with him. When the Prophet صلى الله عليه وسلم saw it he disliked to eat it and said, ‘Eat (I don't eat) for I converse with those whom you don't converse with (i.e. the angels).’” (*Sahîh Al-Bukhâri*, *Hadîth* No. 814, Vol. 1)

٣٣٣ - حديث جابر بن عبد الله رضي الله عنهما، زعم أنَّ النبي ﷺ قال: «من أكل ثوماً أو بصلًا فلْيغتربنا» أو قال «فليغترل مسجداً ولْيقعد في بيته».

وأنَّ النبي ﷺ أتي بقدره فيه خضراتٍ مِنْ بقولِ فوجده لها ريحًا، فسألَ فأخبارَ بما فيها من البول، فقال: «قربُوها» إلى بعض أصحابه كان معه. فلما رأه كره أكلها، قال: «كُلْ فاني أناجي من لا تناجي».

(١٩) باب: السهو في الصلاة والسجود له

CHAPTER 19. *Sahw* (i.e. forgetfulness) in *Salât* (prayers) and to perform (two) prostration for it.

334. Narrated Abû Huraira رضي الله عنه said, Allâh's Messenger صلى الله عليه وسلم said, “When the call for *Salât* (prayer) is made, Satan takes to his heels passing wind so that he may not hear the *Adhân*, and when the call is finished he comes back, and when the *Iqâma* is

٣٣٤ - حديث أبي هريرة رضي الله عنه، قال: قال رسول الله ﷺ: «إذا نودي بالصلاه أذبَر الشيطان وله ضراط حتى لا يسمع الأذان، فإذا

pronounced, Satan again takes to his heels, and when the *Iqâma* is finished he comes back again and tries to interfere with the person and his thoughts and say, ‘Remember this and that (which he has not thought of before the *Salât*)’, till the person offering *Salât* forgets how much he has prayed. If anyone of you does not remember whether he has offered three or four *Rak'a* then he should perform, two prostrations (of *Sahw*) while sitting. (*Sahîh Al-Bukhâri*, Hadîth No. 323, Vol. 2)

335. Narrated ‘Abdullâh bin Buhaina رضي الله عنه : Allâh’s Messenger ﷺ once led us in *Salât* (prayer) and offered two *Rak'a* and got up (for the third *Rak'a*) without sitting (after the second) *Rak'a*. The people also got up with him, and when he was about to finish his *Salât*, we waited for him to finish *As-Salât* (the prayer) with *Taslîm* but he said *Takbîr* (saying *Allahu Akbar*) before *Taslîm* and performed two prostrations while sitting and then finished the *Salât* with *Taslîm*. (*Sahîh Al-Bukhâri*, Hadîth No. 315, Vol. 2)

336. Narrated ‘Abdullâh bin Mas‘ûd رضي الله عنه : The Prophet ﷺ offered *Salât* (prayer) (and the subnarrator Ibrâhîm said, “I do not know whether he offered *Salât* more or less than usual”), and when he had finished *As-Salât* (the prayer) he was asked, “O Allâh’s Messenger! Has there been any change in *As-Salât*?” He said, “What is it?” The people said, “You have prayed so much and so much.” So the Prophet ﷺ bent his legs, faced the *Qiblah* (Ka‘ba at Makka) and performed two prostrations (of *Sahw*) and finished his *Salât* with *Taslîm* (by

قُضيَ الْأَذَانُ أَقْبَلَ، فَإِذَا ثُوَّبَ بِهَا أَذْبَرَ، فَإِذَا قُضيَ التَّشِيبُ أَقْبَلَ، حَتَّى يَخْطُرَ بَيْنَ الْمَرْءَ وَنَفْسِهِ، يَقُولُ أَذْكُرْ كَذَا وَكَذَا، مَا لَمْ يَكُنْ يَذْكُرُ، حَتَّى يَظْلَمَ الرَّجُلُ إِنْ يَدْرِي كُمْ صَلَّى. فَإِذَا لَمْ يَذْرِ أَحَدُكُمْ كُمْ صَلَّى، ثَلَاثَةٌ أَوْ أَرْبَعَةٌ، فَلْيَسْتَجِدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ”.

٣٣٥ - حَدِيثُ عَبْدِ اللَّهِ بْنِ بُحَيْمَةَ رضي الله عنه، قَالَ: صَلَّى لَنَا رَسُولُ اللَّهِ ﷺ رَكْعَتَيْنِ مِنْ بَعْضِ الصَّلَوَاتِ، ثُمَّ قَامَ فَلَمْ يَجْلِسْ، فَقَامَ النَّاسُ مَعَهُ، فَلَمَّا قَضَى صَلَاةَهُ وَنَظَرَنَا تَسْلِيمَهُ كَبَرَ قَبْلَ التَّسْلِيمِ، فَسَجَدَ سَجْدَتَيْنِ وَهُوَ جَالِسٌ، ثُمَّ سَلَّمَ.

٣٣٦ - حَدِيثُ عَبْدِ اللَّهِ بْنِ مَسْعُودَ رضي الله عنه، قَالَ: صَلَّى النَّبِيُّ ﷺ، (قَالَ إِبْرَاهِيمُ، أَحَدُ الرُّؤَاةِ، لَا أَدْرِي زَادَ أَوْ نَقَصَ)، فَلَمَّا سَلَّمَ قَبْلَ لَهُ يَا رَسُولَ اللَّهِ! أَحَدَثَ فِي الصَّلَاةِ شَيْئًا؟ قَالَ: (وَمَا ذَاكَ؟) قَالُوا: صَلَّيْتَ كَذَا وَكَذَا. فَتَنَّى رِجْلَيْهِ وَاسْتَقْبَلَ الْقِبْلَةَ وَسَجَدَ سَجْدَتَيْنِ، ثُمَّ سَلَّمَ. فَلَمَّا أَقْبَلَ عَلَيْنَا بِوْجِهِهِ، قَالَ: إِنَّهُ لَوْ حَدَثَ فِي

turning his face to right and left saying: *As-Salāmu-’Alaikum-wa rahmat ullāh*). When he turned his face to us he said, “If there had been anything changed in *As-Salāt*, surely I would have informed you, but I am a human being like you and liable to forget like you. So if I forget, remind me and if anyone of you is doubtful about his prayer, he should follow what he thinks to be correct and complete his *Salāt* accordingly and finish it and perform two prostrations (of *Sahw*).” (*Sahīh Al-Bukhārī, Hadīth No. 394, Vol. 1*)

337. Narrated Abū Huraira : رضي الله عنه مولى الله عليه وسلم led us in the *Zuhr* prayer, offering only two *Rak’āt* and then (finished it) with *Taslīm*, went out in front of the mosque and stood there putting his hand over a piece of wood. Abū Bakr and ‘Umar were also present among the people on that day, but dared not talk to him (about his prayer). And the hasty people went away, wondering, “Has *As-Salāt* (the prayer) been shortened?” Amongst the people there was a man whom the Prophet مولى الله عليه وسلم used to call *Dhul-Yadain* (the long-armed). He said, “O Allāh’s Prophet! Have you forgotten or has *As-Salāt* been shortened?” The Prophet مولى الله عليه وسلم said, “Neither have I forgotten, nor has it been shortened.” They (the people) said, “Surely, you have forgotten, O Allāh’s Messenger!” The Prophet مولى الله عليه وسلم said, “*Dhul-Yadain* has told the truth.” So the Prophet مولى الله عليه وسلم got up and offered two *Rak’āt* and finished his *Salāt* with *Taslīm*. Then he said *Takbīr*, performed a prostration of ordinary duration or longer, then he raised his head and said *Takbīr* and performed another

الصَّلَاةَ شَيْئاً لِنَبَأْتُكُمْ بِهِ، وَلِكُنْ إِنَّمَا
أَنَا بَشَرٌ مِثْلُكُمْ أَنْسَى كَمَا تَنسَوْنَ، فَإِذَا
نَسِيْتُ فَذَكَرُونِي، وَإِذَا شَكَ أَحَدُكُمْ فِي
صَلَاةِهِ فَلْيَتَحَرَّ الصَّوَابَ فَلَيُتَمَّ عَلَيْهِ، ثُمَّ
لِيَسْلِمْ ثُمَّ يَسْجُدْ سَجْدَتَيْنِ”.

٣٣٧ - حديث أبي هريرة رضي الله عنه، قال: صلَّى اللهُ عَلَيْهِ وَسَلَّمَ بَنَى النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الظَّهَرَ رَكْعَتَيْنِ، ثُمَّ سَلَّمَ، ثُمَّ قَامَ إِلَى حَسْنَةٍ فِي مُقْدَمِ الْمَسْجِدِ وَوَضَعَ يَدَهُ عَلَيْهَا؛ وَفِي الْقَوْمِ يَوْمَئِذٍ أَبُو بَكْرٌ وَعُمَرٌ فَهَا بَا أَنْ يُكَلِّمَاهُ، وَخَرَجَ سَرَعَانَ النَّاسِ، فَقَالُوا: قَصْرَتِ الصَّلَاةُ، وَفِي الْقَوْمِ رَجُلٌ كَانَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَذْعُوهُ ذَا الْيَدَيْنِ، فَقَالَ: يَا نَبِيَّ اللَّهِ! أَنْسَيْتَ أَمْ قَصْرَتْ، فَقَالَ: «لَمْ أَنْسَ وَلَمْ تَقْصُرْ»، قَالُوا: بَلْ نَسِيْتَ يَا رَسُولَ اللَّهِ! قَالَ: «صَدَقَ دُوَيْدَيْنِ»، فَقَامَ فَصَلَّى رَكْعَتَيْنِ ثُمَّ سَلَّمَ، ثُمَّ كَبَرَ فَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْلَوَ، ثُمَّ رَفَعَ رَأْسَهُ وَكَبَرَ، ثُمَّ وَضَعَ مِثْلَ سُجُودِهِ أَوْ أَطْلَوَ، ثُمَّ رَفَعَ رَأْسَهُ وَكَبَرَ.

prostration of ordinary duration or longer and then raised his head with *Takbîr* (i.e. he performed the two prostrations of *Sahw*) (and finished with *Taslim*). (*Sahîh Al-Bukhâri*, *Hadîth* No. 77, Vol. 8)

CHAPTER 20. Prostration while reciting those Verses of the Qur'ân having prostration.

338. Narrated Ibn 'Umar : رضي الله عنهما Whenever the Prophet ﷺ recited a *Surah* in which there is a prostration he would prostrate and we would do the same and some of us (because of overcrowding) would not find a place for prostration. (*Sahîh Al-Bukhâri*, *Hadîth* No. 181, Vol. 2)

339. Narrated 'Abdullâh bin Mas'ûd : رضي الله عنه The Prophet ﷺ recited *Sûrat An-Najm* (S.53) at Makka and prostrated while reciting it, and those who were with him did the same except an old man who took a handful of small stones or earth and lifted it up to his forehead and said, "This is sufficient for me." Later on, I saw him killed as a disbeliever. (*Sahîh Al-Bukhâri*, *Hadîth* No. 173, Vol. 2)

340. Narrated Zaid bin Thâbit : رضي الله عنه I recited *An-Najm* (S.53) before the Prophet ﷺ, yet he did not perform a prostration. (*Sahîh Al-Bukhâri*, *Hadîth* No. 179, Vol. 2)

341. Narrated Abû Râfi' : رضي الله عنه Once I offered the '*Isha*' prayer with Abû Huraira رضي الله عنه and he recited, "*Idhas-Samâ' un-Shaqqâl*" (S.84) and prostrated. I said, "What is that?" He

(٢٠) باب: سجود التلاؤة

٣٣٨ - حديث ابن عمر رضي الله عنهما، قال: كان النبي ﷺ يقرأ علينا السورة، فيها السجدة، فيسجد ويسجد حتى ما يجد أحدنا موضع جبهته.

٣٣٩ - حديث عبد الله بن منصور رضي الله عنه، قال: قرأ النبي ﷺ التجم بيمكة فسجد فيها وسجد من معه. غير شيخ أحد من حصى أو تراب فرقعه إلى جبهته، وقال: يكفيني هذا؛ فرأيته بعد ذلك قتل كافراً.

٣٤٠ - حديث زيد بن ثابت رضي الله عنه. عن عطاء بن يسار، أنه سأله زيد ابن ثابت رضي الله عنه، فرغم أنه قرأ على النبي ﷺ والتجم فلم يسجد فيها.

٣٤١ - حديث أبي هريرة رضي الله عنه. عن أبي رافع، قال: صلينت مع أبي هريرة العتمة فقرأ - فإذا السماء

said, “I prostrated behind Abul-Qâsim, (the Prophet ﷺ) when he recited that *Sûrah* and I will go on doing it till I meet him.” (*Sahîh Al-Bukhârî, Hadîth No. 735, Vol. 1*)

CHAPTER 23. *Dhîkr* (remembering Allâh i.e. glorifying, magnifying and praising Him etc.) after the *Salât* prayer.

342. Narrated Ibn ‘Abbâs : رضي الله عنهما used to recognise the completion of *As-Salât* (the prayer) of the Prophet ﷺ by hearing *Takbîr*. (*Sahîh Bukhârî, Hadîth No. 803, Vol. 1*)

CHAPTER 24. It is desirable to seek refuge with Allâh from the punishment of the grave.

343. Narrated ‘Âisha : رضي الله عنها Two old ladies from among the Jewish ladies came to me and said, “The dead are punished in their graves”, but I thought they were telling a lie and did not believe them in the beginning. When they went away and the Prophet ﷺ came inside, I said, “O Allâh’s Messenger ! ملائكة الله عليه وسلم Two old ladies...” and told him the whole story. He said, “They told the truth, the dead are really punished, to the extent that all the animals hear (the sound resulting from) their punishment.” Since then, I always saw him seeking refuge with Allâh from the punishment of the grave in his *Salât* (prayers). (*Sahîh Al-Bukhârî, Hadîth No. 377, Vol. 8*)

CHAPTER 25. Things from which one should seek refuge with Allâh during *As-Salât* (the prayer).

344. Narrated ‘Âisha : رضي الله عنها I heard Allâh’s Messenger in his

انشَقَتْ - فَسَجَدَ، فَقُلْتُ : مَا هُنْدِهُ؟ قَالَ : سَجَدْتُ بِهَا خَلْفَ أَبِي القَاسِمِ وَبِكُلِّ شَيْءٍ، فَلَا أَزَالُ أَسْجُدُ بِهَا حَتَّى أَلْقَاهُ.

(٢٣) بَابُ : الْذِكْرُ بَعْدَ الصَّلَاةِ

٣٤٢ - حِدِيثُ ابْنِ عَبَّاسٍ رضي الله عنهما، قَالَ : كُنْتُ أَغْرِفُ انتِصَاءَ صَلَاةَ النَّبِيِّ وَبِكُلِّ شَيْءٍ بِالْتَّكْبِيرِ.

(٢٤) بَابُ : اسْتِحْبَابُ التَّعْوِذِ مِنْ عَذَابِ الْقَبْرِ

٣٤٣ - حِدِيثُ عَائِشَةَ رضي الله عنها، قَالَتْ : دَخَلْتُ عَلَيَّ عَجُوزَانِ مِنْ عُجْزِ يَهُودِ الْمَدِيْنَةِ، فَقَاتَاهَا لَيْ، إِنَّ أَهْلَ الْقَبْوِرِ يُعَذَّبُونَ فِي قُورِهِمْ، فَكَذَّبْتُهُمَا وَلَمْ أُنْعِمْ أَنْ أَصَدِّقَهُمَا؛ فَخَرَجْتَنَا. وَدَخَلْتُ عَلَيَّ النَّبِيِّ وَبِكُلِّ شَيْءٍ فَقُلْتُ لَهُ : يَا رَسُولَ اللهِ وَبِكُلِّ شَيْءٍ! إِنَّ عَجُوزَيْنِ، وَذَكَرْتُ لَهُ؛ فَقَالَ : «صَدَقَتَا، إِنَّهُمْ يُعَذَّبُونَ عَذَابًا تَسْمَعُهُ الْبَهَائِمُ كُلُّهَا». فَمَا رَأَيْتَ بَعْدُ فِي صَلَاةٍ إِلَّا تَعْوِذَ مِنْ عَذَابِ الْقَبْرِ.

(٢٥) بَابُ : مَا يُسْتَعَادُ مِنْهُ فِي الصَّلَاةِ

٣٤٤ - حِدِيثُ عَائِشَةَ رضي الله عنها، قَالَتْ : سَمِعْتُ رَسُولَ اللهِ وَبِكُلِّ شَيْءٍ يَسْتَعِيدُ

Salât (prayer) seeking refuge with Allâh from the *Fitnah* (trials and afflictions etc.) of *Ad-Dajjâl*. (*Sahîh Al-Bukhâri*, *Hadîth* No. 795, Vol. I)

فِي صَلَاتِهِ مِنْ فِتْنَةِ الدَّجَّالِ.

345. Narrated ‘Âisha رضى الله عنها، the wife of the Prophet صلى الله عليه وسلم used to invoke Allâh in *As-Salât* (the prayer) saying. “*Allâhumma innî a’ûdhu bika min ‘adhâbil-qabri, wa a’ûdhu bika min fitnatil-Masîhid-dajjâl, wa a’ûdhu bika min fitnatil-mahya wa fitnatil-mamâti*. *Allâhumma innî a’ûdhu bika min al-mâthami wal-maghrami*. [(O Allâh, I seek refuge with You from the punishment of the grave and from the *Fitnah* (trials and afflictions etc.) of *Masîh Ad-Dajjâl* and from the *Fitnah* (trials and afflictions etc.) of life and the *Fitnah* (trials and afflictions etc.) of death. O Allâh, I seek refuge with You from the sins and from being in debt].” Somebody said to him, “Why do you so frequently seek refuge with Allâh from being in debt?” The Prophet صلى الله عليه وسلم replied, “A person in debt tells lies whenever he speaks, and breaks promises whenever he makes (them).” (*Sahîh Al-Bukhâri*, *Hadîth* No. 795, Vol. 1)

346. Narrated Abû Huraira رضى الله عنه: used to invoke (Allâh): “*Allâhumma innî a’ûdhu bika min ‘adhâbil-qabri, wa min ‘adhâbin-nâr wa min fitnatil-mahya wal-mamâti, wa min fitnatil-Masîh Ad-Dajjâl*.” (O Allâh! I seek refuge with You from the punishment in the grave and from the punishment in the Hell-fire and from the *Fitnah* (trials and afflictions etc.) of life and death, and the *Fitnah*, (trials and afflictions etc.) of *Al-Masîh Ad-Dajjâl*.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 459, Vol. 2)

٣٤٥ - حديث عائشة زوج النبي
 ﴿رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَدْعُو فِي الصَّلَاةِ «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَفِتْنَةِ الْمَمَاتِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْسِرِ وَالْمَغْرَمِ»، فَقَالَ لَهُ قَائِلٌ: مَا أَكْثَرَ مَا تَسْتَعِيدُ مِنَ الْمَغْرَمِ! فَقَالَ: إِنَّ الرَّجُلَ إِذَا حَدَّثَ فَكَذَبَ وَوَعَدَ فَأَخْلَفَ.

٣٤٦ - حديث أبي هريرة رضي الله عنه
 : كَانَ رَسُولُ اللَّهِ ﷺ يَدْعُو: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَمِنْ عَذَابِ النَّارِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ».

CHAPTER 26. *Dhikr* is preferable after *As-Salât* (the prayer) and its description.

347. Narrated Warrâd , رضى الله عنه the clerk of Al-Mughîra bin Sh'uba رضى الله عنه dictated to me a letter addressed to Mu'âwiya, that, the Prophet صلى الله عليه وسلم used to say after every compulsory prayer, “*Lâ ilâha ill-Allâh wahdahu lâ sharîka lahu, lahul-mulku walâhu-lamdu, wa Huwa 'ala kulli shai in Qadîr, Allâhumma lâ mani'a limâ a'taita, wa la mu'tiya limâ mana'ta, wa lâ yanfa'u dhal-jaddi minkal-jadd.*” [None has the right to be worshipped but Allâh and He has no partner in Lordship or in worship or in the Names and the Qualities^[1] and for Him is the kingdom, and all the praises are for Him, and He is Omnipotent. O Allâh! Nobody can hold back what You give and nobody can give what You hold back. Hard efforts by anyone (or good-luck or riches) for anything cannot benefit one against Your Will]. (*Sahîh Al-Bukhâri*, Hadîth No. 805, Vol. 1)

348. Narrated Abû Huraira رضى الله عنه and said, “The wealthy people will get higher grades and will have permanent enjoyment, for they perform *Salât* (prayer) like us and observe *Saûm* (fasting) as we do. They have more money by which they perform the *Hajj* and *'Umra*; fight and struggle in Allâh's Cause and give in charity.” The Prophet صلى الله عليه وسلم said, “Shall I not tell you a thing upon which if you acted you would catch up with

(٢٦) بَابُ: اسْتِحْجَابٌ الْذِكْرِ بَعْدَ الصَّلَاةِ وَبَيَانٌ صِفَاتِهِ

٣٤٧ - حَدِيثُ الْمُغِيْرَةِ بْنِ شَعْبَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ وَرَادِ، كَاتِبِ الْمُغِيْرَةِ بْنِ شَعْبَةَ، قَالَ: أَمْلَى عَلَيَّ الْمُغِيْرَةُ بْنُ شَعْبَةَ فِي كِتَابٍ إِلَيْهِ مُعَاوِيَةَ، أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ فِي دُبْرِ كُلِّ صَلَاةٍ مَّكْتُوبَةٍ: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدْ مِنْكَ الْجَدُّ».

٣٤٨ - حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: جَاءَ الْفُقَرَاءُ إِلَيْهِ النَّبِيِّ ﷺ، فَقَالُوا: ذَهَبَ أَهْلُ الدُّنْوِرِ مِنَ الْأَمْوَالِ بِالدَّرَجَاتِ الْعُلَّا وَالنَّعِيمِ الْمُقِيمِ، يُصْلُونَ كَمَا نُصْلِي وَيَصْمُونَ كَمَا نَصُومُ، وَأَهُمْ فَضْلٌ مِنْ أَمْوَالٍ يَحْجُونَ بِهَا وَيَغْتَمِرُونَ، وَيُجَاهِدُونَ وَيَتَصَدَّقُونَ. قَالَ: «أَلَا أُحَدِّثُكُمْ بِمَا

^[1] (H.347) See *Tauhîd* in glossary.

those who have surpassed you? Nobody would overtake you, and you would be better than the people amongst whom you live, except those who would do the same. Say: *Subhān Allāh, Alhamdulillah* and *Allāhu Akbar* thirty three times each after every (compulsory) *Salāt* (prayer).” We differed and some of us said that we should say: *Subhān Allāh* thirty three times and *Alhamdu lillāh* thirty times and *Allāhu Akbar* thirty four times. I went to the Prophet, who said, “Say, *Subhān Allāh* and *Alhamdu lillāh* and *Allāhu Akbar* all of them for thirty three times.” (*Sahih Al-Bukhāri, Hadīth No. 804, Vo. 1*)

إِنَّ أَخْذَتُمْ بِهِ أَذْرَكُمْ مَنْ سَبَقَكُمْ وَلَمْ يُذْرِكُمْ أَحَدٌ بَعْدَكُمْ، وَكُتُمْ خَيْرٌ مَنْ أَنْتُمْ بَيْنَ ظَهَرَانِهِمْ، إِلَّا مَنْ عَمِلَ مِثْلَهُ؟
 تُسَبِّحُونَ وَتَخْمَدُونَ وَتَكْبِرُونَ خَلْفَ كُلِّ صَلَاةٍ ثَلَاثَةً وَثَلَاثَيْنَ»، فَاخْتَلَفُوا بَيْنَهَا،
 فَقَالَ بَعْضُهُمْ تُسَبِّحُ ثَلَاثَةً وَثَلَاثَيْنَ وَتَخْمَدُ ثَلَاثَةً وَثَلَاثَيْنَ وَتَكْبِرُ أَزْبَعًا وَثَلَاثَيْنَ. فَرَجَعَ إِلَيْهِ فَقَالَ: «تَقُولُ: سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَاللَّهُ أَكْبَرُ، حَتَّىٰ يَكُونَ مِنْهُنَّ كُلُّهُنَّ ثَلَاثَةً وَثَلَاثَيْنَ».

CHAPTER 27. What is to be invoked (said) between the first *Takbīr* of the opening of *As-Salāt* (the prayer) and the recitation (of *Al-Fātiha*).

349. Narrated Abū Hûrairâ: رضي الله عنه used to keep silent between the *Takbīr* and the recitation of the Qur’ân (*Sûrat Al-Fâtiha*), and the interval of silence used to be a short one. I said to the Prophet ﷺ, ملى الله عليه وسلم “May my parents be sacrificed for you! What do you say in the pause between *Takbīr* and recitation?” The Prophet ﷺ said, “I say, ‘Allâhumma, bâ’id bainî wa baina khatâyâya kama bâ’adta baina-l-mashriqî wal-maghrib. Allâhumma naqqinî min khatâyâya kama yunaqqathawabul-abyadu minad-danas. Allâhumma ighsil khatâyâya bilmâ’i waththalji walbarad [O Allâh! Set me apart from my sins (faults) as the east and west are set apart from each other, and clean me from sins as a white garment is cleaned

(٢٧) بَابٌ: مَا يُقَالُ بَيْنَ تَكْبِيرَةِ الْإِخْرَامِ وَالْقِرَاءَةِ

٣٤٩ - حَدِيثُ أَبِي هُرَيْرَةَ، رضي الله عنه قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَسْكُنُ بَيْنَ التَّكْبِيرِ وَبَيْنَ الْقِرَاءَةِ إِسْكَانًا هُنْيَةً، فَقُلْتُ: يَا أَبَايْ وَأُمِّي يَا رَسُولَ اللهِ! إِسْكَانُكَ بَيْنَ التَّكْبِيرِ وَالْقِرَاءَةِ مَا تَقُولُ؟ قَالَ: أَقُولُ: «اللَّهُمَّ بَاعِذْنِي وَبَيْنَ حَطَابِيَّايَ كَمَا بَاعِذَتْ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ؛ اللَّهُمَّ نَفَّني مِنَ الْحَطَابِيَّ كَمَا يُنَفِّي التَّوْبُ الْأَيْتَضُ مِنَ الدَّنَسِ، اللَّهُمَّ اغْسِلْ حَطَابِيَّ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ».

of dirt (after thorough washing). O Allâh ! عزوجل Wash off my sins with water, snow and hail.]” (*Sahîh Al-Bukhâri, Hadîth No. 711, Vol. 1*)

CHAPTER 28. It is preferable to go for *As-Salât* (the prayer) with respect and tranquillity and is forbidden to go for it hurriedly in a fast way.

350. Narrated Abû Hûrâira : رضي الله عنه heard Allâh’s Messenger صلى الله عليه وسلم saying, “If (the *Iqâma* of) *As-Salât* (the compulsory congregational prayer is pronounced) is started, do not run for it, but just walk for it calmly and pray whatever you get, and complete whatever is missed.” (*Sahîh Al-Bukhâri, Hadîth No. 31, Vol. 2*)

351. Narrated Abû Qatâda : رضي الله عنه While we were offering *Salât* (prayer) with the Prophet صلى الله عليه وسلم he heard the noise of some people. After the *Salât* he said, “What is the matter?” They replied, “We were hurrying for *As-Salât* (the prayer).’ He said, “Do not make haste for *As-Salât*, and whenever you come for *As-Salât*, you should come with calmness, and pray whatever you get (with the people) and complete the rest which you have missed.” (*Sahîh Al-Bukhâri, Hadîth No. 608, Vol. 1*)

CHAPTER 29. When should the people stand up for *Salât* (prayer).

352. Narrated Abû Huraira : رضي الله عنه Once the call (*Iqâma*) for *Salât* (prayer) was announced and the rows were straightened. Allâh’s Messenger صلى الله عليه وسلم came out; and when he stood up

(٢٨) باب: استحباب إثبات الصلاة
بوقار وسكينة والنفي عن إثباتها سعيا

٤٥ - حديث أبي هريرة رضي الله عنه، قال: سمعت رسول الله ﷺ يقول: «إذا أقيمت الصلاة فلا تأتوها سعنون وأتوها تنسعون، عليناكم السكينة، فما أدركتم فصلوا وما فاتكم فأتموا».

٤٦ - حديث أبي قتادة رضي الله عنه، قال: بينما نحن نصلى مع النبي ﷺ، إذ سمع جلبة رجال، فلما صلّى قال: «ما شأنكم؟» قالوا: اسْتَجَلْنَا إلى الصلاة، قال: «فلا تتعلوا، إذا أتيتم الصلاة فعليناكم بالسکينة، فما أدركتم فصلوا، وما فاتكم فأتموا».

(٢٩) باب: متى يقوم الناس للصلوة

٤٧ - حديث أبي هريرة رضي الله عنه، قال: أقيمت الصلاة واعدلت الصفوف قياماً، فخرج إلينا رسول الله

at his *Mûsalla*, he remembered that he was *Junub*. Then he ordered us to stay at our places and went to take a bath and then returned with water dripping from his head. He said *Takbîr* (*Allâhu-Akbar*), and we all offered *As-Salât* with him. (*Sahîh Al-Bukhâri*, *Hadîth No. 274*, Vol. 1)

CHAPTER 30. Whosoever did (or got) one *Rak'a* of a *Salât* (prayer) (in time) then he has got that *Salât*.

353. Narrated Abû Huraira رضي الله عنه : said صلى الله عليه وسلم : "Whoever could get or was able to offer one *Rak'a* of a *Salât* (prayer), (in its proper time) he has got that *Salât*." (*Sahîh Al-Bukhâri*, *Hadîth No. 554*, Vol. 1)

CHAPTER 31. Times of the five (compulsory congregational) *Salât* (prayers).

354. Narrated Abî Mas'ûd رضي الله عنه : heard Allâh's Messenger صلى الله عليه وسلم saying, "Jibraîl (Gabriel) عليه السلام descended and led me in *Salât* (prayer); I offered *Salât* (prayer) with him, and then offered *Salât* with him again, and then offered *Salât* with him again, and then offered *Salât* with him again and then offered *Salât* with him again counting with his fingers five (compulsory congregational) *Salât*." (*Sahîh Al-Bukhâri*, *Hadîth No. 444*, Vol. 4)

355. Narrated Ibn Shihâb: Once 'Umar bin 'Abdul 'Azîz delayed *As-Salât* (the prayer) and 'Urwa bin Az-Zubair رضي الله عنه went to him and said, "Once in 'Irâq, Al-Mughîra bin Sh'u'bâ رضي الله عنه delayed his *Salât* (prayers) and Abû Mas'ûd Al-Ansâri رضي الله عنه went to him and said, 'O Mughîra! What is

عَلَيْهِ، فَلَمَّا قَامَ فِي مُصَلَّةٍ ذَكَرَ اللَّهَ جُنْبُتْ؟ فَقَالَ لَنَا: «مَكَانُكُمْ» ثُمَّ رَجَعَ فَاغْتَسَلَ، ثُمَّ خَرَجَ إِلَيْنَا وَرَأْسُهُ يَقْطُرُ، فَكَبَرَ، فَصَلَّيْنَا مَعَهُ.

(٣٠) بَابٌ: مَنْ أَذْرَكَ رَكْعَةً مِنَ الصَّلَاةِ فَقَدْ أَذْرَكَ تِلْكَ الصَّلَاةَ

٣٥٣ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَذْرَكَ رَكْعَةً مِنَ الصَّلَاةِ فَقَدْ أَذْرَكَ الصَّلَاةَ».

(٣١) بَابٌ: أَوْقَاتُ الصَّلَوَاتِ الْخَمْسِ

٣٥٤ - حَدِيثُ أَبِي مَسْعُودٍ رضي الله عنه، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «نَزَّلَ جِبْرِيلُ فَأَمَنَّنِي فَصَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ» يَخْسُبُ بِأَصَابِعِهِ خَمْسَ صَلَوَاتٍ.

٣٥٥ - حَدِيثُ أَبِي مَسْعُودٍ الأَنْصَارِيِّ رضي الله عنه. عَنْ ابْنِ شِهَابٍ، أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ أَخْرَى الصَّلَاةَ يَوْمًا، فَدَخَلَ عَلَيْهِ عُرْوَةُ بْنُ

this? Don't you know that once Jibrael (Gabriel) came and offered the *Salât* (prayer) (*Fajr* prayer) and Allâh's Messenger offered the *Salât* too, then he offered the *Salât* again (*Zuhr* prayer) and so did Allâh's Messenger , and again he offered the *Salât* ('*Asr* prayer) and Allâh's Messenger did the same; again he offered the *Salât* (*Magrib* prayer) and so did Allâh's Messenger and again offered the *Salât* ('*Isha* prayer) and so did Allâh's Messenger , and (Gabriel) said, 'I was ordered to do so (to demonstrate *As-Salât* prescribed to you)?" 'Umar (bin 'Abdul 'Azîz) said to 'Urwa, "Be sure of what you say. Did Jibrael lead Allâh's Messenger at the stated times of *As-Salât*?" 'Urwa replied, "Bashir bin Abî Mas'ûd narrated like this on the authority of his father." (*Sahîh Al-Bukhâri*, *Hadîth* No. 500-A, Vol. 1)

الثَّيْرِ، فَأَخْبَرَهُ أَنَّ الْمُغَيْرَةَ بْنَ شَعْبَةَ أَخَرَ الصَّلَاةَ يَوْمًا وَهُوَ بِالْعَرَاقِ، فَدَخَلَ عَلَيْهِ أَبُو مَسْعُودُ الْأَنْصَارِيُّ؛ فَقَالَ: مَا هَذَا يَا مُغَيْرَةً؟ أَنَّى سَمِعْتَ أَنَّ جَبَرِيلَ نَزَلَ فَصَلَّى رَسُولُ اللَّهِ عَلَيْهِ وَسَلَّمَ، ثُمَّ صَلَّى فَصَلَّى رَسُولُ اللَّهِ عَلَيْهِ وَسَلَّمَ، ثُمَّ صَلَّى فَصَلَّى رَسُولُ اللَّهِ عَلَيْهِ وَسَلَّمَ، ثُمَّ صَلَّى فَصَلَّى رَسُولُ اللَّهِ عَلَيْهِ وَسَلَّمَ، ثُمَّ قَالَ: «بِهَذَا أُمِرْتُ». .

فَقَالَ عُمَرُ لِعُرْوَةَ: أَعْلَمُ مَا تَحَدَّثُ يِهِ، أَوْ إِنَّ جَبَرِيلَ هُوَ أَقَامَ لِرَسُولِ اللَّهِ عَلَيْهِ وَسَلَّمَ وَقَتَ الصَّلَاةَ؟

فَقَالَ عُرْوَةُ: كَذَلِكَ كَانَ بَشِيرُ بْنُ أَبِي مَسْعُودٍ يُحَدِّثُ عَنْ أَبِيهِ.

356. Narrated ('Urwa), رضي الله عنه 'Aisha told me that Allâh's Messenger used to offer '*Asr* prayer when the sun shine was still inside her residence (i.e. the early stated prescribed time of '*Asr*). ("Sahîh Al-Bukhâri", *Hadîth* No. 500-B, Vol. 1)

CHAPTER 32. Preferable (to delay) the *Zuhr* prayer till it becomes (a bit) cooler during severe heat for the one who goes for the congregational prayer and encounters heat on his way.

357. Narrated Abû Huraira : رضي الله عنه said, "If Allâh's Messenger

٣٥٦ - حَدِيثُ عَائِشَةَ رضي الله عنها، أَنَّ رَسُولَ اللَّهِ عَلَيْهِ وَسَلَّمَ كَانَ يُصَلِّي الْعَصْرَ وَالشَّمْسُ فِي حُجْرَتِهَا قَبْلَ أَنْ تَظَهَّرَ.

(٣٢) بَابٌ: اسْتِخْبَابٌ الْإِنْرَادِ بِالظُّفَرِ فِي شِدَّةِ الْحَرَّ لِمَنْ يَمْضِي إِلَى جَمَاعَةٍ وَيَنْهَا الْحَرُّ فِي طَرِيقِهِ

٣٥٧ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله

it is very hot, then offer the *Zuhr* prayer when it becomes (a bit) cooler, as the severity of the heat is from the raging of the Hell-fire.” (*Sahîh Al-Bukhârî*, *Hadîth* No. 510, Vol. 1)

358. Narrated Abû Dhar : رضي الله عنه The *Mu'adhdhin* (call-maker) of the Prophet ملی اللہ علیہ وسلم pronounced the *Adhân* (call) for the *Zuhr* prayer but the Prophet ملی اللہ علیہ وسلم said, “Let it be cooler, let it be cooler.” Or said, “Wait, wait, because the severity of heat is from the raging of the Hell-fire. In severe hot weather, offer *Salât* when it becomes (a bit) cooler and the shadows of hillocks appear.” (*Sahîh Al-Bukhârî*, *Hadîth* No. 511, Vol. 1)

359. Narrated Abû Huraira : رضي الله عنه The Prophet ملی اللہ علیہ وسلم said, “The fire of Hell complained to its Lord saying: ‘O Lord! My parts are eating (destroying) one another.’ So Allâh allowed it to take two breaths, one in the winter and the other in the summer. The breath in the summer is at the time when you feel the severest heat and the breath in the winter is at the time when you feel the severest cold.” (*Sahîh Al-Bukhârî*, *Hadîth* No. 512, Vol. 1)

CHAPTER 33. Preferable to offer the *Zuhr* prayer at earlier hour of its stated prescribed time when there is no severe heat.

360. Narrated Anas bin Mâlik : رضي الله عنه We used to offer *Salât* (prayer) with the Prophet ملی اللہ علیہ وسلم in scorching heat, and if someone of us could not put his face on the earth (because of the heat) then he would spread his clothes and prostrate over them. (*Sahîh Al-Bukhârî*, *Hadîth* No. 299, Vol. 2)

عنه، عن النبی ﷺ قال: «إذا اشتد الحر فابردو بالصلوة فإن شدة الحر من فتح جهنم».

٣٥٨ - حديث أبي ذر رضي الله عنه
قال: أَدْنَ مُؤَدْنَ النبِي ﷺ الظَّهَرَ،
فَقَالَ: «أَبِرْذَ أَبِرْذَ» أَوْ قَالَ: «اَنْتَظِرْ
اَنْتَظِرْ»، وَقَالَ: «شِدَّةُ الْحَرِّ مِنْ فَيْحَةِ
جَهَنَّمَ، فَإِذَا اشْتَدَ الْحَرُّ فَابردو عنِ
الصَّلَاةِ» حَتَّى رَأَيْنَا فِيَةَ التَّلُولِ.

٣٥٩ - حديث أبي هريرة رضي الله عنه
عن النبی ﷺ، قال: «اشتكى
النَّارُ إِلَى رَبِّهَا، فَقَالَتْ: يَا رَبِّ! أَكَلَ
بَغْضِي بَغْضًا؟ فَأَذْنَ لَهَا بِنَسَنَينِ، تَقْبَسِ
فِي الشَّتَاءِ وَتَقْبَسِ فِي الصَّيفِ، فَهُوَ
أَشَدُّ مَا تَجِدُونَ مِنَ الْحَرِّ، وَأَشَدُّ مَا
تَجِدُونَ مِنَ الرَّمَهِيرِ».

(٢٢) باب: استحباب تقديم الظهر في
أول الوقت في غير شدة الحر

٣٦٠ - حديث أنس بن مالك رضي الله عنه
في شدة الحر، فإذا لم يستطع أحدنا
أن يمکن وجهه من الأرض بسط ثوبه
فتسجد عليه.

CHAPTER 34. Preference of offering 'Asr prayer at its early stated time.

361. Narrated Anas bin Mâlik : رضي الله عنه used to offer the 'Asr prayer at a time when the sun was till hot and high; and if a person went to Al-'Awâlî of Al-Madîna, he would reach there when the sun was still high. Some of Al-'Awâlî of Al-Madîna were about four miles or so from the town. (*Sahîh Al-Bukhârî*, *Hadîth* No. 525, Vol. 1)

362. Narrated Abû Umâma: "We offered the *Zuhr* prayer with 'Umar bin 'Abdul 'Aziz and then went to Anas bin Mâlik and found him offering the 'Asr prayer, I asked him, 'O Uncle! Which *Salât* (prayer) have you offered?' He said, 'The 'Asr, and this is (the time of) the prayer of Allâh's Messenger which we used to offer with him.' " (*Sahîh Al-Bukhârî*, *Hadîth* No. 524, Vol. 1)

363. Narrated Râfi' bin Khadij : رضي الله عنه We used to offer the 'Asr prayer with the Prophet ﷺ and slaughter a camel, the meat of which would be divided in ten parts; and we would eat the cooked meat before sunset. (*Sahîh Al-Bukhârî*, *Hadîth* No. 665, Vol. 3)

CHAPTER 35. The magnitude (greatness of the sin) in missing the 'Asr prayer (intentionally).

364. Narrated Ibn 'Umar : رضي الله عنه عنها said, "Whoever misses the 'Asr prayer (intentionally) then it is as if he lost his family and property." (*Sahîh Al-Bukhârî*, *Hadîth* No. 527, Vol. 1)

(٤٤) بَابُ: اسْتِخْبَابُ التَّبَكِيرِ بِالْعَصْرِ

٣٦١ - حَدِيثُ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي الْعَصْرَ وَالشَّمْسُ مُرْتَفَعَةً حَيَّةً، فَيَذْهَبُ الدَّاهِبُ إِلَى الْعَوَالِي فِيَاتِهِمْ وَالشَّمْسُ مُرْتَفَعَةٌ؛ وَيَغْنَمُ الْعَوَالِي مِنَ الْمَدِينَةِ عَلَى أَرْبَعَةِ أَمْيَالٍ، أَفَ نَحْوُهُ.

٣٦٢ - حَدِيثُ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ. عَنْ أَبِي أُمَامَةَ، قَالَ: صَلَّيْنَا مَعَ عُمَرَ بْنِ عَبْدِ الرَّزِيزِ الظُّهُرَ، ثُمَّ حَرَجْنَا حَتَّى دَخَلْنَا عَلَى أَنَسِ بْنِ مَالِكٍ، فَوَجَدْنَاهُ يُصَلِّي الْعَصْرَ، فَقُلْتُ: يَا عُمَرْ! مَا هَذِهِ الصَّلَاةُ الَّتِي صَلَّيْتَ؟ قَالَ: الْعَصْرُ، وَهَذِهِ صَلَاةُ رَسُولِ اللَّهِ ﷺ الَّتِي كُنَّا نُصَلِّي مَعَهُ.

٣٦٣ - حَدِيثُ رَافِعِ بْنِ خَدِيجٍ. رَضِيَ اللَّهُ عَنْهُ، قَالَ: كُنَّا نُصَلِّي مَعَ النَّبِيِّ ﷺ الْعَصْرَ، فَنَنْحَرُ جَرُورًا فَتَقْسِمُ عَشَرَ قِسْمًا، فَنَأْكُلُ لَحْمًا تَسْبِيْجًا قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ.

(٤٥) بَابُ: التَّغْلِيقُ فِي تَفْوِيتِ صَلَاةِ الْعَصْرِ

٣٦٤ - حَدِيثُ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الَّذِي تَفْوَتْهُ صَلَاةُ الْعَصْرِ كَانَتْ مُؤْمِنًا وَمُؤْلِمًا وَمَالِمًا».

CHAPTER 36. Proof for the one who said: *As-Salât-ul-Wusta* (the middle prayer) is the 'Asr prayer.

365. Narrated 'Alî رضي الله عنه: When it was the day of the battle of *Al-Ahzâb* (the confederates), Allâh's Messenger ﷺ said, "O Allâh! Fill their (i.e. the infidels) houses and graves with fire as they busied us so much that we did not perform the middle prayer (i.e. 'Asr) till the sun had set." (*Sahîh Al-Bukhâri*, *Hadîth* No. 182, Vol. 4)

366. Narrated Jâbir bin 'Abdullâh رضي الله عنهما: On the day of *Al-Khandaq* (the battle of Trench), 'Umar bin Al-Khattab رضي الله عنه came cursing the disbelievers of Quraish after the sun had set and said, "O Allâh's Messenger! I could not offer the 'Asr prayer till the sun had set." The Prophet ﷺ said, "By Allâh! I, too, have not offered the *Salât* (prayer)." So we turned toward Buthan, and the Prophet ﷺ performed ablution and we too performed ablution and offered the 'Asr prayer after the sun had set, and then he offered the *Maghrib* prayer. (*Sahîh Al-Bukhâri*, *Hadîth* No. 570, Vol. 1)

(٣٦) بَابُ الدَّلِيلِ لِمَنْ قَالَ الصَّلَاةُ
الْوُسْطَى هِيَ صَلَاةُ الْعَصْرِ

٣٦٥ - حَدِيثُ عَلَيْهِ رَضِيَ اللَّهُ عَنْهُ، قَالَ: لَمَّا كَانَ يَوْمُ الْأَخْرَابِ، قَالَ رَسُولُ اللَّهِ ﷺ: «مَلَأَ اللَّهُ بُيُوتَهُمْ وَقُبُورَهُمْ نَارًا، شَغَلُونَا عَنِ الصَّلَاةِ الْوُسْطَى حَتَّى غَابَتِ الشَّمْسُ».

٣٦٦ - حَدِيثُ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهَا، أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ جَاءَ يَوْمَ الْخَنْدَقِ بَعْدَمَا غَرَبَتِ الشَّمْسُ فَجَعَلَ يَسْبُبُ كُفَّارَ قُرَيْشٍ، قَالَ: يَا رَسُولَ اللَّهِ! مَا كِدْتُ أُصَلِّي الْعَصْرَ حَتَّى كَادَتِ الشَّمْسُ تَغُرُّبُ، قَالَ النَّبِيُّ ﷺ: «وَاللَّهُ مَا صَلَّيْتُهَا» فَقَمْنَا إِلَى بُطْحَانَ، فَتَوَضَّأَ لِلصَّلَاةِ، وَتَوَضَّأْنَا لَهَا، فَصَلَّى الْعَصْرَ بَعْدَ مَا غَرَبَتِ الشَّمْسُ، ثُمَّ صَلَّى بَعْدَهَا الْمَغْرِبُ

(٣٧) بَابُ: نَصْلِي صَلَاتَيِ الظِّبْنِ
وَالْعَصْرِ وَالْمُحَافَظَةِ عَلَيْهِمَا

٣٦٧ - حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَتَعَاقبُونَ فِيهِمْ، مَلَائِكَةٌ بِاللَّيْلِ وَمَلَائِكَةٌ بِالنَّهَارِ، وَيَجْتَمِعُونَ فِي صَلَاةِ الْقَجْرِ وَصَلَاةِ الْعَصْرِ، ثُمَّ يَرْجُوُنَ الَّذِينَ

CHAPTER 37. The superiority of the *Fajr* (morning) and 'Asr (afternoon) prayers, and exhortation to guard them.

367. Narrated Abû Huraira رضي الله عنه: Allâh's Messenger ﷺ said, "Angels come to you in succession by night and day and all of them get together at the time of the *Fajr* and 'Asr prayers. Those who have passed the night with you (or stayed with you)

ascend (to the heaven) and Allâh asks them, though He knows everything about you, "In what state did you leave My slaves?" The angels reply: "When we left them, they were offering the *Salât* (prayer) and when we reached them, they were offering the *Salât*." (*Sahîh Al-Bukhârî*, *Hadîth* No. 530, Vol. 1)

368. Narrated Jarîr : رضى الله عنه We were with the Prophet ﷺ and he looked at the moon — on a full-moon night and said, "Certainly you will see your Lord as you see this moon, and you will have no trouble in seeing Him. So if you can avoid missing (through sleep or business, etc.) a *Salât* (prayer) before the sunrise (*Fajr*) and a *Salât* before sunset (*'Asr*) you must do so." He then recited Allâh's Statement: "And glorify the Praises of your Lord, before the rising of the sun and before (its) setting." (V.50:39) (*Sahîh Al-Bukhârî*, *Hadîth* No. 529, Vol. 1)

369. Narrated Abû Mûsa : رضى الله عنه Allâh's Messenger ﷺ said, "Whoever offers the two cool *Salât* (prayers) (*'Asr* and *Fajr*) will enter Paradise." (*Sahîh Al-Bukhârî*, *Hadîth* No. 548, Vol. 1)

CHAPTER 38. The mention (about): The commencement of the time for the *Maghrib* prayer is immediately after sunset.

370. Narrated Salama : رضى الله عنه We used to offer the *Maghrib* prayer with the Prophet ﷺ when the sun disappeared from the horizon. (*Sahîh Al-Bukhârî*, *Hadîth* No. 536, Vol. 1)

371. Narrated Râfi' bñ Khadîj : رضى الله عنه We used to offer the *Maghrib* prayer with the Prophet ﷺ, and after

بَاتُوا فِيْكُمْ فَيَسْأَلُهُمْ رَبُّهُمْ، وَهُوَ أَعْلَمُ بِهِمْ، كَيْفَ تَرَكْتُمْ عِبَادِي؟ فَيَقُولُونَ تَرَكْنَا هُمْ وَهُمْ يُصْلُونَ، وَأَتَيْنَاهُمْ وَهُمْ يُصْلُونَ.

٣٦٨ - حديث جرير رضي الله عنه ،

قال: كُنَّا عِنْدَ النَّبِيِّ ﷺ فَنَظَرَ إِلَى الْقَمَرِ لَيْلَةً، يَعْنِي الْبَدْرَ، فَقَالَ: «إِنَّكُمْ سَتَرَوْنَ رَبِّكُمْ كَمَا تَرَوْنَ هَذَا الْقَمَرَ، لَا تُضَامُونَ فِي رُؤْيَايَهِ، فَإِنِّي اسْتَطَعْتُمْ أَنْ لَا تُغْلِبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا فَافْعَلُوا» ثُمَّ قَرَأَ: - «وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ» .

٣٦٩ - حديث أبي موسى رضي الله عنه ،

أنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ صَلَّى الْبَرْدَيْنِ دَخَلَ الْجَنَّةَ» .

(٣٨) بَابٌ: بَيَانٌ أَنَّ أَوَّلَ وَقْتٍ
الْمَغْرِبِ عِنْدَ غُرُوبِ الشَّمْسِ

٣٧٠ - حديث سلمة رضي الله عنه ،

قال: كُنَّا نُصَلِّي مَعَ النَّبِيِّ ﷺ الْمَغْرِبَ إِذَا تَوارَثْ بِالْحِجَابِ .

٣٧١ - حديث رافع بن خديج رضي الله عنه ، قال:

كُنَّا نُصَلِّي الْمَغْرِبَ مَعَ

finishing the *Salât*, one of us may go away and could still see as far as the spot where one's arrow might reach when shot by a bow. (*Sahîh Al-Bukhârî, Hadîth No. 534, Vol. 1*)

CHAPTER 39. The time for the 'Ishâ prayer and (about) its delay.

372. Narrated 'Âisha : رضي الله عنها Allâh's Messenger once delayed the 'Ishâ prayer and that was during the days when Islâm still had not spread. The Prophet did not come out till 'Umar informed him that the women and children had slept. Then he (the Prophet) came out and said to the people of the mosque: "None amongst the dwellers of the earth has been waiting for it ('Ishâ prayers) except you." (*Sahîh Al-Bukhârî, Hadîth No. 541, Vol. 1*)

373. Narrated 'Abdullâh bin 'Umar : صلى الله عنهما Once Allâh's Messenger صلى الله عليه وسلم was busy at the time of the 'Ishâ prayer, so the *Salât* was delayed so much so that we slept and woke up and slept and woke up again. The Prophet came out and said, "None amongst the dwellers of the earth but you have been waiting for the *Salât*." (*Sahîh Al-Bukhârî, Hadîth No. 545-A, Vol. 1*)

374. Narrated Humaid: أنس رضي الله عنه was asked, "Did the Prophet صلى الله عليه وسلم wear a ring?" Anas said, "Once he delayed the 'Ishâ prayer till midnight. Then he came, facing us... as if I am now looking at the glitter of his ring... and said, "The people have offered their *Salât* (prayers) and slept, but you have been in prayer as you

النَّبِيُّ ﷺ فَيُنَصَّرِّفُ أَحَدُنَا وَإِنَّهُ لَيَصِرُ مَوْاقِعَ نَبِيِّهِ.

(٣٩) بَابٌ: وَقْتُ الْعِشَاءِ وَتَأْخِيرُهَا

٣٧٢ - حَدِيثُ عَائِشَةَ رضي الله عنها . قَالَتْ: أَغْتَمَ رَسُولُ اللهِ ﷺ لَيْلَةً بِالْعِشَاءِ، وَذَلِكَ قَبْلَ أَنْ يَفْشُرَ الإِسْلَامُ، فَلَمْ يَخْرُجْ حَتَّى قَالَ عُمَرُ: نَامَ النِّسَاءُ وَالصِّيَانُ؛ فَخَرَجَ، فَقَالَ لِأَهْلِ الْمَسْجِدِ: «مَا يَنْتَظِرُهَا أَحَدٌ مِنْ أَهْلِ الْأَرْضِ غَيْرُكُمْ».

٣٧٣ - حَدِيثُ عَبْدِ اللهِ بْنِ عُمَرَ رضي الله عنهما، أَنَّ رَسُولَ اللهِ ﷺ - شُغِلَ عَنْهَا لَيْلَةً، فَأَخَرَهَا حَتَّى رَقَدَنَا فِي الْمَسْجِدِ، ثُمَّ اسْتِيقَظْنَا، ثُمَّ رَقَدَنَا ثُمَّ اسْتِيقَظْنَا، ثُمَّ خَرَجَ عَلَيْنَا النَّبِيُّ ﷺ، ثُمَّ قَالَ: «لَيْسَ أَحَدٌ مِنْ أَهْلِ الْأَرْضِ يَنْتَظِرُ الصَّلَاةَ غَيْرُكُمْ».

٣٧٤ - حَدِيثُ أَنَسٍ رضي الله عنه . قَالَ حُمَيْدٌ: سُئِلَ أَنَسٌ، هَلْ اتَّخَذَ النَّبِيُّ ﷺ خَاتَمًا؟ قَالَ: أَخَرَ لَيْلَةً صَلَاةَ الْعِشَاءِ إِلَى شَطْرِ اللَّيلِ، ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ فَكَانَ أَنْظُرُ إِلَى وَيْضِ خَاتَمِهِ . قَالَ: إِنَّ النَّاسَ قَدْ صَلَوْا وَنَامُوا

have been waiting for it.” (*Sahîh Al-Bukhâri, Hadîth No. 758, Vol. 7*)

وَإِنْكُمْ لَمْ تَرَالُوا فِي صَلَاةٍ مَا
أَنْتُرْتُمُوهَا».

375. Narrated Abû Mûsa : رضى الله عنه My companions, who came with me in the boat and I landed at a place called Baqî’ Buthân. The Prophet was in Al-Madînah at that time. One of us used to go to the Prophet by turns every night at the time of the ‘Ishâ’ prayer. Once, I, along with my companions went to the Prophet صلى الله عليه وسلم , he was busy in some of his affairs, so the ‘Ishâ’ prayer was delayed upto the middle of the night. He then came out and led the people [in *Salât* (prayer)]. After finishing from the *Salât*, he addressed the people present there saying, “Be patient! Don’t go away! Have the glad tidings. It is from the Blessing of Allâh upon you that none amongst mankind has offered *Salât* at this time except you.” Or said, “None except you has offered *Salât* at this time”. Abû Mûsa added, “So we returned happily after what we heard from Allâh’s Messenger . صلى الله عليه وسلم (Sahîh Al-Bukhâri, Hadîth No. 542, Vol. 1)

376. Narrated Ibn ‘Abbâs : رضى الله عنه Once Allâh’s Messenger صلى الله عليه وسلم delayed the ‘Ishâ’ prayer to such an extent that the people slept and got up and slept again and got up again. Then Umar bin Al-Khattâb رضى الله عنه stood up and reminded the Prophet صلى الله عليه وسلم of the *Salât* (prayer). ‘Atâ (the subnarrator) said, Ibn ‘Abbâs said: “The Prophet صلى الله عليه وسلم came out, as if I am looking at him at this time, and water was trickling from his head and

٢٧٥ - حديث أبي موسى رضى الله عنه. قال: كنت أنا وأصحابي الذين قدموا معنا في السفينة نزولاً في بقى بظحان، والنبي ﷺ بالمدينة، فكان يتذوق النبي ﷺ عند صلاة العشاء كل ليلة نفر منهم، فوافقت النبي عليه السلام أنا وأصحابي، وله بغرض الشغل في بعض أمره. فأغتنم بالصلوة حتى ابهار الليل، ثم خرج النبي ﷺ فصلّى بهم، فلما قصي صلاتة، قال لمن حضره: «على رسليكم، أبشرُوا، إن من نعمة الله عليناكم أنه ليس أحد من الناس يصلى هذه الساعة غيركم»، أو قال: «ما صلّى هذه الساعة أحد غيركم» قال أبو موسى، فرجعنا ففرحنا بما سمعنا من رسول الله ﷺ.

٢٧٦ - حديث ابن عباس رضى الله عنهما. قال: أغتنم رسول الله ﷺ ليلة العشاء حتى رقد الناس واستيقظوا، ورقدوا واستيقظوا؛ فقام عمر بن الخطاب، فقال: الصلاة! فخرج النبي ﷺ، كأني أنظر إليه الآن، يقطّر رأسه ماء، وأضعها يده على رأسه.

he was putting his hand on his head and then said, 'Hadn't I thought it hard for my followers, I would have ordered them to offer (*'Isha* prayer) at this time.' " I asked 'Atâ for further information, how the Prophet ﷺ had kept his hand on his head as he was told by Ibn 'Abbâs. 'Atâ separated his fingers lightly and put their tips on the side of the head, brought the fingers downwards approximating them till the thumb touched the lobe of the ear at the side of the face at the temple and towards the beard. He neither slowed nor hurried in this action but he acted like that. The Prophet ﷺ said: "Hadn't, I thought it hard for my followers, I would have ordered them to offer (the *Ishâ'* prayer) at this time." (*Sahîh Al-Bukhâri*, *Hadîth* No. 545-B, Vol. 1)

فَقَالَ: «لَوْلَا أَنْ أَشْقَى عَلَى أُمَّتِي لِأَمْرُهُمْ أَنْ يُصْلُوْهَا هَكَذَا» (قَالَ ابْنُ حُرَيْجَ الرَّاوِي عَنْ عَطَاءِ الرَّاوِي، عَنْ ابْنِ عَبَّاسٍ) فَاسْتَبَّتْ عَطَاءَ كَيْفَ وَضَعَ النَّبِيُّ ﷺ عَلَى رَأْسِهِ يَدَهُ كَمَا أَبْنَاهُ ابْنُ عَبَّاسٍ، فَبَدَّ لِي عَطَاءُ بَيْنَ أَصَابِعِهِ شَيْئًا مِنْ تَبْدِيدٍ، ثُمَّ وَضَعَ أَطْرَافَ أَصَابِعِهِ عَلَى قَرْنِ الرَّأْسِ ثُمَّ ضَمَّهَا، يُمْرِّهَا كَذَلِكَ عَلَى الرَّأْسِ حَتَّى مَسَّتْ إِبْهَامُهُ طَرَفَ الْأَدْنِ مِمَّا يَلِي الْوَجْهَ عَلَى الصُّدْغِ وَنَاحِيَةِ الْلُّحْمِ، لَا يُمْسِرُ وَلَا يَبْطِشُ إِلَّا كَذَلِكَ، وَقَالَ: «لَوْلَا أَنْ أَشْقَى عَلَى أُمَّتِي لِأَمْرُهُمْ أَنْ يُصْلُوْهَا هَكَذَا».

CHAPTER 40. Preference of offering the *Fajr* prayer early at its prescribed time, and that is the time when there is still darkness (before dawn) and the length of recitation in it.

377. Narrated 'Âisha رضي الله عنها : The believing women, covered with their veiling sheets used to attend the *Fajr* prayer with Allâh's Messenger ﷺ , and after finishing the *Salât* (prayer) they would return to their homes and nobody could recognize them because of the darkness. (*Sahîh Al-Bukhâri*, *Hadîth* No. 552, Vol. 1)

378. Narrated Jâbir bin 'Abdullâh رضي الله عنهما : The Prophet ﷺ used to pray the *Zuhr* at mid day, and the *'Asr* at a time when the sun was still bright,

(٤٠) بَابٌ: اسْتِخْبَابِ التَّبَكْرِ بِالصُّبْحِ فِي أَوَّلِ وَقْتِهَا وَهُوَ التَّغْلِيسُ وَبَيَانِ قَدْرِ الْقِرَاءَةِ فِيهَا .

٣٧٧ - حَدِيثُ عَائِشَةَ رضي الله عنها ، قَالَتْ: كُنْ نِسَاءُ الْمُؤْمِنَاتِ يَشَهَّدْنَ مَعَ رَسُولِ اللهِ ﷺ صَلَاةَ الْفَجْرِ مُتَلْفَعَاتٍ بِمُرْوُطِهِنَّ، ثُمَّ يَنْقَلِبْنَ إِلَى بُيُوتِهِنَّ حِينَ يَقْضِيَنَ الصَّلَاةَ لَا يَعْرِفُهُنَّ أَحَدٌ مِنْ الْغَلَسِ .

٣٧٨ - حَدِيثُ جَابِرٍ بْنِ عَبْدِ اللهِ رضي الله عنهما ، قَالَ: كَانَ النَّبِيُّ ﷺ

the *Maghrib* after sunset (at its stated time) and the *Ishâ* at a variable time. Whenever he saw the people assembled (for *Ishâ* prayer) he would offer *Salât* (prayer) earlier and if the people delayed, he would delay the *Salât*. And they or the Prophet ﷺ used to offer the *Fajr* prayer when it was still dark. (*Sahîh Al-Bukhâri*, *Hadîth* No. 535, Vol. 1)

379. Narrated (Saiyâr bin Salama: My father and I went to) Abû Barza Al-Aslami رضي الله عنه to ask him about the stated times for *As-Salât* (the prayer). He replied, “The Prophet ﷺ used to offer the *Zuhr* prayer when the sun just declined from its highest position at noon; the *'Asr* at a time when if a man went to the farthest place in Al-Madîna (after praying) he would find the sun still hot (bright). (The subnarrator said: I have forgotten what Abû Barza said about the *Maghrib* prayer). The Prophet ﷺ never found any harm in delaying the *Ishâ* prayer to the first third of the night and he never liked to sleep before it and to talk after it. He used to offer the morning (*Fajr*) prayer at a time, when, after finishing it one could recognize the person sitting beside him, and (he) used to recite between 60 to 100 Verses in one or both the *Rak'a*. (*Sahîh Al-Bukhâri*, *Hadîth* No. 738, Vol. 1)

CHAPTER 42. Superiority of obligatory *Salât* (prayer) in congregation and severe warning to those who keep away from it.

380. Narrated Abû Hûrairâ رضي الله عنه heard Allâh's Messenger ﷺ saying, “The reward of a *Salât* (prayer) in congregation is twenty-five times

يُصَلِّي الظَّهَرَ بِالْهَاجِرَةِ، وَالْعَصْرَ وَالشَّمْسُ نَقِيَّةٌ، وَالْمَغْرِبُ إِذَا وَجَبَتْ، وَالْعِشَاءُ أَخْيَانًا وَأَخْيَانًا: إِذَا رَاهُمْ اجْتَمَعُوا عَجَلَ، وَإِذَا رَاهُمْ أَبْطَلُوا أَخْرَ؛ وَالصَّبْحَ كَانُوا، أَوْ، كَانَ النَّيْتُ يُصَلِّيَهَا يَعْلَمُ.

٣٧٩ - حديث أبي بُرْزَةَ الْأَسْلَمِيِّ
رضي الله عنه، وقد سُئلَ عن وقت الصَّلَواتِ، قَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي الظَّهَرَ حِينَ تَرُوْلُ الشَّمْسُ، وَالْعَصْرَ، وَيَرْجِعُ الرَّجُلُ إِلَى أَقْصِي الْمَدِينَةِ وَالشَّمْسُ حَيَّةً (قال الرَّاوِي عن أبي بُرْزَةَ: وَتَسَيَّدَ مَا قَالَ فِي الْمَغْرِبِ) وَلَا يُبَالِي بِتَأْخِيرِ الْعِشَاءِ إِلَى ثُلُثِ اللَّيْلِ، وَلَا يُبْحِثُ التَّوْمَ قَبْلَهَا وَلَا الْحَدِيثَ بَعْدَهَا، وَيُصَلِّي الصَّبْحَ، فَيَنْصَرِفُ الرَّجُلُ فَيَعْرِفُ جَلِيلَهُ؛ وَكَانَ يَقْرَأُ فِي الرَّكْعَتَيْنِ أَوْ إِحْدَاهُمَا مَا يَبْيَنُ السُّتُّينَ إِلَى الْمِائَةِ.

(٤٢) بَابٌ: فَضْلٌ صَلَاةُ الْجَمَاعَةِ وَبَيَانُ التَّشَدِيدِ فِي التَّخَلُّفِ عَنْهَا

٣٨٠ - حديث أبي هُرَيْرَةَ رضي الله عنه، قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «تَفَضُّلُ صَلَاةِ الْجَمِيعِ صَلَاةً

superior in degrees than that of a *Salât* offered by a person alone. The angels of the night and the angels of the day gather at the time of *Fajr* prayer.” Abû Hûraîra then added, “Recite (the Holy Book) if you wish” or “Verily, the recitation of the Qur’ân in the early dawn (*Fajr* prayer) is ever witnessed (attended by the angels incharge of mankind of the day and the night).” (V.17:78). (*Sahîh Al-Bukhâri*, *Hadîth* No. 621, Vol. 1)

381. Narrated ‘Abdullâh bin ‘Umar صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: Allâh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “The *Salât* (prayer) in congregation is twenty-seven times superior in degree to the *Salât* offered by a person alone.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 618, Vol. 1)

382. Narrated Abû Huraira صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: Allâh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “By Him, in Whose Hand my soul is, I intended or planned or was about to order for collecting fire-wood (fuel) and then order someone to pronounce the *Adhâن* for *As-Salât* (the prayer), and then order someone to lead the *Salât* (prayer), then I would go from behind and burn the houses of men who did not present themselves for the (compulsory congregational) *Salât*. By Him, in Whose Hands my soul is, if anyone of them had known that he would get a bone covered with good meat or two (small) pieces of meat present in between two ribs, he would have presented himself for the ‘*Ishâ* prayer.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 617, Vol. 1)

383. Narrated Abû Huraira صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “No *Salât* (prayer) is more heavy (harder) for the hypocrites than the *Fajr* and the ‘*Ishâ*

أَحَدُكُمْ وَحْدَهُ بِخَمْسٍ وَعِشْرِينَ جُزْءاً،
وَتَجْتَمِعُ مَلَائِكَةُ اللَّيْلِ وَمَلَائِكَةُ النَّهَارِ
فِي صَلَاةِ الْفَجْرِ».

ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ: فَاقْرَءُوا إِنْ
شِئْتُمْ - ﴿إِنَّ قُرْآنَ الْفَجْرِ كَانَ
مَشْهُودًا﴾ - .

٣٨١ - حَدِيثُ عَبْدِ اللَّهِ بْنِ عُمَرَ رضي الله عنهما، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:
«صَلَاةُ الْجَمَاعَةِ تَفْضُلُ صَلَاةَ الْفَجْرِ
بِسَبْعِ وَعِشْرِينَ دَرَجَةً».

٣٨٢ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «وَالَّذِي
نَفْسِي بِيَدِهِ لَقَدْ هَمَمْتُ أَنْ آمِرَ بِخَطْبِ
فِي خَطَبَ، ثُمَّ آمِرُ بِالصَّلَاةِ فَيُؤَذَّنُ لَهَا،
ثُمَّ آمِرُ رَجُلًا فِي يَوْمِ النَّاسِ، ثُمَّ أَخَالُهُ
إِلَى رِجَالٍ فَأَخْرِقَ عَلَيْهِمْ بَيْوَتَهُمْ،
وَالَّذِي نَفْسِي بِيَدِهِ لَوْ يَعْلَمُ أَحَدُهُمْ أَنَّهُ
يَجِدُ عَرْقًا سَمِيناً، أَوْ مِرْمَاتِينِ حَسَنَتِينِ
لَشَهَدَ الْعِشَاءَ».

٣٨٣ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَيْسَ

prayers, and if they knew the reward for these *Salât* (prayers) at their respective times, they would certainly present themselves (in the mosques) even if they had to crawl." The Prophet ﷺ added, "Certainly, I intended or planned or decided to order the *Mu'adhdhin* (call-maker) to pronounce *Iqâma* and order a man to lead the *Salât*, and then take a fire flame to burn all those (men along with their houses who had not left their houses) so far for *As-Salât* (the prayer) (in the mosque)." (*Sahîh Al-Bukhârî*, *Hadîth* No. 626, Vol. 1)

صَلَاةً أَثْقَلَ عَلَى الْمُنَافِقِينَ مِنَ الْفَجْرِ
وَالْعِشَاءِ، وَلَوْ يَعْلَمُونَ مَا فِيهِمَا
لَا تَؤْهِمُهُمَا وَلَوْ حَبَّوَا، لَقَدْ هَمِمْتُ أَنْ آمِرَ
الْمُؤْذِنَ فَيُقِيمَ ثُمَّ أَمْرَ رَجُلًا يَوْمَ
النَّاسِ، ثُمَّ أَخْذَ شُعَلًا مِنْ نَارٍ فَأُحَرِّقَ
عَلَى مَنْ لَا يَخْرُجُ إِلَى الصَّلَاةِ بَعْدَ».

CHAPTER 47. Leave for a person who has a valid excuse, not to present himself for the congregational prayer.

384. Narrated 'Itbân bin Mâlik رضي الله عنه who was one of the companions of Allâh's Messenger ﷺ and one of the *Ansâr* who took part in the battle of Badr: I came to Allâh's Messenger ﷺ and said, "O Allâh's Messenger ! ! I have weak eyesight and I lead my people in *Salât* (prayer). When it rains the water flows in the valley between me and my people, so I cannot go to their mosque to lead them in *Salât*, O Allâh's Messenger! I wish you would come to my house and offer *Salât* in it so that I could take that place as a *Musalla*," Allâh's Messenger ﷺ said, "If Allâh will, I will do so." Next day after the sun rose high, Allâh's Messenger ﷺ and Abû Bakr came and Allâh's Messenger ﷺ asked for permission to enter, I gave him

(٤٧) بَابُ الرُّخْصَةِ فِي التَّخَلُّفِ عَنِ الْجَمَاعَةِ بِعُذْرٍ

٣٨٤ - حَدِيثُ عَبْيَانَ بْنِ مَالِكٍ رضي الله عنه، وَهُوَ مِنْ أَصْحَابِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، مِمَّنْ شَهَدَ بَدْرًا مِنَ الْأَنْصَارِ، أَنَّهُ أَتَى رَسُولَ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ يَا رَسُولَ اللهِ! قَدْ أَنْكَرْتُ بَصَرِي، وَأَنَا أَصْلَى لِقَوْمِي، فَإِذَا كَانَتِ الْأَمْطَارُ سَالَ الْوَادِي الَّذِي بَيْنِي وَبَيْنَهُمْ، لَمْ أَسْتَطِعْ أَنْ أَتَيَ رَسُولَ اللهِ! أَنَّكَ تَأْتِينِي فَتُصْلِيَ فِي بَيْتِي فَأَتَخِدَهُ مُصَلَّى. قَالَ، فَقَالَ لَهُ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «سَأَفْعُلُ إِنْ شَاءَ اللهُ». قَالَ عَبْيَانُ: فَعَدَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَأَبُو بَكْرٍ حِينَ ارْتَفَعَ النَّهَارُ،

permission and he did not sit on entering the house, but said to me, "Where do you like me to offer *Salât*?" I pointed to a place in my house. So Allâh's Messenger ﷺ stood there and said, "*Takbîr* (*Allâhu Akbar*)" and we all got up and aligned behind him and offered a two-*Rak'a* prayer and ended it with *Taslîm*. We requested him to stay for a meal called *Khazîra* which we had prepared for him. Many members of our family gathered in the house and one of them said, "Where is Mâlik bin Al-Dukhaishin, or Ibn Al-Dukhshun?" One of them replied, "He is a hypocrite and does not love Allâh and His Messenger ﷺ." Hearing that, Allâh's Messenger ﷺ said, "Do not say so. Haven't you seen that he testified, *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh) for Allâh's sake only?" He said, "Allâh and His Messenger ﷺ know better. We have seen him helping and advising hypocrites." Allah's Messenger ﷺ said, "Allâh has forbidden the (Hell) Fire for those who say, *Lâ ilâha ill-Allâh* (none has the right to be worshipped but Allâh) for Allâh's sake only." (*Sahîh Al-Bukhâri*, *Hadîth* No. 417, Vol. 1)

385. Narrated Mahmûd bin Ar-Râbî“ رضي الله عنه : I remember Allâh's Messenger ﷺ and also the mouthful of water which he took from a bucket in our house and ejected (on me). Then he narrated the above *Hadîth* (No. 384), which he heard from 'Itbân bin Mâlik

فَاسْتَأْذَنَ رَسُولُ اللهِ ﷺ، فَأَذْنَتْ لَهُ، فَلَمْ يَجِلِّسْ حَتَّى دَخَلَ الْبَيْتَ، ثُمَّ قَالَ: «أَيْنَ تُحِبُّ أَنْ أُصْلِيَ مِنْ بَيْتِكَ؟» قَالَ، فَأَشَرَّتْ لَهُ إِلَى نَاحِيَةٍ مِنَ الْبَيْتِ. فَقَامَ رَسُولُ اللهِ ﷺ فَكَبَرَ، فَقُمْنَا فَصَفَنَا فَصَلَّى رَكْعَيْنِ ثُمَّ سَلَّمَ؛ قَالَ وَحَسِنَاهُ عَلَى حَرِيرَةٍ صَغَنَاهَا لَهُ، قَالَ، فَثَابَ فِي الْبَيْتِ رِجَالٌ مِنْ أَهْلِ الدَّارِ دَوْعَ عَدِيدٍ، فَاجْتَمَعُوا؛ فَقَالَ قَائِلٌ مِنْهُمْ: أَيْنَ مَالِكُ بْنُ الدُّخِيشِ أَوْ ابْنُ الدُّخِيشِ؟ فَقَالَ بَعْضُهُمْ: ذَلِكَ مُنَافِقٌ لَا يُحِبُّ اللَّهَ وَرَسُولَهُ. فَقَالَ رَسُولُ اللهِ ﷺ: «لَا تَقُلْ ذَلِكَ، أَلَا تَرَاهُ قَدْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ، يُرِيدُ بِذَلِكَ وَجْهَ اللَّهِ!» قَالَ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: فَإِنَّنِي نَرَى وَجْهَهُ وَنَصِيحَتَهُ إِلَى الْمُنَافِقِينَ؛ فَقَالَ رَسُولُ اللهِ ﷺ: «فَإِنَّ اللَّهَ قَدْ حَرَمَ عَلَى النَّارِ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ، يَتَعَنِّي بِذَلِكَ وَجْهَ اللَّهِ». .

٣٨٥ - حديث محمود بن الربيع
رضي الله عنه. زَعَمَ أَنَّهُ عَقَلَ رَسُولَ اللهِ ﷺ، وَعَلَى تَبَّاعَةِ مَجَهَّها مِنْ دُلُوْيَّ كَانَ فِي دَارِ دِينِهِ، ثُمَّ سَدَّدَ عَزِيزُ شُعبَانَ حَدِيثَ السَّادِسِ .

Al-Ansâri. (*Sahîh Al-Bukhârî, Hadîth*
No. 801, Vol. 1)

CHAPTER 48. It is permissible to offer the *Nawâfil* (optional) prayer in congregation, and to pray over a *Hasîr* (mat made of date-palm leaves) or *Khumra* (a small mat) or any other thing carpet etc., which is clean and pure, not soiled with filthy things (urine etc.).

386. Narrated Maimûna : رضي الله عنها ملائكة الله عليه وسلم was offering *Salât* (prayer) while I was beside him during my menses, and sometimes his clothes would touch me during his prostration. Maimûna added, "He prayed on a *Khumra* (a small mat hardly sufficient for the face and the hands while prostrating during *Salât*)."
(*Sahîh Al-Bukhârî, Hadîth* No. 376, Vol. 1)

CHAPTER 49. Superiority of *Salât* (prayer) in congregation, and waiting for the *Salât*.

387. Narrated Abû Huraira : رضي الله عنه ملائكة الله عليه وسلم said, "The *Salât* (prayer) offered in congregation is twenty-five times more superior (in reward) to the *Salât* offered alone in one's house or in a business centre, because if one performs ablution and does it perfectly, and then proceeds to the mosque with the sole intention for offering *Salât*, then for each step which he takes toward the mosque, Allâh upgrades him a degree in reward and crosses out (forgives) one sin till he enters the mosque. When he enters the mosque he is considered in *Salât* as long as he is waiting for the *Salât* and the angels keep on asking for Allâh's forgiveness for him and they keep on

(٤٨) بَابٌ: جَوَازِ الْجَمَاعَةِ فِي التَّالِفَةِ
وَالصَّلَاةِ عَلَى حَصِيرٍ وَخُمْرَةٍ وَثُوْبٍ
وَغَيْرِهَا مِنَ الظَّاهِرَاتِ

٣٨٦ - حَدِيثٌ مَئُومَةٌ رَضِيَ اللَّهُ عَنْهَا،
قَالَتْ: كَانَ رَسُولُ اللَّهِ يُصَلِّي وَأَنَا
حِذَاءُهُ، وَأَنَا حَائِضٌ، وَرُبُّمَا أَصَابَنِي
ثُوبَةٌ إِذَا سَجَدَ.

قَالَتْ: وَكَانَ يُصَلِّي عَلَى الْخُمْرَةِ.

(٤٩) بَابٌ: فَضْلٌ صَلَاةِ الْجَمَاعَةِ
وَأَنْتِظَارِ الصَّلَاةِ

٣٨٧ - حَدِيثٌ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ
عَنْهُ، عَنِ النَّبِيِّ يُصَلِّي قَالَ: «صَلَاةُ
الْجَمِيعِ تَزِيدُ عَلَى صَلَاتِهِ فِي بَيْتِهِ
وَصَلَاتِهِ فِي سُوقِهِ خَمْسًا وَعِشْرِينَ
دَرَجَةً، فَإِنَّ أَحَدَكُمْ إِذَا تَوَضَّأَ فَأَخْسَنَ،
وَأَنَّى الْمَسْجِدَ لَا يُرِيدُ إِلَّا الصَّلَاةَ، لَمْ
يَخْطُ حَطْوَةً إِلَّا رَفَعَهُ اللَّهُ بِهَا دَرَجَةً،
وَخَطَّ عَنْهُ خَطِيئَةً حَتَّى يَدْخُلَ
الْمَسْجِدَ، وَإِذَا دَخَلَ الْمَسْجِدَ كَانَ فِي
صَلَاةٍ مَا كَانَتْ تَحِسْسُهُ، وَتُصَلِّي عَلَيْهِ
الْمَلَائِكَةُ مَا دَامَ فِي مَجْلِسِهِ الَّذِي

saying: "O Allâh! Be Merciful to him, "O Allâh! Forgive him, as long as he keeps on sitting at his praying place and does not *Hadath* (passes wind etc.)". (*Sahîh Al-Bukhâri*, *Hadîth* No. 466, Vol. 1)

CHAPTER 50. Superiority of taking many steps (i.e. coming from a far place) in order to reach the mosque.

388. Narrated Abû Mûsa : رضي الله عنه ملى الله عليه وسلم said, "The people who get tremendous reward for *As-Salât* (the prayer) are those who are farthest away (from the mosque), and then those who are next farthest and so on. Similarly one who waits to offer *Salât* with the *Imâm* has greater reward than one who offers *Salât* and goes to bed." (*Sahîh Al-Bukhâri*, *Hadîth* No. 623, Vol. 1)

CHAPTER 51. Going (to the mosque) for *As-Salât* (the prayer) blots out (annuls) evil deeds and raises the reward in degrees.

389. Narrated Abû Huraira : رضي الله عنه ملى الله عليه وسلم heard Allâh's Messenger ﷺ saying, "If there was a river at the door of anyone of you and he took a bath in it five times a day, would you notice any dirt on him?" They said, "Not a trace of dirt would be left." The Prophet ﷺ added, "That is the example of the five *Salât* (prayers) with which Allâh blots our (annuls) evil deeds." (*Sahîh Al-Bukhâri*, *Hadîth* No. 506, Vol. 1)

390. Narrated Abû Huraira : رضي الله عنه ملى الله عليه وسلم said, "Allâh will prepare for him who goes to the mosque (every) morning and in the afternoon, [for the congregational *Salât* (prayer)] an honourable place in

يُصَلِّي فِيهِ: اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ ارْحَمْهُ، مَا لَمْ يُخْدِثْ فِيهِ».

(٥٠) بَابُ: فَضْلٌ كَثْرَةُ الْخُطَا إِلَى الْمَسَاجِدِ

٣٨٨ - حَدِيثُ أَبِي مُوسَى رضي الله عنه، قَالَ: قَالَ النَّبِيُّ ﷺ: «أَعْظَمُ النَّاسِ أَجْرًا فِي الصَّلَاةِ أَبْعَدُهُمْ فَأَبْعَدُهُمْ مَمْشَى، وَالَّذِي يَتَنَظَّرُ الصَّلَاةَ حَتَّى يُصَلِّيَهَا مَعَ الْإِمَامِ أَعْظَمُ أَجْرًا مِنَ الَّذِي يُصَلِّي ثُمَّ يَنَامُ».

(٥١) بَابُ: الْمَشْيٌ إِلَى الصَّلَاةِ تُنْهَى بِهِ الْخَطَايَا وَتُرْفَعُ بِهِ الدَّرَجَاتُ

٣٨٩ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «أَرَأَيْتُمْ لَوْ أَنَّ نَهَرًا بَيْنَ أَحَدَكُمْ يَغْشِيَ فِيهِ كُلَّ يَوْمٍ خَمْسًا، مَا تَقُولُونَ ذَلِكَ يُبَقِّي مِنْ دَرَنِهِ؟» قَالُوا: لَا يُبَقِّي مِنْ دَرَنِهِ شَيْئًا. قَالَ: «فَذَلِكَ مِثْلُ الصَّلَوَاتِ الْخَمْسِ يَمْحُو اللَّهُ بِهِ الْخَطَايَا».

٣٩٠ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ غَدَا إِلَى الْمَسَاجِدِ وَرَاحَ أَعْدَّ اللَّهُ لَهُ نُزْلَةً مِنَ

Paradise with good hospitality for (what he has done) every morning and afternoon goings. (*Sahîh Al-Bukhâri*, Hadîth No. 631, Vol. 1)

الْجَنَّةُ كُلَّمَا غَدَأْ أَوْ رَاحَ .

CHAPTER 53. Who deserves most to be an *Imâm*.

391. Narrated Mâlik bin Huwairith : رضي الله عنه I came to the Prophet ﷺ with some men from my tribe and stayed with him for twenty nights. He was kind and merciful to us. When he realized our longing for our families, he said to us, "Go back and stay with your families and teach them (the religion), and offer *As-Salât* (the prayer) and one of you should pronounce the *Adhân* for the *Salât* (prayer) when its time is due, and the oldest one amongst you should lead the *Salât*." (*Sahîh Al-Bukhâri*, Hadîth No. 601, Vol. 1)

CHAPTER 54. It is desirable to recite *Qunût* (invocation) in all *As-Salât* (the prayer) when any calamity befalls the Muslims.

392. Narrated Abû Huraira : رضي الله عنه When Allâh's Messenger ﷺ raised his head from (bowing) he used to say, "Sami' Allâhu liman hamidah, Rabbanâ walakal hamd." After this he would invoke Allâh for some people by naming them: "O Allâh! Save Al-Walîd bin Al-Walîd and Salâma bin Hishâm and 'Ayyâsh bin Abî Rabi'a and the weak ones among the faithful believers. O Allâh! Be hard on the tribe of Mudar and let them suffer from (famine) years like that of the time of Yûsuf (Joseph)." In those days the eastern section of the Arabian peninsula from the tribe of Mudar was against the Prophet ﷺ . . . (Sahîh Al-Bukhâri, Hadîth No. 768-B, Vol. 1)

(٥٣) بَابٌ: مَنْ أَحَقُّ بِالإِمَامَةِ

٣٩١ - حَدِيثُ مَالِكَ بْنِ الْحُورَيْرِ
رضي الله عنه، قَالَ: أَتَيْتُ النَّبِيَّ ﷺ فِي
نَفَرٍ مِنْ قَوْمِي فَأَقْمَنَا عِنْدَهُ عِشْرِينَ
لِيَلَّةً، وَكَانَ رَجِيمًا رَفِيقًا، فَلَمَّا رَأَى
شَوْقَنَا إِلَى أَهَالِنَا، قَالَ: «اِرْجِعُوا
فَكُونُوا فِيهِمْ، وَعَلَمُوهُمْ، وَصَلُّوا؛
فَإِذَا حَضَرَتِ الصَّلَاةُ فَلْيُؤَذِّنْ لَكُمْ
أَحْدُكُمْ، وَلْيُؤْمِكُمْ أَكْبَرُكُمْ» .

(٥٤) بَابٌ: اسْتِحْبَابِ الْقُنُوتِ فِي جَمِيعِ الصَّلَاةِ إِذَا تَرَأَتِ بِالْمُسْلِمِينَ نَازِلَةً

٣٩٢ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله
عنه، قَالَ: وَكَانَ رَسُولُ اللهِ ﷺ جِينَ
يَرْفَعُ رَأْسَهُ يَقُولُ: «سَمِعَ اللَّهُ لِمَنْ
حَمَدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ» يَدْعُو لِرِحَالِ
فِي سَمَاءِهِمْ بِاسْمَاهِمْ؛ فَيَقُولُ: «اللَّهُمَّ
أَنْجِ الْوَلِيدَ بْنَ الْوَلِيدِ وَسَلَمَةَ بْنَ
هِشَامٍ وَعَيَّاشَ بْنَ أَبِي زَيْعَةَ
وَالْمُسْتَضْعِفِينَ مِنَ الْمُؤْمِنِينَ؛ اللَّهُمَّ
اشْدُذْ وَظَلَّكَ عَلَى مُضَرَّ، وَاجْعَلْهَا
عَلَيْهِمْ سَيِّنَ كَسِّيَ يُوسُفَ». وَأَهْلُ
الْمَشْرِقِ يَوْمَئِذٍ مِنْ مُضَرَّ مُخَالِفُونَ لَهُ .

393. Narrated Anas (bin Mâlik) رضي الله عنه : The Prophet صلى الله عليه وسلم recited *Qunût* for one month (in the *Fajr* prayer) asking Allâh to punish the tribes of Ra'l and Dhakwân. (*Sahîh Al-Bukhâri*, *Hadîth* No. 117, Vol. 2)

394. Narrated 'Âsim: I asked Anas رضي الله عنه about the *Qunût* [i.e. invocation in *As-Salât* (the prayer)]. Anas said, "It should be recited before bowing." I said, "So-and-so claims that you say that it should be recited after bowing." He replied, "He is mistaken." Then Anas narrated to us that the Prophet صلی الله علیہ وسلم invoked Allâh for punishment on the tribe of Banî Sulaim for one month after bowing. Anas further said, "The Prophet صلی الله علیہ وسلم had sent 40 or 70 *Qari* (i.e. men well-versed in the knowledge of the Qur'ân) to some pagans, but the latter stood against them and martyred them, although there was a peace pact between them and the Prophet صلی الله علیہ وسلم. I had never seen the Prophet صلی الله علیہ وسلم so sad over anybody as he was over them (i.e. the *Qari*)."
(*Sahîh Al-Bukhâri*, *Hadîth* No. 395, Vol. 4)

395. Narrated Anas رضي الله عنه : The Prophet صلی الله علیہ وسلم sent a *Sâriya* (an army detachment) consisting of men called *Al-Qurra*, and all of them were martyred. I had never seen the Prophet صلی الله علیہ وسلم so sad over anything as he was over them. So he said *Qunût* [invocation in *As-Salât* (the prayer)] for one month in the *Fajr* prayer, invoking for Allâh's Wrath upon the tribe of 'Usaiya, and he used to say, "The people of 'Usaiya have disobeyed Allâh and His Messenger."
(*Sahîh Al-Bukhâri*, *Hadîth* No. 403, Vol. 8)

٣٩٣ - حديث أنس رضي الله عنه،
قال: قَنَّتِ النَّبِيُّ ﷺ شَهْرًا يَدْعُونَ عَلَى
رِغْلِ وَذَكْوَانَ.

٣٩٤ - حديث أنس. عن عاصم،
قال: سَأَلْتُ أَنَسًا رضي الله عنه، عَنِ
الْقُنُوتِ، قَالَ: قَبْلَ الرُّكُوعِ. فَقُلْتُ:
إِنْ فُلَانًا يَزْعُمُ أَنَّكَ قُلْتَ بَعْدَ الرُّكُوعِ.
فَقَالَ: كَذَبَ؛ ثُمَّ حَدَّثَنَا عَنِ النَّبِيِّ
ﷺ، أَنَّهُ قَنَّ شَهْرًا بَعْدَ الرُّكُوعِ يَدْعُونَ
عَلَى أَحْيَاءٍ مِّنْ بَنَى سُلَيْمَ. قَالَ: بَعَثَ
أَرْبَعِينَ أَوْ سَبْعِينَ (يُشَكُّ فِيهِ) مِنَ الْقُرَاءِ
إِلَى أَنَاسٍ مِّنَ الْمُشْرِكِينَ، فَعَرَضَ لَهُمْ
هُؤُلَاءِ، فَقَتَلُوهُمْ؛ وَكَانَ يَنْهَمُ وَيَنْهَمُ
النَّبِيُّ ﷺ عَهْدُ، فَمَا رَأَيْتُهُ وَجَدَ عَلَى
أَحَدٍ مَا وَجَدَ عَلَيْهِمْ".

٣٩٥ - حديث أنس رضي الله عنه،
قال: بَعَثَ النَّبِيُّ ﷺ سَرِيَّةً يُقَالُ لَهُمُ
الْقُرَاءُ، فَأَصْبَيُوا، فَمَا رَأَيْتُ النَّبِيَّ ﷺ
وَجَدَ عَلَى شَيْءٍ مَا وَجَدَ عَلَيْهِمْ، فَقَنَّ
شَهْرًا فِي صَلَاةِ الْفَجْرِ، وَيَقُولُ: إِنَّ
عَصِيَّةً عَصُوا اللَّهُ وَرَسُولَهُ".

(٥٥) بَابُ: قَضَاءِ الصَّلَاةِ الْفَائِتَةِ

وَاسْتِحْبَابٌ تَعْجِيلٌ قَضَائِهَا

٣٩٦ - حَدِيثُ عِمْرَانَ بْنِ حُصَيْنٍ

رَضِيَ اللَّهُ عَنْهَا، أَنَّهُمْ كَانُوا مَعَ النَّبِيِّ ﷺ فِي مَسِيرٍ، فَأَذْلَجُوهُ لَيْلَتَهُمْ، حَتَّى إِذَا كَانَ وَجْهُ الصُّبْحِ عَرَسُوا فَغَلَبُتُهُمْ أَغْيُنُهُمْ حَتَّى ارْتَفَعَتِ الشَّمْسُ، فَكَانَ أَوَّلَ مَنْ اسْتَيقَظَ مِنْ مَنَامِهِ أَبُو بَكْرُ، وَكَانَ لَا يُوقَظُ رَسُولُ اللَّهِ ﷺ مِنْ مَنَامِهِ حَتَّى يَسْتَيقَظَ، فَاسْتَيقَظَ عُمَرُ. فَقَدَّ أَبُو بَكْرٍ عِنْدَ رَأْسِهِ، فَجَعَلَ يَكْبُرُ وَيَرْفَعُ صَوْتَهُ حَتَّى اسْتَيقَظَ النَّبِيُّ ﷺ، فَنَزَّلَ وَصَلَّى بِنَا الْغَدَاءَ، فَاغْتَرَلَ رَجُلٌ مِنَ الْقَوْمِ لَمْ يُصَلِّ مَعَنَا. فَلَمَّا انْصَرَفَ قَالَ: «يَا فُلَانُ! مَا يَمْنَعُكَ أَنْ تُصَلِّي مَعَنَا؟» قَالَ: أَصَابَنِي جَنَابَةٌ. فَأَمْرَهُ أَنْ يَتَبَيَّمَ بِالصَّعِيدِ، ثُمَّ صَلَّى. وَجَعَلَنِي رَسُولُ اللَّهِ ﷺ فِي رُكُوبٍ بَيْنَ يَدَيْهِ، وَقُدْ عَطَشْنَا عَطَشًا شَدِيدًا. فَبَيْنَمَا نَحْنُ نَسِيرُ إِذَا بِإِمْرَأَةٍ سَادِلَةٍ رِجْلَيْهَا بَيْنَ مَرَادَتَيْنِ؛ فَقُلْنَا لَهَا: أَيْنَ الْمَاءُ؟ فَقَالَتْ: إِنَّهُ لَا مَاءَ. فَقُلْنَا: كَمْ بَيْنَ أَهْلِكِ وَبَيْنَ الْمَاءِ؟ قَالَتْ: يَوْمٌ وَلَيْلَةً. فَقُلْنَا: انْظِلْنِي إِلَى رَسُولِ اللَّهِ ﷺ قَالَتْ: وَمَا رَسُولُ اللَّهِ؟ فَلَمْ نُمْلِكْهَا مِنْ أَمْرِهَا حَتَّى اسْتَقْبَلْنَا بِهَا النَّبِيُّ ﷺ.

CHAPTER 55. *Qadâ* (to pray in lieu) of the missed *Salât* (prayer) and is preferable to be quick in *Qadâ*.

396. Narrated 'Imrân bin Husain رضي الله عنهما that they were with the Prophet صلى الله عليه وسلم on a journey. They travelled the whole night and when dawn approached, they took a rest, and sleep overwhelmed them till the sun rose high in the sky. The first to get up was Abû Bakr رضي الله عنه. Allâh's Messenger used not to be awakened from his sleep, but he would wake up by himself. 'Umar woke up and then Abû Bakr sat by the side of the Prophet's head and started saying: *Allâhu Akbar*, raising his voice till the Prophet صلى الله عليه وسلم woke up, (and after travelling for a while) he dismounted and led us in the morning (*Fajr*) prayer. A man amongst the people failed to join us in the *Salât* (prayer). When the Prophet صلى الله عليه وسلم had finished *As-Salât* (the prayer), he asked (the man), "O so-and-so! What prevented you from offering *Salât* with us?" He replied, "I am *Junub*." Allâh's Messenger صلى الله عليه وسلم ordered him to perform *Tayammum* with clean earth. The man then offered *As-Salât*. Allâh's Messenger صلى الله عليه وسلم ordered me and a few others to go ahead of him. We had become very thirsty. While we were on our way (looking for water), we came across a lady (riding an animal), hanging her legs between two water-skins. We asked her, "Where can we get water." She replied, "Oh! There is not water." We asked, "How far is your house from the water". She replied, "A distance of a day and a night travel."

We said, "Come on to Allâh's Messenger?" She asked, "What is Allâh's Messenger?" So we brought her to Allâh's Messenger ﷺ against her will, and she told him what she had told us before and added that she was the mother of orphans. So the Prophet ﷺ ordered that her two water-skins be brought, and he touched or rubbed the mouths of the water-skins. As we were thirsty, we quenched our thirst and we were forty men. We also filled all our water-skins and other utensils with water, but we did not water the camels. The water-skin was so full that it was almost about to burst. The Prophet ﷺ then said, "Bring what (food-stuff) you have." So some dates and pieces of bread were collected for the lady, and when she went to her people she said, "I have met either the greatest magician or a Prophet, as the people claim." So, Allâh سار guided the people of that village through that lady. She embraced Islâm and they all embraced Islâm. (*Sahîh Al-Bukhâri*, *Hadîth* No. 771, Vol. 4)

397. Narrated Anas رضي الله عنه : The Prophet ﷺ said, "If anyone forgets to offer a *Salât* (prayer) he should offer that *Salât* when he remembers it. There is not expiation except to offer the same." Then he recited: "And perform *As-Salât* (*Iqâmat-as-Salât*) for My (i.e. Allâh's) remembrance." (V.20:14). (*Sahîh Al-Bukhâri*, *Hadîth* No. 571, Vol. 1)

فَحَدَّثَنَا يُمِيلُ الدِّي حَدَّثَنَا، غَيْرَ أَنَّهَا حَدَّثَنَا أَنَّهَا مُؤْتَمَةٌ. فَأَمَرَ بِمَرَادِنَاهَا، فَمَسَحَ فِي الْعَزْلَوَيْنِ، فَشَرِبَنَا عِطَاشًا، أَرْبَعِينَ رَجُلًا، حَتَّى رَوَيْنَا. فَمَلَأْنَا كُلَّ قِرْبَةٍ مَعَنَا وَإِدَاؤِهِ، غَيْرَ أَنَّهُ لَمْ نَسْقِ بَعِيرًا، وَهِيَ تَكَادُ تَنْصُصُ مِنَ الْمِلْءِ. ثُمَّ قَالَ: «هَاتُوا مَا عَنْدَكُمْ» فَجَمَعَ لَهَا مِنَ الْكِسَرِ وَالثَّمَرِ. حَتَّى أَتَثْ أَهْلَهَا. فَقَالَتْ: لَقِيتُ أَسْحَرَ النَّاسِ أَوْ هُوَ نَبِيٌّ كَمَا زَعَمُوا. فَهَدَى اللَّهُ ذَاكَ الصَّرْمَ بِتِلْكَ الْمَرْأَةِ، فَأَسْلَمَتْ وَأَسْلَمُوا.

٣٩٧ - حَدِيثُ أَنَسٍ رضي الله عنه، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ نَسِيَ صَلَاةً فَلْيُصَلِّ إِذَا ذَكَرَهَا، لَا كَفَارَةَ لَهَا إِلَّا ذَلِكَ، وَأَقِمِ الصَّلَاةَ لِذِكْرِي». ﴿

**6. THE BOOK OF SALÂT
(PRAYER) OF TRAVELLERS
AND ITS TAQSIR (SHORTENING)**

CHAPTER 1. The *Salât* (prayer) of travellers and its shortening.

398. Narrated ‘Aisha رضي الله عنها the mother of believers: Allâh سُبْحَانَهُ وَبِسْمِهِ وَالْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ enjoined *As-Salât* (the prayer), when He enjoined it, it was two *Rak‘a* only (in every *Salât*) both when in residence or during journey. Then *As-Salât* offered during journey remained the same, but (the *Rak‘a* of) *As-Salât* for non-travellers were increased. (*Sahîh Al-Bukhâri*, *Hadîth* No. 346, Vol. 1)

399. Narrated Hafs bin ‘Âsim رضي الله عنهما went on a journey and said, “I accompanied the Prophet صلى الله عليه وسلم and he did not offer the *Nawâfil* (optional — non-obligatory) prayers during the journey, and Allâh نعماً says: ‘Indeed! In the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow.’ (V.33:21)” (*Sahîh Al-Bukhâri*, *Hadîth* No. 205, Vol. 2)

400. Narrated Anas (bin Mâlik رضي الله عنه): I offered four *Rak‘a* of *Zuhr* (midday) prayer with the Prophet صلى الله عليه وسلم at Al-Madîna and two *Rak‘a* at Dhul Hulaifa. [i.e. shortened the ‘Asr (afternoon) prayer]. (*Sahîh Al-Bukhâri*, *Hadîth* No. 195, Vol. 2)

401. Narrated Anas رضي الله عنه: We travelled with the Prophet صلى الله عليه وسلم from Al-Madîna to Makka and offered two *Rak‘a* [for every *Salât* (prayer)] till we returned to Al-Madîna.” I asked, “Did you stay for some days in

**٦ - كتاب صلاة المسافرين
و قصرها**

(١) باب: صلاة المسافرين و قصرها

٣٩٨ - حديث عائشة أم المؤمنين رضي الله عنها. قالت: فرض الله الصلاة حين فرضها ركعتين ركعتين في الحضر والسفر، فأقرت صلاة السفر، وزيد في صلاة الحضر.

٣٩٩ - حديث ابن عمر رضي الله عنهما. عن حفص بن عاصم قال: حدثنا ابن عمر رضي الله عنهما، فقال: صحبت النبي ﷺ فلم أره يسبح في السفر. وقال الله جل ذكره - لقدر كان لكم في رسول الله أنسوة حسنة - .

٤٠٠ - حديث أنس رضي الله عنه، قال: صلّيت الظهر مع النبي ﷺ بالمدينة أربعا، وبدي الحليفة ركعتين.

٤٠١ - حديث أنس رضي الله عنه، قال خرجنا مع النبي ﷺ من المدينة إلى مكة، فكان يصلّي ركعتين ركعتين

Makka?” He replied, “We stayed in Makka for ten days.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 187, Vol. 2)

حَتَّى رَجَعْنَا إِلَى الْمَدِينَةِ.

سَأَلَهُ يَحْيَى بْنُ أَبِي إِسْحَاقَ قَالَ:
أَقْمَشْتُ بِمَكَّةَ شَيْئًا؟ قَالَ: أَقْمَنَا بِهَا
عَشْرًا.

CHAPTER 2. Shortening of *As-Salât* (the prayer) at Mina (during *Hajj*).

402. Narrated ‘Abdullâh (bin ‘Umar) رضي الله عنهما : I offered *Salât* (prayer) with the Prophet ﷺ, Abû Bakr رضي الله عنه and ‘Umar رضي الله عنه at Mina and it was two *Rak‘a*. ‘Uthmân رضي الله عنه in the early days of his caliphate did the same, but later on he started praying the full *Salât*. (*Sahîh Al-Bukhâri*, *Hadîth* No. 188, Vol. 2)

403. Narrated Hâritha bin Wahab Al-Khuzâ‘i رضي الله عنه : The Prophet ﷺ led and offered with us a two-*Rak‘a* [(shortened) *Salât* (prayer) during *Hajj*] at Mina, although our number was more than ever and we were in better security than ever. (*Sahîh Al-Bukhâri*, *Hadîth* No. 718, Vol. 2)

CHAPTER 3. To offer *Salât* (prayer) at one’s dwelling during rain.

404. Narrated (Nâfi‘: Once on a very cold and stormy night) Ibn ‘Umar رضي الله عنه pronounced the *Adhâن* for *As-Salât* (the prayer) and then said, “Pray in your homes.” He (Ibn ‘Umar) added, “On very cold and rainy night, Allâh’s Messenger ﷺ used to order the *Mu’adhdhin* to say, ‘pray in your homes.’” (*Sahîh Al-Bukhâri*, *Hadîth* No. 635, Vol. 1)

(٢) بَابُ قَصْرِ الصَّلَاةِ بِمَنِي

٤٠٢ - حَدِيثُ عَبْدِ اللَّهِ بْنِ عُمَرَ رضي الله عنهما، قَالَ: صَلَيْتُ مَعَ النَّبِيِّ ﷺ بِمَنِي رَكْعَيْنِ، وَأَبِي بَكْرٍ وَعُمَرَ، وَمَعَ عُثْمَانَ صَدْرًا مِنْ إِمَارَتِهِ، ثُمَّ أَتَمْهَا.

٤٠٣ - حَدِيثُ حَارِثَةَ بْنِ وَهْبِ الْخُزَاعِيِّ رضي الله عنه. قَالَ صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ النَّبِيُّ ﷺ، وَنَحْنُ أَكْثُرُ مَا كُنَّا فَطْ وَآمَنْهُ، بِمَنِي رَكْعَيْنِ.

(٣) بَابُ الصَّلَاةِ فِي الرِّحَالِ فِي المَطَرِ

٤٠٤ - حَدِيثُ ابْنِ عُمَرَ رضي الله عنهما، أَنَّهُ أَذَنَ بِالصَّلَاةِ فِي لَيْلَةِ ذَاتِ بَرْدٍ وَرِيحٍ، ثُمَّ قَالَ: أَلَا صَلُوْا فِي الرِّحَالِ. ثُمَّ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْمُرُ الْمُؤْذِنَ، إِذَا كَانَتْ لَيْلَةُ ذَاتِ بَرْدٍ وَمَطَرٍ، يَقُولُ: «أَلَا صَلُوْا فِي الرِّحَالِ».

405. Narrated (Muhammad bin Sîrîn رضي الله عنه : رضي الله عنه On a rainy day) Ibn ‘Abbâs said to his *Mu’adhdhin*, “After saying ‘*Ash-hadu anna Muhammadan Rasul-ullah*’ (I testify that Muhammad is Allâh’s Messenger), do not say, ‘*Haiya ‘alas-Salah*’ (come for the prayer) but say, ‘*Sallu fi bu-ûtikum*’ (pray in your houses).” (The man did so). But the people disliked it. Ibn ‘Abbâs said, “It was done by one who was much better than I (i.e. the Prophet ﷺ). No doubt, the *Jumu’â* prayer is compulsory; but I dislike to put you to task by bringing you out walking in mud and slush.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 24, Vol. 2)

CHAPTER 4. It is permissible to offer *Nawâfil* (optional prayer) on an animal (camel, horse, even car, plane etc.) facing in whatever direction it turns.

406. Narrated Ibn ‘Umar رضي الله عنه used to offer (*Nawâfil*) prayers on his *Râhila* (mount) facing its direction by signals, but not the compulsory prayer. He also used to pray *Witr* on his *Râhila*. (*Sahîh Al-Bukhâri*, *Hadîth* No. 114, Vol. 2)

407. Narrated ‘Âmir bin Rabî‘a رضي الله عنه , that he had seen the Prophet ﷺ praying *Nawâfil* at night on the back of his *Râhila* (mount) on a journey, facing whatever direction it took. (*Sahîh Al-Bukhâri*, *Hadîth* No. 207-B, Vol. 2)

408. Narrated Anas bin Sîrîn رضي الله عنه We went to receive Anas bin Mâlik رضي الله عنه when he returned from Shâm, and met him at a place called ‘Aîn-at-Tamr.

٤٠٥ - حديث ابن عباس رضي الله عنهما قال لمؤذنه في يوم مطير : إذا قلت : أشهد أنَّ مُحَمَّداً رَسُولَ اللهِ فلَا تقلْ حَيَّ على الصَّلَاةِ ، قُلْ : صَلُّوا في يوْتَغْمِ . فَكَانَ النَّاسُ اسْتَكَرُوا ، قَالَ : فَعَلَهُ مَنْ هُوَ خَيْرٌ مِنِّي ، إِنَّ الْجُمُعَةَ عَزْمَةٌ ، وَإِنِّي كَرِهُ أَنْ أُخْرِجَكُمْ فَتَمْشُونَ فِي الطِّينِ وَالدَّخْنِ .

(٤) باب: جواز صلاة النافلة على الدابة في السفر حيث توجهت

٤٠٦ - حديث ابن عمر رضي الله عنهما ، قال : كَانَ النَّبِيُّ ﷺ يُصَلِّي فِي السَّفَرِ عَلَى رَاحِلَتِهِ حِينَ تَوَجَّهَتْ بِهِ ، يُومَئِيْ إِيمَاءَ ، صَلَاةَ اللَّيْلِ إِلَّا الْفَرَاضَ ، وَيُؤْتَرُ عَلَى رَاحِلَتِهِ .

٤٠٧ - حديث عامر بن ربيعة رضي الله عنه ، أَنَّهُ رَأَى النَّبِيَّ ﷺ صَلَّى السُّبْحَةَ بِاللَّيْلِ فِي السَّفَرِ عَلَى ظَهْرِ رَاحِلَتِهِ حِينَ تَوَجَّهَتْ بِهِ .

٤٠٨ - حديث أنس رضي الله عنه عن أَنَسِ بْنِ سِيرِينَ ، قَالَ : اسْتَقْبَلْنَا أَنَسًا

I saw him praying, riding a donkey, with his face to this direction, i.e. to the left of the *Qiblah*. I said to him, “I have seen you offering *Salât* (prayer) in a direction other than that of the *Qiblah*.” He replied, “If I had not seen Allâh’s Messenger ﷺ doing it, I would not have done it.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 204, Vol. 2)

CHAPTER 5. It is allowed to combine and offer two *Salât* (prayer) (*Zuhr* and ‘*Asr*, *Maghrib* and ‘*Isha*) on a journey.

409. Narrated ‘Abdullâh bin ‘Umar رضي الله عنهما : I saw Allâh’s Messenger ﷺ delaying the *Maghrib* (evening) prayer till he offered it along with the ‘*Isha*’ (late-evening) prayer whenever he was in a hurry during a journey. (*Sahîh Al-Bukhâri*, *Hadîth* No. 197, Vol. 2)

410. Narrated Anas bin Mâlik رضي الله عنه : Whenever the Prophet ﷺ started a journey before noon, he used to delay the *Zuhr* (midday) prayer till the time for the the ‘*Asr* (afternoon) prayer and then he would dismount and pray them together; and whenever the sun declined before he started the journey he used to offer the *Zuhr* (mid-day) prayer and then ride (for journey). (*Sahîh Al-Bukhâri*, *Hadîth* No. 213, Vol. 2)

CHAPTER 6. To combine (and offer) two *Salât* (prayer) when one is resident.

411. Narrated Ibn ‘Abbâs رضي الله عنهما : offered with Allâh’s Messenger ﷺ eight *Rak‘a* (of *Zuhr* and ‘*Asr* prayers) together and seven *Rak‘a* (*Maghrib* and the ‘*Isha*’ prayers)

جِينَ قَدِمَ مِنَ الشَّامِ فَلَقِيَنَاهُ يَعْنِي التَّمَرِ، فَرَأَيْتُهُ يُصَلِّي عَلَى حِمَارٍ، وَوَجْهُهُ مِنْ ذَا الْجَانِبِ، يَعْنِي عَنِ يَسَارِ الْقِبْلَةِ، فَقُلْتُ: رَأَيْتَكَ تُصَلِّي لِغَيْرِ الْقِبْلَةِ، قَالَ: لَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ فَعَلَهُ لَمْ أَفْعُلْهُ.

(5) بَابُ: جَوَازُ الْجَمْعِ بَيْنِ الصَّلَاتَيْنِ فِي السَّفَرِ

٤٠٩ - حَدِيثُ ابْنِ عُمَرَ رضي الله عنهما : قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ إِذَا أَعْجَلَهُ السَّيْرُ فِي السَّفَرِ يُؤَخِّرُ الْمَعْرِبَ حَتَّى يَجْمِعَ بَيْنَهَا وَبَيْنَ الْعِشَاءِ.

٤١٠ - حَدِيثُ أَنَسِ بْنِ مَالِكٍ رضي الله عنه . قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا ارْتَحَلَ قَبْلَ أَنْ تَرِيعَ الشَّمْسُ أَخْرَى الظُّهُرَ إِلَى وَقْتِ الْعَضْرِ، ثُمَّ نَزَلَ فَجَمَعَ بَيْنَهُمَا، فَإِنْ رَاعَتِ الشَّمْسُ قَبْلَ أَنْ يَرْتَحَلَ صَلَّى الظُّهُرَ ثُمَّ رَكِبَ.

(٦) بَابُ: الْجَمْعُ بَيْنَ الصَّلَاتَيْنِ فِي الْحَضَرِ

٤١١ - حَدِيثُ ابْنِ عَبَّاسٍ رضي الله عنهما . قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ ثَمَانِيَاً جَمِيعاً، وَسَبْعَنَا جَمِيعاً.

together.^[11] (*Sahîh Al-Bukhârî, Hadîth No. 270, Vol. 2*)

CHAPTER 7. It is allowed to depart from the right and from the left after finishing *As-Salât* (the prayers).

412. Narrated ‘Abdullâh bin Mas‘ûd رضي الله عنه : You should not give away a part of your *Salât* (prayer) to Satan by thinking that it is necessary to depart (after finishing the prayer) from one’s right side only; I have seen the Prophet صلى الله عليه وسلم often departing from the left side. (*Sahîh Al-Bukhârî, Hadîth No. 811, Vol. 1*)

CHAPTER 9. It is disliked to offer the *Nawâfil* (optional) *Salât* (prayer) after the call maker (*Mu‘adh-dhin*) has started the call for *Iqâma*.

413. Narrated Mâlik bin Buhaina رضي الله عنه saw Allâh’s Messenger صلى الله عليه وسلم said to him: “Are there four *Rak‘a* in *Fajr* (morning) prayer? Are there four *Rak‘a* in *Fajr* prayer?” (*Sahîh Al-Bukhârî, Hadîth No. 632, Vol. 1*)

CHAPTER 11. It is desirable to offer a two *Rak‘a* prayer as a *Tahiyya* on entering a mosque, and is disliked to sit before offering those two *Rak‘a* and there is no harm in offering this prayer at any time.

414. Narrated Abû Qatâda As-Sulamî صلى الله عليه وسلم رضي الله عنه : Allâh’s Messenger صلى الله عليه وسلم

(٧) بَابُ: جَوَازِ الْأَنْصَارَافِ مِنَ الصَّلَاةِ عَنِ الْيَمِينِ وَالشَّمَاءِ

٤١٢ - حَدِيثُ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رضي الله عنه، قَالَ: لَا يَجْعَلَنَّ أَحَدُكُمْ لِلشَّيْطَانِ شَيْئًا مِنْ صَلَاتِهِ، يَرَى أَنَّ حَقًّا عَلَيْهِ أَنْ لَا يَتَصَرَّفَ إِلَّا عَنْ يَمِينِهِ. لَقَدْ رَأَيْتُ النَّبِيَّ ﷺ كَثِيرًا يَتَصَرَّفُ عَنْ يَسَارِهِ.

(٩) بَابُ: كَرَاهَةِ الشُّرُوعِ فِي نَافِلَةِ بَعْدِ شُرُوعِ الْمُؤْذَنِ

٤١٣ - حَدِيثُ عَبْدِ اللَّهِ بْنِ مَالِكٍ ابْنِ بُحِيَّةَ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ رَأَى رَجُلًا، وَقَدْ أَقِيمَتِ الصَّلَاةُ، يُصْلِي رَكْعَتَيْنِ، فَلَمَّا أَنْصَرَفَ رَسُولُ اللهِ ﷺ لَأَثَّ بِهِ النَّاسُ، وَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «الصُّبْحَ أَرْبَعَاً الظَّبْحَ أَرْبَعَاً؟».

(١١) بَابُ: اسْتِحْبَابِ تَحْيَةِ الْمَسْجِدِ بِرَكْعَتَيْنِ وَكَرَاهَةِ الْجُلوسِ قَبْلَ صَلَاتِهِمَا وَأَنَّهَا مَشْرُوعَةٌ فِي جَمِيعِ الْأَوْقَاتِ

٤١٤ - حَدِيثُ أَبِي قَتَادَةَ السَّلَمِيِّ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ قَالَ:

[11] (H.411) It was perhaps on a rainy night and the people were not able to come to the mosque. See *Sahîh Al-Bukhârî, Hadîth No. 518, Vol. 1*.

said, “If anyone of you enters a mosque, he should pray two *Rak‘a* before sitting.” (*Sahîh Al-Bukhârî*, *Hadîth* No. 435, Vol. 1)

CHAPTER 12. It is preferable to offer a two *Rak‘a* prayer in the mosque for the one who comes back from a journey.

415. Narrated Jâbir bin ‘Abdullâh رضي الله عنهما : I was with the Prophet صلى الله عليه وسلم in a *Ghazwa* (holy battle or fighting led by the Prophet صلى الله عليه وسلم) and my camel was slow and exhausted. The Prophet صلى الله عليه وسلم came up to me and said, “O Jâbir”. I replied “Yes”. He said, “What is the matter with you?” I replied, “My camel is slow and tired.” Then I reached Al-Madîna in the morning and when I went to the mosque, I found him at the door of the mosque. He asked me, “Have you arrived just now?” I replied in the affirmative. He said, “Leave your camel and come into (the mosque) and pray two *Rak‘a*.” I entered and offered the prayer. (*Sahîh Al-Bukhârî*, *Hadîth* No. 310, Vol. 3)

CHAPTER 13. Preference of the *Duha* (forenoon) prayer and two are its minimum *Rak‘a*.

416. Narrated ‘Âisha رضي الله عنها : Allâh’s Messenger صلى الله عليه وسلم used to give up a good deed — although he loved to do it — for fear that people might act on it and it might be made compulsory for them. The Prophet صلى الله عليه وسلم never prayed the *Duha* prayer, but I offer it. (*Sahîh Al-Bukhârî*, *Hadîth* No. 228, Vol. 2)

«إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلْيَرْكِعْ رَكْعَتَيْنِ قَبْلَ أَنْ يَجْلِسَ».

(١٢) بَابُ: اسْتِخْبَابِ الرَّكْعَتَيْنِ فِي الْمَسْجِدِ لِمَنْ قَدِمَ مِنْ سَفَرٍ أَوْلَ قُدُومِهِ

٤١٥ - حِدِيثُ جَابِرٍ بْنِ عَبْدِ اللَّهِ رضي الله عنهما، قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي غَرَأَةً فَأَبْطَأَ بَيْنِ جَمْلِي وَأَعْيَاهُ، فَأَتَى عَلَيَّ النَّبِيُّ ﷺ، فَقَالَ: «جَابِرُ؟» فَقُلْتُ: نَعَمْ! قَالَ: «مَا شَانْكَ؟» فُلْتُ: أَبْطَأَ عَلَيَّ جَمْلِي وَأَعْيَاهُ.

وَقَدِيمْتُ بِالْغَدَاءِ فَجِئْنَا إِلَى الْمَسْجِدِ فَوَجَدْتُهُ عَلَى بَابِ الْمَسْجِدِ، قَالَ: «الآنَ قِدْمَتْ؟» فُلْتُ: نَعَمْ! قَالَ: «فَلَدْعُ جَمْلَكَ وَادْخُلْ فَصَلٌّ رَكْعَتَيْنِ» فَدَخَلْتُ فَصَلَّيْتُ.

(١٣) بَابُ: اسْتِخْبَابِ صَلَاةِ الضَّحَى وَأَنَّ أَقْلَاهَا رَكْعَاتٍ

٤١٦ - حِدِيثُ عَائِشَةَ رضي الله عنها، قَالَتْ: إِنْ كَانَ رَسُولُ اللهِ ﷺ لَيَدْعُ الْعَمَلَ وَهُوَ يُحَثُّ أَنْ يَعْمَلَ بِهِ حَشِيشَةً أَنْ يَعْمَلَ بِهِ النَّاسُ فَيَرْضَ عَلَيْهِمْ، وَمَا سَبَّحَ رَسُولُ اللهِ ﷺ سُبْحَةً الضَّحَى قَطُّ، وَلَيَنْيَ لَأَسْبَحُهَا.

417. Narrated Ibn Abî Laila : رضى الله عنه Only Umm Hâni told us that she had seen the Prophet صلى الله عليه وسلم offering the *Duha* (forenoon prayer). She said, "On the day of the conquest of Makka, the Prophet صلى الله عليه وسلم took a bath in my house and offered eight *Rak'a*, I never saw him offering such a light *Salât* (prayer) but he performed perfect prostration and bowing." (*Sahîh Al-Bukhâri*, *Hadîth* No. 207-A, Vol. 2)

٤١٧ - حديث أم هانيء عن ابن أبي ليلٰ رضي الله عنه، قال: ما أَنْبَأَنَا أَحَدُ أَنَّهُ رَأَى النَّبِيَّ ﷺ صَلَّى الصَّحْنِ غَيْرُ أُمْ هَانِيَّةً. ذَكَرَتْ أَنَّ النَّبِيَّ ﷺ يَوْمَ فَتَحَ مَكَّةَ اغْتَسَلَ فِي بَيْتِهَا، فَصَلَّى ثَمَانَ رَكَعَاتٍ، فَمَا رَأَيْتُهُ صَلَّى صَلَاةً أَخْفَفَ مِنْهَا غَيْرَ أَنَّهُ يُتَمَّ الرُّكُوعَ وَالسُّجُودَ.

418. Narrated Abû Huraira : رضى الله عنه My *Khalil* (friend etc.) (the Prophet صلى الله عليه وسلم) advised me to observe three things, and I shall not leave them till I die, these are: To observe *Saûm* (fast) three days every (lunar) month, to offer the *Duha* prayer, and to offer *Witr* before sleeping. (*Sahîh Al-Bukhâri*, *Hadîth* No. 274, Vol. 2)

٤١٨ - حديث أبي هريرة رضي الله عنه. قال: أوصاني خليلي بثلاثة، لا أدعهن حتى أموت: صوم ثلاثة أيام من كل شهر، وصلوة الضحى، ونوم على وتر.

CHAPTER 14. Preference of the two *Rak'a Sunna* of the *Fajr* (morning) prayer and exhortation to offer it.

419. Narrated Hafsa : رضى الله عنها When the *Mu'adhdhin* pronounced the *Adhân* for *Fajr* (morning) prayer and the dawn became evident, the Prophet صلى الله عليه وسلم would offer a two *Rak'a* light prayer (*Sunna*) before the *Iqâma* of the compulsory (congregational) *Salât* (prayer). (*Sahîh Al-Bukhâri*, *Hadîth* No. 592, Vol. 1)

(٤) باب: استحباب ركعتي ستة الفجر والحدث عليهما

٤١٩ - حديث حفصة رضي الله عنها، أنَّ رَسُولَ اللهِ ﷺ كَانَ، إِذَا اعْتَكَفَ الْمُؤْدَنُ لِلصُّبْحِ، وَبَدَا الصُّبْحُ، صَلَّى رَكْعَتَيْنِ حَقِيقَتَيْنِ قَبْلَ أَنْ تُقَامَ الصَّلَاةَ.

420. Narrated 'Âisha : رضى الله عنها The Prophet used to offer two light *Rak'a* between the *Adhân* and the *Iqâma* of the *Fajr* (morning) prayer. (*Sahîh Al-Bukhâri*, *Hadîth* No. 593, Vol. 1)

٤٢٠ - حديث عائشة رضي الله عنها، أنها قالت: كان النبي ﷺ يصلّي ركعتين حقيقتين بين النداء والإقامة من صلاة الصبح.

421. Narrated 'Âisha : رضى الله عنها The Prophet used to offer two

٤٢١ - حديث عائشة رضي الله عنها،

Rak'a (*Sunna*) before the *Fajr* (morning) prayer and make them so light that I would wonder whether he recited *Umm-ul-Kitāb* (*Sūrat Al-Fātiha* only)? (*Sahīh Al-Bukhāri*, *Hadīth* No. 262, Vol. 2)

422. Narrated ‘Āisha : رضي الله عنها The Prophet was never more regular and strict in offering any *Nawāfiḍ* than the two *Rak'a* (*Sunna*) of the *Fajr* (morning) prayer. (*Sahīh Al-Bukhāri*, *Hadīth* No. 260, Vol. 2)

CHAPTER 15. Superiority of *Sunna Ar-Rātibah* prayers before and after the compulsory prayers and their number.

423. Narrated Ibn ‘Umar : رضي الله عنهما I offered with the Prophet two *Rak'a* before the *Zuhr* (midday) and two *Rak'a* after the *Zuhr* prayer; two *Rak'a* after *Maghrib* (evening), ‘*Isha*’ (late evening) and *Jumu‘a* (Friday) prayers. Those of the *Maghrib* and ‘*Isha*’ were offered in his house. (*Sahīh Al-Bukhāri*, *Hadīth* No. 269, Vol. 2)

CHAPTER 16. It is allowed to offer *Nawāfiḍ* (optional) prayers standing or sitting and to offer some part of it standing or sitting.

424. Narrated ‘Āisha : رضي الله عنها I did not see the Prophet reciting (tl : Qur’ān) in the night prayer while sitting except when he became old, when he used to recite while sitting; and when thirty or forty Verses remained from the *Sūrah*, he would stand up and then bow. (*Sahīh Al-Bukhāri*, *Hadīth* No. 249, Vol. 2)

قالت : كَانَ النَّبِيُّ ﷺ يُخْفِفُ الرَّكْعَتَيْنِ اللَّتِيْنِ قَبْلَ صَلَاةِ الصُّبْحِ، حَتَّى إِنِّي لَا أَقُولُ هَلْ قَرَأْتَ بِأَمْ الْكِتَابِ !

٤٢٢ - حَدِيثُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ : لَمْ يَكُنْ النَّبِيُّ ﷺ عَلَى شَيْءٍ مِّنَ النَّوَافِلِ أَشَدَّ مِنْهُ تَعَاهِدًا عَلَى رَكْعَتَيِ الْفَجْرِ .

(١٥) بَابٌ : فَضْلِ السُّنْنِ الرَّاتِبَةِ قَبْلَ الْفَرَائِضِ وَيَغْدِهِنَّ وَبَيَانٍ عَدَدِهِنَّ

٤٢٣ - حَدِيثُ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا . قَالَ : صَلَّيْتُ مَعَ النَّبِيِّ ﷺ سَجْدَتَيْنِ قَبْلَ الظَّهَرِ، وَسَاجَدَتَيْنِ بَعْدَ الظَّهَرِ، وَسَاجَدَتَيْنِ بَعْدَ الْمَغْرِبِ، وَسَاجَدَتَيْنِ بَعْدَ الْعِشَاءِ، وَسَاجَدَتَيْنِ بَعْدَ الْجُمُعَةِ؛ فَأَمَّا الْمَغْرِبُ وَالْعِشَاءُ، فَقَبَيْتُهُ .

(١٦) بَابٌ : جَوَازُ النَّافِلَةِ قَائِمًا وَقَاعِدًا وَفَعْلِ بَعْضِ الرَّكْعَةِ قَائِمًا وَبَعْضِهَا قَاعِدًا

٤٢٤ - حَدِيثُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : مَا رَأَيْتُ النَّبِيَّ ﷺ يَقْرَأُ فِي شَيْءٍ مِّنْ صَلَاةِ اللَّيْلِ جَالِسًا، حَتَّى إِذَا كَبَرَ قَرَأْ جَالِسًا، فَإِذَا بَقَيَ عَلَيْهِ مِنَ السُّورَةِ ثَلَاثُونَ أَوْ أَرْبَعُونَ آيَةً، قَامَ فَقَرَأَهُنَّ ثُمَّ رَكَعَ .

425. Narrated ‘Âisha رضي الله عنها the mother of the believers: Allâh’s Messenger ﷺ (in his last days) used to perform *Salât* (prayer) sitting. He would recite while sitting, and when thirty or forty Verses remained from the recitation, he would stand up and recite them while standing and then he would bow and prostrate. He used to do the same in the second *Rak‘a*. After finishing the prayer he used to look at me, and if I was awake he would talk to me and if I was asleep, he would lie down. (*Sahîh Al-Bukhârî*, *Hadîth* No. 220, Vol. 2)

CHAPTER 17. Night prayer (*Tahajjud*) and the number of the *Rak‘a* which the Prophet offered during the night, and to offer one *Rak‘a* as *Witr*, and one *Rak‘a* prayer is perfectly correct.

426. Narrated Abû Salma bin ‘Abdur Rahmân: I asked ‘Âisha رضي الله عنها about *As-Salât* (the prayer) of Allâh’s Messenger ﷺ during the month of Ramadan. She said, “Allâh’s Messenger ﷺ never exceeded eleven *Rak‘a* in Ramadan or in other months; he used to offer four *Rak‘a* — do not ask me about their beauty and length, then four *Rak‘a* — do not ask me about their beauty and length, and then three *Rak‘a*.” ‘Âisha رضي الله عنها further said, “I said, ‘O Allâh’s Messenger ﷺ ! Do you sleep before offering the *Witr* prayer?’ He replied, ‘O ‘Âisha! My eyes sleep but my heart remains awake’” (*Sahîh Al-Bukhârî*, *Hadîth* No. 248, Vol. 2)

٤٢٥ - حِدِيثُ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رضي الله عنها، أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُصَلِّي جَالِسًا، فَيَقْرَأُ وَهُوَ جَالِسٌ، فَإِذَا بَقَى مِنْ قِرَاءَتِهِ نَحْوُ مِنْ ثَلَاثَيْنَ أَوْ أَرْبَعَيْنَ آيَةً قَامَ فَقَرَأَهَا، وَهُوَ قَائِمٌ، ثُمَّ رَكَعَ ثُمَّ سَجَدَ، يَفْعَلُ فِي الرَّكْعَةِ الثَّانِيَةِ مِثْلَ ذَلِكَ، فَإِذَا قَضَى صَلَاتَهُ نَظَرَ، فَإِنْ كُنْتُ يَقْطَنِي تَحَدَّثَ مَعِي، وَإِنْ كُنْتُ نَائِمَةً اضْطَجَعَ.

(١٧) بَابٌ: صَلَاةُ اللَّيْلِ وَعَدَدُ رَكَعَاتِ النَّبِيِّ ﷺ فِي اللَّيْلِ وَأَنَّ الْوِتْرَ رَكْعَةً، وَأَنَّ الرَّكْعَةَ صَلَاةً صَحِيقَةً

٤٦ - حِدِيثُ عَائِشَةَ رضي الله عنها. عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّهُ سَأَلَ عَائِشَةَ رضي الله عنها: كَيْفَ كَانَتْ صَلَاةُ رَسُولِ اللهِ ﷺ فِي رَمَضَانَ؟ فَقَالَتْ: مَا كَانَ رَسُولُ اللهِ ﷺ يَرِيدُ فِي رَمَضَانَ وَلَا فِي غَيْرِهِ عَلَى إِخْدَى عَشْرَةَ رَكْعَةً، يُصَلِّي أَرْبَعًا فَلَا تَسْلُنَ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ، ثُمَّ يُصَلِّي أَرْبَعًا فَلَا تَسْلُنَ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ، ثُمَّ يُصَلِّي ثَلَاثَةً. قَالَتْ عَائِشَةُ: فَقُلْتُ يَا رَسُولَ اللهِ! أَتَنَا مُقْبَلًا أَنْ تُوَتِّرْ؟ فَقَالَ: «يَا عَائِشَةُ! إِنَّ عَيْنَيِّ تَنَامَانِ وَلَا يَنَامُ قَلْبِي».

427. Narrated ‘Âisha : رضي الله عنها The Prophet used to offer thirteen *Rak‘a* of the night prayer and that include the *Witr* and two *Rak‘a* (*Sunna*) of the *Fajr* (morning) prayer. (*Sahîh Al-Bukhâri*, *Hadîth* No. 241, Vol. 2)

٤٢٧ - حديث عائشة رضي الله عنها ،
قالت : كأن النبي ﷺ يصلى من الليل
ثلاث عشرة ركعة ؛ منها الوتر ،
وركعتا الفجر .

428. Narrated Al-Aswad: I asked ‘Âisha about the night prayer of the Prophet صلى الله عليه وسلم ? She replied, “He used to sleep during the first part of the night, and get up in its last part for *Salât* (prayer), and then return to his bed. When the *Mu’adhdhin* pronounced the *Adhâن*, he would get up. If he was in need of a bath he would take it; otherwise he would perform ablution and then go out (for the *Salat*).” (*Sahîh Al-Bukhâri*, *Hadîth* No. 247, Vol. 2)

٤٢٨ - حديث عائشة رضي الله عنها
عن الأسود ، قال : سألت عائشة رضي الله عنها ، كيف كأن صلاة النبي ﷺ
بالليل ؟ قالت : كأن ينام أوله ، ويقrouch آخره ، فيصلى ثم يرجع إلى فراشه ،
 فإذا أذن المؤذن وشب . فإن كان به حاجة اغتنس ، وإلا توضأ وخرج .

429. Narrated Mâsrûq : رضي الله عنه which was the most beloved deed to the Prophet صلى الله عليه وسلم . She said, “A deed done continuously.” I further asked, “When did he use to get up [in the night for *Salât* (prayer)]?” She said, “He used to get up on hearing the crowing of a cock.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 232, Vol. 2)

٤٢٩ - حديث عائشة رضي الله عنها .
عن مسروق ، قال : سألت عائشة رضي الله عنها ، أي العمل كان أحب إلى النبي ﷺ ؟ قالت : الدائم ، قلت : متى كان يقوم ؟ قالت : كان يقوم إذا سمع الصارخ .

430. Narrated ‘Âisha : رضي الله عنها In my house he (Prophet صلى الله عليه وسلم) never passed the last hours of the night but sleeping. (*Sahîh Al-Bukhâri*, *Hadîth* No. 234, Vol. 2)

٤٣٠ - حديث عائشة رضي الله عنها .
قالت : ما أفاله السحر عندي إلا نائما . تعني النبي ﷺ .

431. Narrated ‘Âisha : رضي الله عنها Allâh’s Messenger صلى الله عليه وسلم offered *Witr* prayer at different nights at various hours extending [from the ‘Isha’ (late evening) prayer] up to the last hour of the night. (*Sahîh Al-Bukhâri*, *Hadîth* No. 110, Vol. 2)

٤٣١ - حديث عائشة رضي الله عنها .
قالت : كل الليل أوتر رسول الله ﷺ ،
وانتهى وثرة إلى السحر .

CHAPTER 20. Night prayer (*Tahajjud*) consists of two *Rak'a* each and *Witr* is one *Rak'a* at the end of the night.

432. Narrated Ibn ‘Umar رضي الله عنهما عن النبي صلى الله عليه وسلم : Once a man asked Allâh’s Messenger ﷺ about the night prayer. Allâh’s Messenger ﷺ replied, “The night prayer is offered in two’s (i.e. as two *Rak'a* followed by two *Rak'a* and so on) and if anyone is afraid of the approaching dawn [Fajr (morning) prayer] he should offer one *Rak'a*, and this will be a *Witr* for all the *Rak'a* which he has prayed before.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 105, Vol. 2)

433. Narrated (‘Abdullâh) bin ‘Umar رضي الله عنهما عن النبي صلى الله عليه وسلم : The Prophet ﷺ said, “Make *Witr* as your last *Salât* (prayer) at night.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 112, Vol. 2)

CHAPTER 24. Exhortation to invoke and remember Allâh much during the last part of the night, and Allâh may grant one’s request at that time.

434. Narrated Abû Huraira رضي الله عنه عن النبي صلى الله عليه وسلم : “Our Lord, the Blessed, the Superior, comes down⁽¹⁾ every night on the nearest heaven to us during the last third of the night and He says: (‘Is there anyone) who invokes Me (demands anything from Me) so that I may respond to his invocation? (Is there anyone) who asks Me (for something) so that I may grant him his request? (Is there anyone) who seeks My forgiveness, so that I may forgive him?’” (*Sahîh Al-Bukhâri*, *Hadîth* No. 246, Vol. 2)

(٤٣٢) باب: صلاة الليل مثنى مثنى
والوثر ركعة من آخر الليل

٤٣٢ - حديث ابن عمر رضي الله عنهما، أنَّ رجلاً سأَلَ رَسُولَ اللهِ ﷺ عَنْ صَلَاةِ اللَّيْلِ؛ فَقَالَ رَسُولُ اللهِ ﷺ: «صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى، فَإِذَا حَشِيَ أَحَدُكُمُ الصُّبْحَ، صَلَّى رَكْعَةً وَاحِدَةً ثُوِّرُ لَهُ مَا قَدْ صَلَّى».

٤٣٣ - حديث ابن عمر رضي الله عنهما، عن النبي ﷺ، قال: «اجعلوا آخر صلاتكم بالليل وثرا».

(٤٣٤) باب: الترغيب في الدعاء والذكر في آخر الليل والإجابة فيه

٤٣٤ - حديث أبي هريرة رضي الله عنه، أنَّ رَسُولَ اللهِ ﷺ، قَالَ: «يَنْزُلُ رَبُّنَا تَبَارَكَ وَتَعَالَى كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الْدُّنْيَا، حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرِ، يَقُولُ: مَنْ يَدْعُونِي فَأَسْتَجِبَ لَهُ، مَنْ يَسْأَلُنِي فَأَغْطِيهُ، مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ!».

⁽¹⁾ (H.434) *Sifâat Allâh*: صفات الله

CHAPTER 25. Exhortation to establish the (*Nawâfił* — voluntary) prayer during the nights of Ramadân and that is (called as) *At-Tarâwîh*.

435. Narrated Abû Huraira : رضي الله عنه said, "Whoever establishes (*Nawâfił* — voluntary prayer) during the nights of Ramadân faithfully, out of sincere faith and hoping to attain Allâh's Rewards, all his past sins will be forgiven." (*Sahîh Al-Bukhâri*, *Hadîth* No. 36, Vol. 1)

436. Narrated 'Âisha : رضي الله عنها Once in the middle of the night, Allâh's Messenger went out and prayed in the mosque and some men prayed with him. The next morning the people spoke about it and so more people gathered and prayed with him (in the second night). They circulated the news in the morning, and so, on the third night the number of people increased greatly. Allâh's Messenger came out and they prayed behind him. On the fourth night the mosque was so crowded by the people till it could not accommodate them. Allâh's Messenger came out only for the *Fajr* (morning) prayer and when he finished the prayer, he faced the people and recited *Tasha-hud* (I testify that none has the right to be worshipped but Allâh and that Muhammad is His Messenger), and then said, "Amma ba 'du". Verily your presence (in the mosque at night) was not hidden from me, but I was afraid that this (prayer of *Tarâwîh*) might be made compulsory and you might not be able to carry it out." (*Sahîh Al-Bukhâri*, *Hadîth* No. 46, Vol. 2)

(٤٣٥) باب: التَّرْغِيبُ فِي قَيامِ رَمَضَانَ
وَهُوَ التَّرَاوِيْحُ

٤٣٥ - حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا عُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

٤٣٦ - حَدِيثُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَرَجَ ذَاتَ لَيْلَةٍ مِنْ جَوْفِ الْلَّيْلِ فَصَلَّى فِي الْمَسْجِدِ فَصَلَّى رَجَالٌ بِصَلَاتِهِ، فَأَضَبَّ النَّاسُ فَتَحَدَّثُوا، فَاجْتَمَعَ أَكْثُرُ مِنْهُمْ فَصَلَّوْا مَعَهُ، فَأَضَبَّ النَّاسُ فَتَحَدَّثُوا، فَكَثُرَ أَهْلُ الْمَسْجِدِ مِنَ اللَّيْلَةِ الثَّالِثَةِ، فَخَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَلَّوْا بِصَلَاتِهِ، فَلَمَّا كَانَتِ اللَّيْلَةُ الرَّابِعَةُ عَجَزَ الْمَسْجِدُ عَنْ أَهْلِهِ حَتَّى خَرَجَ لِصَلَاةِ الصُّبْحِ؛ فَلَمَّا قَضَى الْفَجْرَ أَقْبَلَ عَلَى النَّاسِ فَتَشَهَّدُ ثُمَّ قَالَ: «أَمَّا بَعْدُ؛ فَإِنَّهُ لَمْ يَخْفَ عَلَيَّ مَكَانُكُمْ، لِكُنِّي خَشِيتُ أَنْ تُفْرَضَ عَلَيْكُمْ فَتَعْجِزُوا عَنْهَا».

CHAPTER 26. To establish the night (*Tahajjud*) prayer and invoke Allāh in it.

437. Narrated Ibn ‘Abbās رضي الله عنهما : One night I slept at the house of Maimūna رضي الله عنها . The Prophet ﷺ woke up, answered the call of nature, washed his face and hands, and then slept. He got up (late at night), went to a waterskin, opened the mouth thereof and performed ablution not using much water, yet he washed all the parts properly and then offered the prayer. I got up and straightened my back in order that the Prophet ﷺ might not feel that I was watching him, and then I performed the ablution, and when he got up to offer the prayer, I stood on his left. He caught hold of my ear and brought me over to his right side. He offered thirteen *Rak‘a* in all and then lay down and slept till he started blowing out his breath as he used to do when he slept. In the meantime, Bilāl informed the Prophet ﷺ of the approaching time for the (*Fajr*) prayer, and the Prophet offered the *Fajr* (morning) prayer without performing new ablution. He used to say in his invocation, *Allāhumma ij’al fi qalbī nūran wa fi basarī nūran, wa fi sam’i nūran, wa an yamīnī nūran, wa an yasārī nūran, wa fawqī nūran, wa tahtī nūran, wa amāmī mūran, wa khalfī nuran, waj’al li nūran.*^{١١} Khuraib (a subnarrator) said, “I have forgotten seven other words, (which the Prophet ﷺ mentioned in this invocation). I met a

(٢٦) بَابُ الدُّعَاءِ فِي صَلَاةِ اللَّيْلِ وَقِيَامِهِ

٤٣٧ - حَدِيثُ ابْنِ عَبَّاسٍ رضي الله عنهما ، قَالَ : بِثُ عِنْدَ مَيْمُونَةَ ، فَقَامَ النَّبِيُّ ﷺ فَأَتَى حَاجَتَهُ ، غَسَلَ وَجْهَهُ وَرَدَنَهُ ثُمَّ نَامَ ، ثُمَّ قَامَ فَأَتَى الْقُرْبَةَ ، فَأَظْلَقَ شِنَافَهَا ، ثُمَّ تَوَضَّأَ وُضُوءًا بَيْنَ وُضُوءَيْنِ لَمْ يُكْثِرْ ، وَقَدْ أَبْلَغَ ، فَصَلَّى ، فَقَمْتُ فَتَمَطَّيْتُ كَرَاهِيَّةً أَنْ يَرَى أَنِّي كُنْتُ أَرْقَبُهُ ، فَتَوَضَّأْتُ ، فَقَامَ يُصَلِّي ، فَقَمْتُ عَنْ يَسَارِهِ ، فَأَخَذَ بِأَذْنِي فَأَدَارَنِي عَنْ يَمِينِهِ ، فَتَسَامَتْ صَلَاةُ ثَلَاثَ عَشْرَةَ رُكُوعًا ، ثُمَّ اضْطَجَعَ فَنَامَ حَتَّى نَفَخَ ، وَكَانَ إِذَا نَامَ نَفَخَ ، فَإِذَا نَفَخَ بِلَالٌ بِالصَّلَاةِ فَصَلَّى وَلَمْ يَتَوَضَّأْ ؛ وَكَانَ يَقُولُ فِي دُعَائِهِ : «اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا ، وَفِي بَصَرِي نُورًا ، وَفِي سَمْعِي نُورًا ، وَعَنْ يَمِينِي نُورًا ، وَعَنْ يَسَارِي نُورًا ، وَفَوْقِي نُورًا ، وَتَحْتِي نُورًا ، وَأَمَامِي نُورًا ، وَاجْعَلْ لِي نُورًا» .

قَالَ كُرَيْبُ (الرَّاوِي عَنْ ابْنِ عَبَّاسٍ) وَسَبَعُ فِي التَّابُوتِ ، فَلَعِنْتُ رَجُلًا مِنْ وَلَدِ الْعَبَّاسِ فَحَدَّثَنِي بِهِنَّ .

^{١١} (H.437) O Allāh! Let my heart have light, and my sight have light, and my hearing (sense) have light; and let me have light on my right, and have light on my left, and have light above me, and light under me, and have light in front of me, and have light behind me; and let me have light.

man from the offspring of Al-‘Abbâs and he narrated those seven things to me, mentioning, ‘(Let there be light in) my nerves, my flesh, my blood, my hair and my body,’ and he also mentioned two other things.”⁽¹⁾ (*Sahîh Al-Bukhâri*, Hadîth No. 328, Vol. 8)

فَذَكَرَ عَصَبَيْ وَلَحْمِيْ وَدَمِيْ وَشَعَرِيْ
وَبَشَرِيْ، وَذَكَرَ حَضْلَتَيْنِ.

438. Narrated ‘Abdûllâh bin ‘Abbâs رضي الله عنهما that he stayed overnight in the house of Maimûna رضي الله عنها the wife of the Prophet صلى الله عليه وسلم his aunt. He added: I lay on the cushion transversally in its breadth-wise direction, while Allâh’s Messenger صلى الله عليه وسلم and his wife lay in its length-wise direction. Allâh’s Messenger صلى الله عليه وسلم slept till the middle of the night, either a bit before or a bit after it, then woke up rubbing the traces of sleep off his face with his hands. He then, recited the last ten Verses of *Sûrah Al-’Imrân*, got up and went to a hanging water-skin. He then performed the ablution from it and it was a perfect ablution, and then stood up to offer *Salât* (prayer). I, too, got up and did as the Prophet صلى الله عليه وسلم had done. Then I went and stood by his side (on his left side). He placed his right hand on my head and caught my right ear and twisted it (pulled me, and made me to stand by his right side). He prayed two *Rak’â* then two *Rak’â* and two *Rak’â* and then two *Rak’â* and then two *Rak’â* and then two *Rak’â* (separately six times), and finally one *Rak’â* (the *Witr*). Then he lay down again in the bed till the *Muâdhîn* came to him whereupon the Prophet صلى الله عليه وسلم got up, offered a two *Rak’â* light prayer and went out and led the *Fajr* (morning) prayer. (*Sahîh Al-Bukhâri*, Hadîth No. 183, Vol. 1)

٤٣٨ - حَدِيثُ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ
رضي الله عنهما، أَنَّهُ بَاتَ لَيْلَةً عِنْدَ
مَيْمُونَةَ، زَوْجِ النَّبِيِّ ﷺ وَهِيَ خَالَتُهُ،
فَاضْطَجَعَ فِي عَرْضِ الْوِسَادَةِ،
وَاضْطَجَعَ رَسُولُ اللَّهِ ﷺ وَأَهْلُهُ فِي
طُولِهَا، فَنَامَ رَسُولُ اللَّهِ ﷺ حَتَّىٰ إِذَا
اَنْتَصَفَ اللَّيْلُ أَوْ قَبْلَهُ بِقَلِيلٍ أَوْ بَعْدَهُ
بِقَلِيلٍ، اسْتَيقَظَ رَسُولُ اللَّهِ ﷺ، فَجَلَسَ
يَمْسَحُ النُّؤَمَّ عَنْ وَجْهِهِ بِيَدِهِ، ثُمَّ قَرَأَ
الْعَشْرَ الآيَاتِ الْخَوَاتِمَ مِنْ سُورَةِ آلِ
عِمْرَانَ، ثُمَّ قَامَ إِلَى شَنْ مُلَقَّةَ فَتَوَضَّأَ
مِنْهَا فَأَخْسَنَ وُضُوئَةً، ثُمَّ قَامَ يُصْلِي.

قَالَ أَبْنُ عَبَّاسٍ: فَقَمْتُ فَصَنَعْتُ
مِثْلَ مَا صَنَعَ، ثُمَّ دَهَبْتُ فَقَمْتُ إِلَى
جَنْبِهِ فَوَضَعَ يَدَهُ الْيُمْنَى عَلَى رَأْسِي
وَأَخْدَى يَادُنِي الْيُمْنَى يَفْتَلُهَا؛ فَصَلَّى
رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ ثُمَّ
رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ رَكْعَتَيْنِ، ثُمَّ
أَوْتَرَ؛ ثُمَّ اضْطَجَعَ حَتَّىٰ أَتَاهُ الْمُؤْذِنُ
فَقَامَ فَصَلَّى رَكْعَتَيْنِ حَفِيقَتَيْنِ، ثُمَّ خَرَجَ
فَصَلَّى الصُّبْحَ.

⁽¹⁾ (H.437) The brain and the bones.

439. Narrated Ibn ‘Abbâs : رضى الله عنهما The Salât (prayer) of the Prophet ﷺ used to be of thirteen Rak‘a, i.e. of the night prayer. (*Sahîh Al-Bukhâri*, Hadîth No. 239, Vol. 2)

440. Narrated Ibn ‘Abbâs : رضى الله عنهما Whenever the Prophet ﷺ offered the night (*Tahajjud*) prayer, he used to say, “O Allâh! All the Praises are for You; You are the Light of the heavens and the earth. And all the Praises are for You; You are the Keeper of the heavens and the earth. All the Praises are for You; You are the Lord of the heavens and the earth and whatever is therein. You are the Truth, and Your Promise is the Truth, and Your Speech is the Truth, and meeting You is the Truth, and Paradise is the Truth and Hell (Fire) is the Truth and all the Prophets are the Truth and the Hour is the Truth. O Allâh ! نَسِّارٌ I surrender to You, and believe in You, and depend upon You, and repent to You, and in Your Cause I fight and with Your Orders I rule. So please forgive my past, present and future sins and those sins which I did in secret or in public. It is You, Whom I worship, none has the right to be worshipped but You.” (*Sahîh Al-Bukhâri*, Hadîth No. 590, Vol. 9)

CHAPTER 27. It is desirable to prolong the recitation (of the Qur’ân) during the night (*Tahajjud*) prayer.

441. Narrated ‘Abdullâh bin Mas‘ûd : رضى الله عنه One night I offered the (*Tahajjud*) prayer with the Prophet ﷺ and he kept on standing till an ill-thought came to me.” We asked, “What was the ill-thought?” He said, “It was to sit down and leave the Prophet ﷺ (standing).” (*Sahîh Al-Bukhâri*, Hadîth No. 236, Vol. 2)

٤٣٩ - حديث ابن عباس رضي الله عنهما، قال: كأن صلاة النبي ﷺ ثلاثة عشرة ركعة، يعني بالليل.

٤٤٠ - حديث ابن عباس رضي الله عنهما، قال: كان النبي ﷺ إذا تهجد من الليل قال: «اللهم لك الحمد أنت نور السموات والأرض، ولك الحمد أنت قيمة السموات والأرض، ولك الحمد أنت رب السموات والأرض، ومن فيهن. أنت الحق، ووعدك الحق، وقولك الحق، ولقاوك حق، والجنة حق، والنار حق، والناسون حق والساعة حق؛ اللهم لك أسلمت، وبك آمنت، وعليك توكلت، وإليك أنتبهت، وبك خاصمت، وإليك حاكمنت، فاغفر لي ما قدمت وما أخربت، وما أسررت وما أعلنت أنت إلهي لا إله إلا أنت».

(٢٧) باب: استحباب تطويل القراءة في صلاة الليل

٤٤١ - حديث عبد الله بن مسعود رضي الله عنه، قال: صليت مع النبي ﷺ ليلة فلم يرُنْ قائمًا حتى هممت بأمر سوء؛ قيل له: وما هممت؟ قال: هممت أن أقعد وأذر النبي ﷺ.

CHAPTER 28. What has been said about the one who sleeps the whole night till morning.

442. Narrated ‘Abdullâh bin Mas‘ûd رضي الله عنه : It was mentioned before the Prophet صلى الله عليه وسلم that there was a man who slept the night till morning (after sunrise). The Prophet said صلى الله عليه وسلم, “He is a man in whose ears (or ear) Satan had urinated.” (*Sahîh Al-Bukhârî*, *Hadîth* No. 492, Vol. 4)

443. Narrated ‘Alî bin Abî Tâlib رضي الله عنه that one night Allâh’s Messenger صلى الله عليه السلام came to him and Fâtimah، عليها السلام came to him and Fâtimah، عليها السلام the daughter of the Prophet صلى الله عليه وسلم and said, “Don’t you (both) offer the (*Tahajjud*) prayer (at night)?” I said, “O Allâh’s Messenger ! Our souls are in the Hands of Allâh and if He wants us to get up He will make us get up.” When I said that, he left us without saying anything, and I heard that he was hitting his thigh and saying, “But man is ever more quarrelsome than anything.” (V.18:54) (*Sahîh Al-Bukhârî*, *Hadîth* No. 227, Vol. 2)

444. Narrated Abû Hurâira رضي الله عنه : Allâh’s Messenger صلى الله عليه وسلم said, “During your sleep, Satan puts three knots at the back of the head of each one of you. On every knot he reads and exhales the following words, ‘The night is long for you, so stay asleep.’ When one awakes and remembers Allâh تبار ، one knot is undone; and when one performs ablution, the second knot is undone, and when one offers *Salât* (prayers), the third knot is undone and one gets up energetic in a good mode and with a good heart in the morning; otherwise one gets up in a bad mode, lazy (and with not a good heart).” (*Sahîh Al-Bukhârî*, *Hadîth* No. 243, Vol. 2)

(٤٨) باب : مَا رُوِيَ فِيْمَنْ نَامَ اللَّيْلَ
أَجْمَعَ حَتَّى أَضْبَحَ

442 - حديث عبد الله بن مسعود

رضي الله عنه، قال : ذكر عند النبي ﷺ
رَجُلٌ نَامَ لَيْلَهُ حَتَّى أَضْبَحَ، قَالَ : «ذَاكَ
رَجُلٌ بَالشَّيْطَانِ فِي أُذُنِيهِ» أَوْ قَالَ :
«فِي أُذُنِيهِ» .

443 - حديث علي بن أبي طالب

رضي الله عنه، أنَّ رَسُولَ اللهِ ﷺ طَرَقَهُ
وَفَاطَمَهُ بِنْتَ النَّبِيِّ عَلَيْهَا السَّلَامُ لَيْلَهُ،
فَقَالَ : «أَلَا تُصَلِّيَانِ؟» فَقُلْتُ : يَا
رَسُولَ اللهِ ! أَنْفُسُنَا يَدِ اللهِ، فَإِذَا شَاءَ
أَنْ يَبْعَثَنَا بَعْثَنَا. فَانْصَرَفَ حِينَ قُلْنَا
ذَلِكَ، وَلَمْ يَرْجِعْ إِلَيَّ شَيْئًا. ثُمَّ سَمِعْتُهُ
وَهُوَ مُوَلٌ يَضْرِبُ فَخِذَهُ وَهُوَ يَقُولُ :
«وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا» .

444 - حديث أبي هريرة رضي الله عنه

عنه، أنَّ رَسُولَ اللهِ ﷺ قَالَ : «يَعْقِدُ
الشَّيْطَانُ عَلَى قَافِيَةِ رَأْسِ أَحَدِكُمْ إِذَا
هُوَ نَامَ ثَلَاثَ عَقِيدَ، يَضْرِبُ عَلَى كُلِّ
عُقْدَةِ، عَلَيْكَ لَيْلٌ طَوِيلٌ فَارِقدُ، فَإِنْ
اسْتَيقَظَ فَذَكَرَ اللهُ انْحَلَّتْ عُقْدَةُ، فَإِنْ
تَوَضَّأَ انْحَلَّتْ عُقْدَةُ، فَإِنْ صَلَّى انْحَلَّتْ
عُقْدَةُ، فَأَضْبَحَ نَسِيَطَا طَيْبَ النَّفْسَ،
وَإِلَّا أَضْبَحَ حَيْثَ النَّفْسِ كَسْلَانَ» .

CHAPTER 29. Preference of establishing *Nawâfil* (optional) prayer in the house, but it is allowed to offer it in the mosque.

445. Narrated Ibn ‘Umar رضي الله عنهما said, “Offer some of your *Salât* (prayer) (*Nawâfil*) at home, and do not take your houses as graves.” (*Sahîh Al-Bukhâri*, Hadîth No. 424, Vol. 1)

446. Narrated Abû Mûsa رضي الله عنه said, “The example of the one who remembers (glorify the Praises of) his Lord (Allâh) in comparison to the one who does not remember (glorify the Praises of) his Lord, is that of a living creature compared to a dead one.” (*Sahîh Al-Bukhâri*, Hadîth No. 416, Vol. 8)

447. Narrated Zaid bin Thâbit رضي الله عنه said, “I think that Zaid bin Thâbit said that it was made of a mat” and he offered *Salât* (prayer) there for a few nights, and so some of his companions prayed behind him. When he came to know about it, he kept on sitting. In the morning, he went out to them and said, “I have seen and understood what you did. So, O people! You should offer *Salât* (prayer) in your houses, for the best *Salât* of a person is that which he prays in his house except the compulsory congregational *Salât* (prayer).” (*Sahîh Al-Bukhâri*, Hadîth No. 698, Vol. 1)

CHAPTER 31. Dozing off in prayers, or faltering of one’s tongue in the recitation of the Qur’ân or in mentioning of Allâh, one should sleep or stop it, till one is fresh and active.

448. Narrated Anas bin Mâlik رضي الله عنه said, “Once the Prophet ﷺ entered the

(٢٩) بَابُ: اسْتِخْبَابٌ صَلَاةَ النَّافِلَةِ فِي
بَيْتِهِ وَجَوَارِهَا فِي الْمَسْجِدِ

٤٤٥ - حَدِيثُ ابْنِ عُمَرَ رضي الله عنهما، عَنِ النَّبِيِّ ﷺ قَالَ: «اجْعَلُوا فِي بُيُوتِكُمْ مِنْ صَلَاتِكُمْ وَلَا تَتَخَذُوهَا قُبُورًا».

٤٤٦ - حَدِيثُ أَبِي مُوسَى رضي الله عنه، قَالَ: قَالَ النَّبِيُّ ﷺ: «مَثْلُ الَّذِي يَذْكُرُ رَبَّهُ وَالَّذِي لَا يَذْكُرُ مَثْلُ الْحَيِّ وَالْمَمِيتِ».

٤٤٧ - حَدِيثُ زَيْدِ بْنِ ثَابِتٍ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ اتَّخَذَ حُجْرَةً، مِنْ حَصِيرٍ، فِي رَمَضَانَ، فَصَلَّى فِيهَا لِيَالِيٍّ، فَصَلَّى بِصَلَاتِهِ نَاسٌ مِنْ أَصْحَاحِهِ، فَلَمَّا عَلِمْ بِهِمْ جَعَلَ يَقْعُدُ، فَخَرَجَ إِلَيْهِمْ، فَقَالَ: «فَقْدَ عَرَفْتُ الَّذِي رَأَيْتُ مِنْ صَنْعِكُمْ، فَصَلُّوا أَيْمَانَكُمْ فِي بُيُوتِكُمْ فَإِنَّ أَفْضَلَ الصَّلَاةَ صَلَاةُ الْمَرءِ فِي بَيْتِهِ إِلَّا الْمَكْتُوبَةَ».

(٣١) بَابُ: أَمْرٌ مَنْ نَعَسَ فِي صَلَاتِهِ أَوْ اسْتَغْبَحَ عَلَيْهِ الْقُرْآنَ أَوْ الْذُكْرُ بِأَنْ يَرْقُدَ أَوْ يَقْعُدَ حَتَّى يَذْهَبَ عَنْهُ ذَلِكَ

٤٤٨ - حَدِيثُ أَنَسِ بْنِ مَالِكٍ رضي الله عنه

mosque and saw a rope hanging in between its two pillars. he said, "What is this rope?" The people said, "This rope is for Zainab who, when she feels tired, holds it [to keep standing for the *Salât* (prayer)]." The Prophet ﷺ said, "Don't use it. Remove the rope. You should offer *Salât* as long as you feel active, and when you get tired, sit down." (*Sahîh Al-Bukhâri*, *Hadîth* No. 251-A, Vol. 2)

الله عنه، قال: دخلَ النبِيُّ ﷺ فِي أَذْنَابِهِ حَبْلٌ مَمْدُودٌ بَيْنَ السَّارِيَتَيْنِ؛ فَقَالَ: «مَا هَذَا الْحَبْلُ؟» قَالُوا: هَذَا حَبْلٌ لِرَيْنَبٍ، فَإِذَا فَرَّتْ تَعَلَّقَتْ.

فَقَالَ النبِيُّ ﷺ: «لَا. حُلُوهُ لِيُصْلِلُ أَحَدُكُمْ نَشَاطَهُ، فَإِذَا فَرَّ فَلْيَقْعُدْ».

449. Narrated 'Âisha رضي الله عنها: Once came while a woman was sitting with me. He said, "Who is she?" I replied, "She is so-and-so," and told him about her (excessive) prayers. He said disapprovingly, "Do (good) deeds which is within your capacity (without being overtaxed), as Allâh عزوجل does not get tired (of giving rewards) but (surely) you will get tired and *Ad-Dîn* (good righteous deeds — act of worship loved most by Allâh) is that which is done regularly." (*Sahîh Al-Bukhâri*, *Hadîth* No. 41, Vol. 1)

450. Narrated 'Âisha رضي الله عنها: Allâh's Messenger ﷺ said, "If anyone of you feels drowsy while offering *Salât* (prayer) he should go to bed (sleep) till his slumber is over, because in praying while drowsy, one does not know whether one is asking for forgiveness or for a bad thing for oneself." (*Sahîh Al-Bukhâri*, *Hadîth* No. 211, Vol. 1)

٤٤٩ - حديث عائشة رضي الله عنها، أنَّ النبِيُّ ﷺ دخلَ عَلَيْهَا وَعِنْدَهَا امرأة، قال: «مَنْ هَذِهِ؟» قَالَ: فُلَانَةُ، تَذَكَّرُ مِنْ صَلَاتِهَا، قال: «مَهْ؟ عَلَيْكُمْ بِمَا تُطِيقُونَ، فَوَاللهِ! لَا يَمْلِي اللهُ حَتَّى تَمْلُوا».

وَكَانَ أَحَبَ الدِّينِ إِلَيْهِ مَا دَاوَمَ عَلَيْهِ صَاحِبُهُ.

٤٥٠ - حديث عائشة رضي الله عنها، أنَّ رَسُولَ اللهِ ﷺ قال: «إِذَا نَعَسَ أَحَدُكُمْ وَهُوَ يُصَلِّي فَلَيَرْقُدْ حَتَّى يَذْهَبَ عَنْهُ النَّوْمُ، فَإِنَّ أَحَدَكُمْ إِذَا صَلَّى وَهُوَ نَاعِسٌ لَا يَدْرِي لَعَلَهُ يَسْتَغْفِرُ فَيَسْبَقُ نَفْسَهُ».

CHAPTER 33. Order to recite Qur'ân repeatedly (again and again), and it is disliked to say: "I have

(٣٣) بَابٌ: الْأَمْرِ بِتَعْهِيدِ الْقُرْآنِ وَكَرَاهَةِ قَوْلِ نَسِيْثُ آيَةَ كَذَا وَجَوَازِ قَوْلِ أُنْسِيْثُهَا

forgotten such and such Verse, but one is allowed to say, "I have been caused to forget it."

451. Narrated 'Âisha : رضي الله عنها heard a man reciting the Qur'ân in the mosque at night. The Prophet ﷺ said, "May Allâh bestow His Mercy on him, as he has reminded me of such and such Verses of such and such Sûrah, which I missed". (*Sahîh Al-Bukhâri*, *Hadîth* No. 562, Vol. 6)

452. Narrated Ibn 'Umar : رضي الله عنهما Allâh's Messenger ﷺ said, "The example of the person who knows the Qur'ân by heart is like the owner of tied camels. If he keeps them tied, he will control them, but if he releases them, they will run away." (*Sahîh Al-Bukhâri*, *Hadîth* No. 549, Vol. 6)

453. Narrated 'Abdullâh bin Mas'ûd : رضي الله عنه The Prophet ﷺ said, "It is a bad thing that some of you say, 'I have forgotten such and such Verse of the Qur'ân,' for indeed, he has been caused (by Allâh) to forget it."⁽¹⁾ So you must keep on reciting the Qur'ân because it escapes from the hearts of men faster than camels do"⁽²⁾ (when they are released from their tying ropes). (*Sahîh Al-Bukhâri*, *Hadîth* No. 550, Vol. 6)

454. Narrated Abû Mûsa : رضي الله عنه The Prophet ﷺ said, "Keep on reciting the Qur'ân, for, by Him in Whose Hand my life is, the Qur'ân runs away (is forgotten) faster than

451 - حديث عائشة رضي الله عنها، قالت: سمعت النبي ﷺ فارئاً يقرأ من الليل في المسجد، فقال: «يرحمة الله! لقد أذكريني كذا وكذا، آية أنسقتها من سورة كذا وكذا».

452 - حديث ابن عمر رضي الله عنهما، أنَّ رَسُولَ اللهِ ﷺ، قَالَ: «إِنَّمَا مَثُلُ صَاحِبِ الْقُرْآنِ كَمَثَلِ صَاحِبِ الْإِبْلِ الْمُعَقَّلَةِ، إِنْ عَاهَدَ عَلَيْهَا أَمْسَكَهَا، وَإِنْ أَطْلَقَهَا ذَهَبَتْ».

453 - حديث عبد الله بن مسعود رضي الله عنه. قال: قال النبي ﷺ: «يُنسَى مَا لَا حَدِّهِمْ أَنْ يَقُولَ نَسِيَتْ آيَةَ كَيْتَ وَكَيْتَ، بَلْ نُسِيَ؛ وَاسْتَذِكُرُوا الْقُرْآنَ، فَإِنَّهُ أَشَدُ تَفَصِّيَا مِنْ صُدُورِ الرِّجَالِ مِنَ النَّعْمِ».

454 - حديث أبي موسى رضي الله عنه، عن النبي ﷺ، قال: «تَعَااهُدوَا الْقُرْآنَ، فَوَاللَّذِي نَفْسِي بِيَدِهِ لَهُ أَشَدُ تَفَصِّيَا مِنَ الْإِبْلِ فِي عُقْلِهَا».

⁽¹⁾ (H.453) Because of neglecting the Qur'ân and not reciting it frequently.

⁽²⁾ (H.453) Like the owner of tied camels, if he keeps them tied, he will control them, but if he releases them, they run away.

camels that are released from their tying ropes.” (*Sahîh Al-Bukhâri, Hadîth No. 552, Vol. 6*)

CHAPTER 34. It is desirable to recite Qur’ân in a sweet, pleasant voice.

455. Narrated Abû Huraira رضي الله عنه عن ابى هريرة رضي الله عنه said, “Allâh does not allow for anything as He allows to the Prophet to recite the Qur’ân in a nice lyrical pleasant tone.” The companion of the subnarrator (Abû Salâma) said, “It means, reciting it aloud.” (*Sahîh Al-Bukhâri, Hadîth No. 541, Vol. 6*)

456. Narrated Abû Mûsa رضي الله عنه عن ابى موسى عليه السلام said to him, “O Abû Mûsa! You have been given one of the musical wind-instruments of the family of Dawûd (David).”⁽¹⁾ (*Sahîh Al-Bukhâri, Hadîth No. 568, Vol. 6*)

CHAPTER 35. The recitation of Sûrat Al-Fâth by the Prophet ﷺ on the day of the conquest of Makka.

457. Narrated ‘Abdullâh bin Mughaffal رضي الله عنه said: I saw Allâh’s Messenger ﷺ on the day of the conquest of Makka over his she-camel, reciting Sûrat Al-Fâth in a vibrant quivering tone. (The subnarrator, Mu’âwiya added. “Were I not afraid that the people may gather around me, I would recite in vibrant quivering tone. (*Sahîh Al-Bukhâri, Hadîth No. 578, Vol. 5*)

CHAPTER 36. The descent of As-Sâkiña (tranquillity, a sign of peace and reassurance along with the

(٣٤) بَابُ: اسْتِخْبَابٌ تَحْسِينِ الصَّوْتِ بِالْقُرْآنِ

٤٥٥ - حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّهُ كَانَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَمْ يَأْذِنِ اللَّهُ لِشَيْءٍ مَا أَذِنَ لِلنَّبِيِّ أَنْ يَتَعَنَّى بِالْقُرْآنِ» يُرِيدُ يَجْهَرُ بِهِ.

٤٥٦ - حَدِيثُ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ لَهُ: «يَا أَبَا مُوسَى! لَقَدْ أُوتِيتَ مِزْمَارًا مِنْ مَزَامِيرِ آلِ دَاؤْدَ».

(٣٥) بَابُ: ذِكْرُ قِرَاءَةِ النَّبِيِّ - ﷺ سُورَةُ الْفَتحِ يَوْمَ فَتْحِ مَكَّةَ

٤٥٧ - حَدِيثُ عَبْدِ اللَّهِ بْنِ مُعْفَلٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَوْمَ فَتْحِ مَكَّةَ عَلَى نَاقَّهِ وَهُوَ يَقْرَأُ سُورَةَ الْفَتحِ، يُرْجِعُ، قَالَ: لَوْلَا أَنْ يَجْتَمِعَ النَّاسُ حَوْلِي لَرَجَعْتُ كَمَا رَجَعْتُ.

(٣٦) بَابُ: نُزُولِ السَّكِينَةِ لِقِرَاءَةِ الْقُرْآنِ

⁽¹⁾ (H.456) The musical instruments here stands for pleasant voice.

angels) at the time of the recitation of the Qur'ân.

458. Narrated Al-Barâ' bin 'Âzib رضي الله عنهما : A man recited *Sûrat Al-Kahf* (in his prayer) and in the house there was a (riding) animal which got frightened and started jumping. The man finished his *Salât* (prayer) with *Taslîm*, but behold! A mist or a cloud hovered over him. He informed the Prophet صلى الله عليه وسلم of that and the Prophet صلى الله عليه وسلم said, "O so-and-so! Recite, for this (mist or cloud) was *As-Sakîna* (tranquillity, a sign of peace and reassurance along with angels) descending for the recitation of the Qur'ân." (*Sahîh Al-Bukhâri*, *Hadîth* No. 811, Vol. 4)

459. Narrated Usaid bin Hudair رضي الله عنه that while he was reciting *Surat Al-Baqarah* (The Cow) at night, and his horse was tied beside him, the horse was suddenly startled, and troubled. When he stopped reciting, the horse became quiet, and when he started again, the horse was startled again. Then he stopped reciting and the horse became quiet too. He started reciting again and the horse was startled and troubled once again. Then he stopped reciting and his son, Yahya was beside the horse. He was afraid that the horse might trample on him. When he took the boy away and looked towards the sky, he could not see it. The next morning he informed the Prophet صلى الله عليه وسلم who said, "Recite, O Ibn Hudair! Recite, O Ibn Hudair!" Ibn Hudair replied, "O Allâh's Messenger! My son, Yahya was near the horse and I was afraid that it might trample on him, so I raised my head, and went to him. When I looked towards the sky, I saw something like a cloud containing what

٤٥٨ - حديث البراء بن عازب رضي الله عنهما قرأ رجُل الْكَهْفَ، وَفِي الدَّارِ الدَّائِبَةِ، فَجَعَلَتْ تَنْفُرُ، فَسَلَّمَ، فَإِذَا ضَبَابَةً أَوْ سَحَابَةً غَشِيَّةً؛ فَذَكَرَهُ لِلنَّبِيِّ ﷺ، فَقَالَ «أَفْرَا فُلَانٌ! فَإِنَّهَا السَّكِينَةُ نَزَلتْ لِلْقُرْآنِ» أَوْ «نَزَلتْ لِلْقُرْآنِ».

٤٥٩ - حديث أسيند بن حضير رضي الله عنه، قال: يَئِمًا هُوَ يَقْرَأُ مِنَ اللَّيلِ سُورَةَ الْبَقْرَةِ، وَفَرَسُهُ مَرْبُوطٌ عِنْدَهُ، إِذَا جَاهَتِ الْفَرَسُ، فَسَكَتَ فَسَكَتْ، فَقَرَأَ فَجَاهَتِ الْفَرَسُ، فَسَكَتَ وَسَكَتَ الْفَرَسُ، ثُمَّ قَرَأَ فَجَاهَتِ الْفَرَسُ، فَانْصَرَفَ. وَكَانَ ابْنُهُ يَحْيَى قَرِيبًا مِنْهَا، فَأَشْفَقَ أَنْ تُصِيبَهُ، فَلَمَّا اجْتَرَهُ، رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ حَتَّى مَا يَرَاهَا، فَلَمَّا أَضْبَعَ حَدَّثَ النَّبِيَّ ﷺ، فَقَالَ: «أَفْرَا يَا ابْنَ حُضِيرٍ! أَفْرَا يَا ابْنَ حُضِيرٍ!» قَالَ فَأَشْفَقَتْ يَا رَسُولَ اللهِ! أَنْ تَطَأِ يَحْيَى، وَكَانَ مِنْهَا قَرِيبًا، فَرَفَعَتْ رَأْسِي فَانْصَرَفَتْ إِلَيْهِ، فَرَفَعَتْ رَأْسِي إِلَى السَّمَاءِ فَإِذَا مِثْلُ الظَّلَةِ فِيهَا أَمْثَالُ الْمَصَابِيحِ، فَخَرَجَتْ حَتَّى لَا أَرَاهَا

looked like lamps, so I went out in order not to see it." The Prophet ﷺ said, "Do you know what that was?" Ibn Hudair replied, "No." The Prophet ﷺ said, "Those were angels who came near to you for your voice, and if you had kept on reciting till dawn, it would have remained there till morning when people would have seen it as it would not have disappeared". (*Sahîh Al-Bukhâri*, *Hadîth* No. 536-B, Vol. 6)

CHAPTER 37. The superiority of a person who knows Qur'ân by heart (*Hâfiż-ul-Qur'ân*).

460. Narrated Abû Mûsa Al-Ash'arî رضي الله عنه : Allâh's Messenger ﷺ said, "The example of a believer who recited the Qur'ân, is that of a citron which smells good and tastes good; and the example of a believer who does not recite the Qur'ân, is that of a date which has no smell but tastes sweet; and the example of a hypocrite who recites the Qur'ân, is that of *Ar-Reyhân* (an aromatic plant) which smells good but tastes bitter; and the example of a hypocrite who does not recite the Qur'ân, is that of a colocynth plant which has no smell and is bitter in taste." (*Sahîh Al-Bukhâri*, *Hadîth* No. 338, Vol. 7)

قَالَ: «وَتَدْرِي مَا ذَاكَ؟» قَالَ: لَا،
قَالَ: «إِنَّكَ الْمَلَائِكَةَ دَنَتْ لِصَوْتِكَ،
وَلَوْ قَرَأْتَ لَا أُصْبَحَتْ يَنْظُرُ النَّاسُ
إِلَيْهَا، لَا تَتَوَارَى مِنْهُمْ». إِنَّكَ الْمَلَائِكَةَ دَنَتْ لِصَوْتِكَ،
وَلَوْ قَرَأْتَ لَا أُصْبَحَتْ يَنْظُرُ النَّاسُ
إِلَيْهَا، لَا تَتَوَارَى مِنْهُمْ».

(٣٧) بَابُ: فَضْلَةٌ حَافِظُ الْقُرْآنِ

٤٦٠ - حَدِيثُ أَبِي مُوسَى الْأَشْعَرِيِّ
رضي الله عنه، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَثَلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْأُثْرَاجَةِ، رِيحُهَا طَيِّبٌ وَطَعْمُهَا طَيِّبٌ؛ وَمَثَلُ الْمُؤْمِنِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ التَّمَرَةِ، لَا رِيحَ لَهَا وَطَعْمُهَا حُلُوٌّ؛ وَمَثَلُ الْمُنَافِقِ الَّذِي يَقْرَأُ الْقُرْآنَ، مَثَلُ الرِّيحَانَةِ، رِيحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ؛ وَمَثَلُ الْمُنَافِقِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْحَنْظَلَةِ، لَيْسَ لَهَا رِيحٌ وَطَعْمُهَا مُرٌّ».

(٣٨) بَابُ: فَضْلِ الْمَاهِرِ بِالْقُرْآنِ وَالَّذِي يَتَعَفَّنُ فِيهِ

٤٦١ - حَدِيثُ عَائِشَةَ رضي الله عنها،
عَنِ النَّبِيِّ ﷺ، قَالَ: «مَثَلُ الَّذِي يَقْرَأُ
الْقُرْآنَ وَهُوَ حَافِظٌ لَهُ مَعَ السَّفَرَةِ

CHAPTER 38. The superiority of a skilled person who masters the Qur'ân and the one who falters in it.

461. Narrated 'Âisha رضي الله عنها : The Prophet ﷺ said, "Such a person as recites the Qur'ân and masters it by heart, will be with the (angels) honourable and obedient (in heaven).

And such a person as exerts himself to learn the Qur'ân by heart, and recites it with great difficulty, will have a double reward." (*Sahîh Al-Bukhâri, Hadîth No. 459, Vol. 6*)

CHAPTER 39. It is preferable for one to recite the Qur'ân (before) to the skilled and proficient person, even if the reciter is superior to that skilled proficient person.

462. Narrated Anas bin Mâlik : رضي الله عنه said to Ubaî : على الله عليه وسلم said to him : "Allâh has ordered me to recite to you: 'Those who disbelieve...' (*Sûrat Al-Baiyinah* 98)." Ubai Said, "Has He mentioned my name?" The Prophet ﷺ said, "Yes." (On hearing that), Ubaî started weeping. (*Sahîh Al-Bukhâri, Hadîth No. 154, Vol. 5*)

CHAPTER 40. The superiority of listening to the Qur'ân and asking one who has memorized it, to recite it from his memory and shedding tears while listening to the recitation, and to think deeply over it.

463. Narrated 'Abdullâh bin Mas'ûd : رضي الله عنه said (to me), "Recite the Qur'ân to me." I said, "Shall I recite (it) to you, when it has been revealed to you?" He said, "I like to hear it from another person." So I recited *Sûrat An-Nisâ'* (The Women) till I reached the Verse: 'How (will it be) then, when We bring from each nation a witness, and We bring you (O Muhammad ﷺ) as a witness against these people.' (V.4:41) Then he said to me, "Stop!" Thereupon I saw his eyes overflowing with tears. (*Sahîh Al-Bukhâri, Hadîth No. 575, Vol. 6*)

464. Narrated 'Alqama : رضي الله عنه While we were in the city of Hims (in

الْكِرَامُ، وَمَثَلُ الَّذِي يَقْرَأُ وَهُوَ يَتَعَاهِدُ، وَهُوَ عَلَيْهِ شَدِيدٌ، فَلَمْ أَجْرَانِ». .

(٣٩) بَابٌ: اسْتِخْبَابٌ قِرَاءَةِ الْقُرْآنِ عَلَى أَهْلِ الْفَضْلِ وَالْحُدُّاقِ فِيهِ وَإِنْ كَانَ الْقَارِئُ أَفْضَلَ مِنْ الْمَقْرُوءِ عَلَيْهِ

٤٦٢ - حَدِيثُ أَنَسِ بْنِ مَالِكٍ رضي الله عنه. قَالَ النَّبِيُّ ﷺ لِأَبِيهِ: «إِنَّ اللَّهَ أَمْرَنِي أَنْ أَقْرَأَ عَلَيْكَ لَمْ يَكُنْ الَّذِينَ كَفَرُوا». قَالَ: وَسَمَّاًنِي؟ قَالَ: «نَعَمْ! فَبَكَى».

(٤٠): بَابٌ فَضْلٌ اسْتِمَاعُ الْقُرْآنِ وَطَلَبٌ الْقِرَاءَةِ مِنْ حَافِظِهِ لِلِّاسْتِمَاعِ وَالْبُكَاءُ عِنْدَ الْقِرَاءَةِ وَالتَّدَبِّرُ

٤٦٣ - حَدِيثُ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَقْرَأْ أَعْلَى» قَالَ: قُلْتُ أَقْرَأْ عَلَيْكَ، وَعَلَيْكَ أُنْزِلَ؟ قَالَ: «إِنِّي أَشْتَهِي أَنْ أَسْمَعَهُ مِنْ غَيْرِي» قَالَ: فَقَرَأْتُ النِّسَاءَ، حَتَّى إِذَا بَلَغْتُ «فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بَشَهِيدٍ وَجِئْنَا بِكَ عَلَى هُؤُلَاءِ شَهِيدًا» - قَالَ لِي: «كُفَّ» أَوْ «أَمْسِكْ». فَرَأَيْتُ عَيْنَيْهِ تَدْرِقَانِ.

٤٦٤ - حَدِيثُ ابْنِ مَسْعُودٍ رضي الله عنه

Syria), Ibn Mas'ûd رضي الله عنه recited *Sûrat Yûsuf*. A man said (to him), "It was not revealed in this way." Then Ibn Mas'ûd said, "I recited it in this way before Allâh's Messenger صلى الله عليه وسلم and he confirmed my recitation by saying, 'Well done!'" Ibn Mas'ûd رضي الله عنه detected the smell of wine from the man's mouth, so he said to him, "Aren't you ashamed of telling a lie about Allâh's Book and (along with this) you drink alcoholic liquors too?" Then he lashed him according to the Islâmic law. (*Sahîh Al-Bukhâri*, *Hadîth* No. 523, Vol. 6)

CHAPTER 43. The superiority of *Sûrat Al-Fâtiha* and the last verses of *Sûrat Al-Baqarah*, and exhortation to recite the last two Verses of *Sûrat Al-Baqarah*.

465. Narrated Abû Mas'ûd Al-Badrî رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Whosoever recited the last two Verses of *Sûrat Al-Baqarah* at night, that will be sufficient for him." (*Sahîh Al-Bukhâri*, *Hadîth* No. 345, Vol. 5)

CHAPTER 47. The superiority of the person who recites and acts according to the orders of the Qur'ân and teaches it to others. And the superiority of the one who learns wisdom from the Islâmic *Fiqah* (jurisprudence) and other (*As-Sunna* etc.) and then acts on it and teaches it to others.

466. Narrated Ibn 'Umar رضي الله عنهما : The Prophet صلى الله عليه وسلم said, "Not to wish to be the like of except the like of two (persons): a man whom Allâh has given (the knowledge of) the Qur'ân and he recites it during some

عنه. عن علقة قال: كننا بمحض فقرأ ابن مسعود سورة يوسف، فقال رجل: ما هكذا أنزلت، قال: قرأ على رسول الله ﷺ فقال: أحسنت. ووَجَدَ مِنْهُ رِيحَ الْخَمْرِ، فَقَالَ: أَتَجْمَعُ أَنْ تُكَذِّبَ بِكِتَابِ اللَّهِ وَتَشْرَبَ الْخَمْرَ؟ فَضَرَبَهُ الْحَدَّ.

(٤٣) : بَابُ فَضْلِ الْفَاتِحَةِ وَحَوَّاتِنِمْ سُورَةُ الْبَقْرَةِ وَالْحَثَّ عَلَى قِرَاءَةِ الْآيَتَيْنِ مِنْ آخِرِ الْبَقْرَةِ

٤٦٥ - حديث أبي مسعود البدرى رضي الله عنه، قال: قال رسول الله ﷺ: «الآيتانِ مِنْ آخِرِ سُورَةِ الْبَقْرَةِ، مَنْ قَرَأَهُمَا فِي لَيْلَةٍ كَفَتَاهُ».

(٤٧) بَابٌ: فَضْلٌ مَنْ يَقُولُ بِالْقُرْآنِ وَيُعْلَمُهُ، وَفَضْلٌ مَنْ تَعْلَمَ حِكْمَةً مِنْ فِيهِ أَوْ غَيْرِهِ فَعَمِلَ بِهَا وَعَلَمَهَا

٤٦٦ - حديث ابن عمر رضي الله عنهما، عن النبي ﷺ قال: «لَا حَسَدَ إِلَّا في اثْتَيْنِ: رَجُلٌ آتَاهُ اللَّهُ الْقُرْآنَ فَهُوَ يَثْلُو آنَاءِ اللَّيْلِ وَآنَاءَ النَّهَارِ،

hours of the night and some hours of the day; and a man whom Allâh has given wealth and he spends it (in Allâh's Cause) during some hours of the night and during some hours of the day.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 620, Vol. 9)

467. Narrated ‘Abdullâh bin Mas’ûd رضي الله عنه said, “Do not wish to be like anyone except in two cases. A person, whom Allâh has given wealth and he spends it righteously (according to what Allâh has ordained in a just and right way); and the one whom Allâh has given *Al-Hikmah* [wisdom i.e. the knowledge of the Qur’ân and the *Sunna* (legal ways) of the Prophet ﷺ] and he acts according to it and teaches it to others.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 73, Vol. 1)

CHAPTER 48. The Qur’ân has been revealed in seven different ways (of recitation) and its meanings.

468. Narrated ‘Umar bin Al-Khattâb رضي الله عنه : I heard Hishâm bin Hizâm reciting *Sûrat Al-Furqân* in a way different to that of mine. Allâh's Messenger ﷺ had taught it to me (in a different way). So I was about to quarrel with him (during the prayer); but I waited till he finished, then I tied his garment round his neck and seized him by it and brought him to Allâh's Messenger ﷺ and said, “I have heard him reciting *Surat Al-Furqân* in a way different to the way you taught it to me.” The Prophet ﷺ ordered me to release him and asked Hishâm to recite it. When he recited it, Allâh's

وَرَجُلٌ آتَاهُ اللَّهُ مَالًا فَهُوَ يُنْفِقُهُ آتَاهُ اللَّيْلَ وَآتَاهُ النَّهَارِ .

467 - حديث عبد الله بن مسعود
رضي الله عنه، قال: قال النبي ﷺ: «لَا حَسَدَ إِلَّا فِي اثْتَيْنِ: رَجُلٌ آتَاهُ اللَّهُ مَالًا فَسُلْطَنٌ عَلَى هَلْكَتِهِ فِي الْحَقِّ، وَرَجُلٌ آتَاهُ اللَّهُ الْحِكْمَةَ فَهُوَ يَقْضِي بِهَا وَيَعْلَمُهَا» .

(48) باب: بيان أن القرآن على سبعة أخْرَفِ وبَيَانِ معناه

468 - حديث عمر بن الخطاب
رضي الله عنه، قال: سمعت هشام بن حكيم بن حزام يقرأ سورة الفرقان على غير ما أقرؤها، وكان رسول الله ﷺ أقرأنيها، وكذبت أن أغلل عليه، ثم أمهلت حتى انتصف، ثم لم بتته بيردائيه. فجئت به رسول الله ﷺ، فقلت إني سمعت هذا يقرأ على غير ما أقرأنيها؛ فقال لي: «أرسله» ثم قال له: «اقرأ» فقرأ، قال: «هكذا

Messenger ﷺ said, "It was revealed in this way." He then asked me to recite it. When I recited it, he said, "It was revealed in this way. The Qur'ân has been revealed in seven different ways. So recite it in the way that is easier for you." (*Sahîh Al-Bukhâri*, *Hadîth* No. 601, Vol. 3)

469. Narrated Ibn 'Abbâs رضي الله عنهما : said صلى الله عليه وسلم "Jibraîl (Gabriel) read the Qur'ân to me in one way (i.e. dialect), and I continued asking him to read it in different ways till he read it in seven different ways." (*Sahîh Al-Bukhâri*, *Hadîth* No. 442, Vol. 4)

CHAPTER 49. To recite the Qur'ân in a slow, clear style; and to avoid from reciting it very quickly, and it is allowed to recite two Sûrah (chapters) or more in one *Rak'a*.

470. Narrated Abû Wâ'il رضي الله عنه : A man came to Ibn Mas'ûd and said, "I recited the *Mufassal* (Sûrah) at night in one *Rak'a*." Ibn Mas'ûd said, "This recitation is (too quick) like the recitation of poetry. I know the identical Sûrah which the Prophet ﷺ used to recite in pairs." Ibn Mas'ûd then mentioned twenty *Mufassal* Sûrah including two Sûrah from the family of (i.e. those Surâh which begin with) *HA-MIM* (which the Prophet ﷺ used to recite) in each *Rak'a*. (*Sahîh Al-Bukhâri*, *Hadîth* No. 742, Vol. 1)

CHAPTER 50. What is (said) about recitations (of the Qur'ân)

471. Narrated 'Abdullâh bin Mas'ûd رضي الله عنه : The Prophet ﷺ used to

أُنْزِلَتْ ثُمَّ قَالَ لِي: «إِقْرُأْ فَقَرَأْتُ فَقَالَ: «هَكَذَا أُنْزِلَتْ، إِنَّ الْقُرْآنَ أُنْزِلَ عَلَى سَبْعَةِ أَخْرُفٍ فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ».

٤٦٩ - حديث ابن عباس رضي الله عنهما، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَقْرَأْنِي جَبْرِيلُ عَلَى حَرْفٍ فَلَمْ أَزَلْ أَسْتَزِيدُهُ حَتَّى انتَهَى إِلَى سَبْعَةِ أَخْرُفٍ».

(٤٩) باب: ترتيل القراءة واجتناب الهدّ **وهو الإفراط في السرعة وإباحة سورتين فأكثر في ركعة**

٤٧٠ - حديث ابن مسعود رضي الله عنه . عَنْ أَبِي وَائِلٍ قَالَ: جَاءَ رَجُلٌ إِلَيْهِ أَبْنِ مَسْعُودٍ، فَقَالَ قَرَأْتُ الْمُفَصَّلَ الْلَّيْلَةَ فِي رَكْعَةٍ، فَقَالَ: هَذَا كَهْذَا الشِّعْرِ؟ لَقَدْ عَرَفْتُ النَّظَائِرَ الَّتِي كَانَ النَّبِيُّ ﷺ يَقْرِئُ بَيْنَهُنَّ. فَذَكَرَ عَشْرِينَ سُورَةً مِنْ الْمُفَصَّلِ، سُورَتَيْنِ فِي كُلِّ رَكْعَةٍ.

(٥٠) باب: ما يتعلق بالقراءات

٤٧١ - حديث عبد الله بن مسعود

recite: ‘*Fahal min muddakir*’ (then is there any that will remember or receive admonition?) (*Sûrah 54*). (*Sahîh Al-Bukhâri*, *Hadîth* No. 392, Vol. 6)

472. Narrated Ibrâhîm: The companions of ‘Abdullâh (bin Mas‘ûd) came to Abî Ad-Daradâ’, (and before they arrived at his home), we looked for them and found them. Then he asked them, “Who among you can recite (the Qur’ân) as ‘Abdullâh recites it?” They replied, “All of us.” He asked, “Who among you knows it by heart?” They pointed at ‘Alqama. Then he asked ‘Alqama. “How did you hear ‘Abdullâh bin Mas‘ûd reciting *Sûrah Al-Lail* (the Night)?” ‘Alqama recited: ‘By the male and the female.’ Abî Ad-Dardâ’ said, “I testify that I heard the Prophet ﷺ reciting it likewise, but these people want me to recite: ‘And by Him Who created male and female,’ but by Allâh I will not follow them.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 468, Vol. 6)

CHAPTER 51. Times during which *As-Salât* (the prayer) is prohibited.

473. Narrated ‘Umar bin Khattâb رضي الله عنه : The Prophet ﷺ forbade offering *As-Salât* (the prayer) after the *Fajr* (morning) prayer till the sun rises and after the ‘*Asr* (afternoon) prayer till the sun sets. (*Sahîh Al-Bukhâri*, *Hadîth* No. 555, Vol. 1)

474. Narrated Abû Sa‘îd Al-Khudrî مولى الله عليه وسلم : I heard Allâh’s Messenger ﷺ saying, “There is no *Salât* (prayer) after the morning prayer, till the sun rises, and there is no prayer after the ‘*Asr* (afternoon) prayer till the

رضي الله عنه، عن النبی ﷺ آنہ کان
یقراً - فھل من مددکر -. .

472 - حديث أبي الدرداء رضي الله عنه عن إبراهيم، قال: قدم أصحاب عبد الله على أبي الدرداء فطلبهم فوجدهم، فقال: أيمكُم يقرأ قراءة عبد الله؟ قال: كُلُّنا، قال: فما يُمكِّن أحفظ؟ فأشاروا إلى علقة، قال: كيف سمعته يقرأ - والليل إذا يعشى -؟ قال: علقة: - والذكر والأنثى -، قال: أشهد أنني سمعت النبي ﷺ يقرأ هكذا، وهو لاء يريديوني على أن أقرأ - (وما خلق الذكر والأنثى)، والله لا أنا بعهم.

(٥١) باب: الأوقات التي نهى عن الصلاة فيها

473 - حديث عمر بن الخطاب رضي الله عنه. عن ابن عباس، قال: شهد عندي رجال مرضى وأرضاهم عندي عمر، أن النبي ﷺ نهى عن الصلاة بعد الصبح حتى تشرق الشمس، وبعد العصر حتى تغرب.

474 - حديث أبي سعيد الخدري رضي الله عنه، قال سمعت رسول الله ﷺ يقول: «لا صلاة بعد الصبح

sun sets.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 560, Vol. 1)

475. Narrated Ibn ‘Umar رضي الله عنهما said, “Do not offer *As-Salât* (the prayer) at the time of sunrise and at the time of sunset.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 557-A, Vol. 1)

476. Narrated Ibn ‘Umar رضي الله عنهما said, “When the (upper) edge of the sun appears (in the morning), don’t perform *As-Salât* (the prayer) till the sun appears in full, and when the lower edge of the sun sets, don’t perform *As-Salât* till it sets completely.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 494, Vol. 4)

CHAPTER 54. About the two *Rak‘a* which the Prophet used to offer after ‘Asr (afternoon) prayer.

477. Narrated Kuraib I was sent to ‘Âisha رضي الله عنها by Ibn ‘Abbâs، Al-Miswar bin Makhrama and ‘Abdur-Rahmân bin Azhar رضي الله عنهم They told me to greet her on their behalf and to ask her about the offering of the two *Rak‘a* after the ‘Asr (afternoon) prayer and to say to her, “We were informed that you offer those two *Rak‘a* and we were told that the Prophet صلى الله عليه وسلم had forbidden offering them.” Ibn ‘Abbâs said, “I along with ‘Umar bin Al-Khattâb رضي الله عنه used to beat the people whenever they offered them.” I went to ‘Âisha رضي الله عنها and told her that message. ‘Âisha رضي الله عنها said, “Go and

حَتَّى تَرْتَفَعَ الشَّمْسُ، وَلَا صَلَاةً بَعْدَ الْعَضْرِ حَتَّى تَغِيبَ الشَّمْسُ”.

٤٧٥ - حديث ابن عمر رضي الله عنهما، قال: قال رسول الله ﷺ: «لَا تَحْرُوا بِصَلَاتِكُمْ طُلُوعَ الشَّمْسِ وَلَا غُرُوبَهَا».

٤٧٦ - حديث ابن عمر رضي الله عنهما، قال: قال رسول الله ﷺ: «إِذَا طَلَعَ حَاجِبُ الشَّمْسِ فَدَعُوا الصَّلَاةَ حَتَّى تَبْرُزَ، وَإِذَا غَابَ حَاجِبُ الشَّمْسِ فَدَعُوا الصَّلَاةَ حَتَّى تَغِيبَ».

(٥٤) باب: مَعْرِفَةِ الرَّكْعَتَيْنِ اللَّتَيْنِ كَانَ يُصَلِّيهِمَا النَّبِيُّ ﷺ بَعْدَ الْعَضْرِ

٤٧٧ - حديث أم سلمة رضي الله عنها. عن كُرَيْبٍ، أَنَّ ابْنَ عَبَّاسَ، وَالْمَسْوَرَ بْنَ مَخْرَمَةَ، وَعَبْدَ الرَّحْمَنِ بْنَ أَزْهَرَ رضي الله عنهم أَرْسَلُوهُ إِلَى عَائِشَةَ رضي الله عنها، فَقَالُوا: أَفْرَا عَلَيْهَا السَّلَامَ مِنَّا جَمِيعًا، وَسَلَّهَا عَنِ الرَّكْعَتَيْنِ بَعْدَ صَلَاةِ الْعَضْرِ، وَقُلْ لَهَا: إِنَّا أُخْبِرْنَا أَنَّكَ تُصَلِّيهِمَا، وَقَدْ بَلَغْنَا أَنَّ النَّبِيَّ ﷺ نَهَا عَنْهُمَا. وَقَالَ ابْنُ عَبَّاسٍ: وَكُنْتُ أَضْرِبُ النَّاسَ مَعَ عُمَرَ بْنِ الْخَطَّابِ

ask Umm Salama رضي الله عنها about them.” So I returned and informed them about her statement. They then told me to go to Umm Salama رضي الله عنها with the same question with which they had sent me to ‘Aisha رضي الله عنها. Umm Salama رضي الله عنها replied, “I heard the Prophet صلى الله عليه وسلم forbidding them. Later I saw him offering them immediately after he prayed the ‘Asr prayer. He then entered my house at a time when some of the Ansâri women from the tribe of Binî Harâm were sitting with me, so I sent my slave-girl to him having said to her: ‘Stand beside him and tell him that Umm Salama says to you, “O Allâh’s Messenger! I have heard you forbidding the offering of these (two Rak‘a after the ‘Asr prayer) but I have seen you offering them.” If he waves his hand then wait for him.’ The slave girl did that. The Prophet صلى الله عليه وسلم beckoned her with his hand and she waited for him. When he had finished the Salât (prayer) he said, “O daughter of Banî Umaiyya! You have asked me about the two Rak‘a after the ‘Asr prayer. The people of the tribe of ‘Abdul-Qais came to me and made me busy and I could not offer the two Rak‘a after the Zûhr (mid day) prayer. These (two Rak‘a that I have just prayed) are for those (missed) ones.’” (*Sahîh Al-Bukhâri*, Hadîth No. 325, Vol. 2)

478. Narrated ‘Âisha رضي الله عنها : Allâh’s Messenger صلى الله عليه وسلم never missed two Rak‘a before the Fajr (morning) prayer and two Rak‘a after the ‘Asr (afternoon) prayer, openly and secretly. (*Sahîh Al-Bukhâri*, Hadîth No. 566, Vol. 1)

عنهما .

قال كُرِبَّةٌ : فَدَخَلْتُ عَلَى عَائِشَةَ رضي الله عنها ، فَبَلَّغْتُهَا مَا أَرْسَلْنَاكِي ؛ فَقَالَتْ : سَلْ أُمَّ سَلَمَةَ . فَخَرَجْتُ إِلَيْهِمْ فَأَخْبَرْتُهُمْ بِمَا قَوْلِهَا ، فَرَدُونِي إِلَى أُمَّ سَلَمَةَ يُمثِّلُ مَا أَرْسَلْنَاكِي بِهِ إِلَى عَائِشَةَ ، فَقَالَتْ أُمُّ سَلَمَةَ رضي الله عنها : سَمِعْتُ النَّبِيَّ ﷺ يَنْهَا عَنْهَا ثُمَّ رَأَيْتُهُ يُصَلِّيهَا حِينَ صَلَّى الْعَضْرَ ، ثُمَّ دَخَلَ وَعِنْدِي نَسْوَةٌ مِنْ بَنِي حَرَامٍ مِنَ الْأَنْصَارِ ، فَأَرْسَلْتُ إِلَيْهِ الْجَارِيَّةَ ، فَقُلْتُ قُوْمِي بِجَنْبِهِ ، قُولِي لَهُ : تَقُولُ لَكَ أُمُّ سَلَمَةَ يَا رَسُولَ اللهِ ! سَمِعْتُكَ تَنْهَى عَنْ هَاتَيْنِ وَأَرَاكَ تُصَلِّيهِمَا ؟ فَإِنْ أَشَارَ بِيَدِهِ فَاسْتَأْخِرِي عَنْهُ . فَفَعَلَتِ الْجَارِيَّةُ ، فَأَشَارَ بِيَدِهِ فَاسْتَأْخِرَتْ عَنْهُ . فَلَمَّا انْصَرَفَ ، قَالَ : «يَا بِنْتَ أَبِي أُمِّيَّةَ ! سَأَلْتُ عَنِ الرَّكْعَتَيْنِ بَعْدَ الْعَضْرِ ، وَإِنَّهُ أَتَانِي نَاسٌ مِنْ عَبْدِ الْقَيْسِ فَشَغَلُونِي عَنِ الرَّكْعَتَيْنِ اللَّتَيْنِ بَعْدَ الظَّهِيرَ ، فَهُمَا هَاتَانِ». .

478 - حديث عائشة رضي الله عنها، قال : رَكْعَتَانِ لَمْ يَكُنْ رَسُولُ الله ﷺ يَدْعُهُمَا سِرًا وَلَا عَلَانِيَةً؛ رَكْعَتَانِ قَبْلَ صَلَاةِ الصُّبْحِ، وَرَكْعَتَانِ بَعْدَ الْعَضْرِ .

CHAPTER 55. Preference of offering two *Rak'a* before the *Maghrib* (evening) prayer.

479. Narrated Anas bin Mâlik : رضي الله عنه When the *Mu'adhdhin* pronounced the *Adhân*, some of the companions of the Prophet ﷺ would proceed to the pillars of the mosque (for the prayer) till the Prophet ﷺ arrived and in this way they used to pray two *Rak'a* before the *Maghrib* (evening) prayer. There used to be very little time between the *Adhân* and the *Iqâma*.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 598, Vol. 1)

CHAPTER 56. There is a *Salât* (prayer) between the two *Adhân* (*Adhan* and *Iqâma*).

480. Narrated ‘Abdullâh bin Mughaffal : رضي الله عنه The Prophet ﷺ said, “There is a *Salât* (prayer) between the two *Adhân*, (*Adhân* and *Iqâma*), there is a *Salât* between the two *Adhân*.” And then while saying it the third time he added, “For the one who wants to (pray).” (*Sahîh Al-Bukhâri*, *Hadîth* No. 600, Vol. 1)

CHAPTER 57. The fear *Salât* (prayer).

481. Narrated Ibn ‘Umar : رضي الله عنه led the Fear *Salât* (prayer) with one of the two batches of the army while the other (batch) faced the enemy. Then the first batch went away (after praying one *Rak'a*) and took place of their companions (i.e. second batch) and the second batch came, and he led his second *Rak'a* with them. Then he (i.e. the Prophet ﷺ) finished

(٥٥) باب: استئناب ركعتين قبل صلاة المغرب

٤٧٩ - حديث أنس بن مالك رضي الله عنه. قال: كان المؤذن إذا أذن، قام ناسٌ من أصحاب النبي ﷺ يتدرُّونَ السواري حتى يخرج النبي ﷺ وهم كذلك يصلُّونَ الركعتين قبل المغرب، ولم يكن بين الأذان والإقامة شئ.

(٥٦) باب: بين كل أذانين صلاة

٤٨٠ - حديث عبد الله بن مغفل رضي الله عنه، قال: قال النبي ﷺ: «بين كل أذانين صلاة، بين كل أذانين صلاة». ثم قال في الثالثة: «لمن شاء».

(٥٧) باب: صلاة الخوف

٤٨١ - حديث ابن عمر رضي الله عنهما، أنَّ رَسُولَ اللهِ ﷺ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الطائفتين، والطائفة الأخرى مواجهة العدو، ثم انصرُّوا، فقاموا في مقام أصحابهم، فجاء أولئك فصلّى بهم ركعة، ثم سلم عليهم، ثم قام هؤلاء فقضوا ركعتهم، وقام هؤلاء فقضوا

his prayer with *Taslîm* and then each of the two batches got up and completed their remaining one *Rak'a*. (*Sahîh Al-Bukhâri*, *Hadîth* No, 456, Vol. 5)

رَكْعَتُهُمْ

482. Narrated Sahl bin Abî Hathama رضي الله عنه (describing the fear prayer): The *Imâm* stands up facing the *Qiblah* and one batch of them (i.e. the army) (out of the two) offers *Salât* (prayer) along with him and the other batch faces the enemy. The *Imâm* offers one *Rak'a* with the first batch then they themselves stand up alone and offer one bowing and two prostrations while they are still in their place, and then go away to relieve the second batch, and the second batch comes (and takes the place of the first batch in the *Salât* behind the *Imâm*), and he offers the second *Rak'a* with them. So he completes his two *Rak'a* (with *Taslîm*), and then the second batch (gets up for the second *Rak'a*), bows and prostrates two prostrations (i.e. complete their second *Rak'a* and thus all complete their prayer). (*Sahîh Al-Bukhâri*, *Hadîth* No. 452, Vol. 5)

483. Narrated Sâlih bin Khawwât رضي الله عنه concerning those who witnessed the Fear *Salât* (prayer) that was performed in the battle of *Dhat-ar-Riqâ'* in the company of Allâh's Messenger صلى الله عليه وسلم : One batch lined up behind him while another batch (lined up) facing the enemy. The Prophet صلى الله عليه وسلم led the batch that was with him in one *Rak'a*, and he stayed in the standing posture while that batch completed their (two *Rak'a*) prayer by themselves and went away, lining in the face of the

٤٨٢ - حديث سهل بن أبي حنمة رضي الله عنه، قال: يقون الإمامُ مُستقبلَ القِبْلَةِ، وَطَائِفَةٌ مِّنْهُمْ مَعَهُ، وَطَائِفَةٌ مِّنْ قَبْلِ الْعَدُوِّ، وُجُوهُهُمْ إِلَى الْعَدُوِّ، فَيَصْلِي بِالَّذِينَ مَعَهُ رَكْعَةً، ثُمَّ يَقُولُونَ فَيَرْكَعُونَ لِأَنفُسِهِمْ رَكْعَةً، وَيَسْجُدُونَ سَجْدَتَيْنِ فِي مَكَانِهِمْ، ثُمَّ يَذْهَبُ هُؤُلَاءِ إِلَى مَقَامِ أُولَئِكَ فَيَرْكَعُ بِهِمْ رَكْعَةً، فَلَهُ شُتُّتَانِ، ثُمَّ يَرْكَعُونَ وَيَسْجُدُونَ سَجْدَتَيْنِ .

٤٨٣ - حديث خوات بن جعير رضي الله عنه. عن صالح بن خوات عمن شهدَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ ذَاتِ الرِّقَاعِ صَلَى صَلَاةَ الْخُوفِ؛ أَنَّ طَائِفَةً صَفَّتْ مَعَهُ، وَطَائِفَةً وُجَاهَ الْعَدُوِّ، فَصَلَى بِالَّتِي مَعَهُ رَكْعَةً، ثُمَّ ثَبَّتْ قَائِمًا، وَأَتَمُوا لِأَنفُسِهِمْ، ثُمَّ انْصَرَفُوا فَصَفَّنَا وُجَاهَ الْعَدُوِّ، وَجَاءَتِ الطَّائِفَةُ الْآخِرَى فَصَلَى بِهِمْ الرَّكْعَةَ الَّتِي بَقَيَتْ مِنْ

enemy, while the other batch came and he (i.e. the Prophet ﷺ) offered his remaining *Raka'* with them, and then, kept on sitting till they completed their prayer by themselves, and he then finished his *Salât* with *Taslîm* along with them. (*Sahîh Al-Bukhâri*, *Hadîth* No. 451. Vol.5)

484. Narrated Jâbir (bin 'Abdullâh) رضي الله عنه : We were in the company of the Prophet ﷺ (during the battle of *Dhat-ar-Riqâ*), and we came across a shady tree and we left it for the Prophet ﷺ (to take rest under its shade). A man from the pagans came while the Prophet's sword was hanging on a branch of the tree. He took it out of its sheath secretly and said (to the Prophet ﷺ), "Are you afraid of me?" The Prophet ﷺ said, "No." He said, "Who can save you from me?" The Prophet ﷺ said, "Allâh." The companions of the Prophet threatened him, then the *Iqâma* for *As-Salât* (the prayer) was announced and the Prophet ﷺ offered a two *Rak'a*, Fear *Salât* with one of the two batches, and the batch went aside, then again he offered a two *Rak'a* (prayer) with the second batch. So the Prophet ﷺ offered four *Rak'a* but the people offered two *Rak'a* only. (*Sahîh Al-Bukhâri*, *Hadîth* No. 458, Vol. 5)

صَلَاتِهِ، ثُمَّ ثَبَتَ جَالِسًا وَأَتَمُوا لَأَنفُسِهِمْ، ثُمَّ سَلَّمُ بِهِمْ.

٤٨٤ - حَدِيثُ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ بِذَاتِ الرِّقَاعِ، فَإِذَا أَتَيْنَا عَلَى شَجَرَةَ ظَلِيلَةَ تَرَكْنَاهَا لِلنَّبِيِّ ﷺ، فَجَاءَ رَجُلٌ مِنَ الْمُشْرِكِينَ وَسَيْفُ النَّبِيِّ ﷺ مُعْلَقٌ بِالشَّجَرَةِ، فَأَخْتَرَطَهُ، فَقَالَ: تَحَاوُفُنِي؟ قَالَ: «لَا!» قَالَ: فَمَنْ يَمْنَعُكَ مِنِّي؟ قَالَ: «اللَّهُ فَهَدَاهُ أَصْحَابُ النَّبِيِّ ﷺ، وَأُقِيمَتِ الصَّلَاةُ، فَصَلَّى بِطَائِفَةِ رَكْعَتَيْنِ ثُمَّ تَأَخَّرُوا، وَصَلَّى بِالطَّائِفَةِ الْأُخْرَى رَكْعَتَيْنِ؛ وَكَانَ لِلنَّبِيِّ ﷺ أَرْبَعُ، وَلِلنَّاسِ رَكْعَتَانِ.

7. THE BOOK OF JUMU'A (FRIDAY)

485. Narrated ‘Abdullâh bin ‘Umar صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : رَضِيَ اللَّهُ عَنْهُ Allâh’s Messenger said, “Anyone of you attending the Friday (prayer) should take a bath.” (*Sahîh Al-Bukhârî, Hadîth No. 2, Vol. 2*)

486. Narrated Ibn ‘Umar رضي الله عنه : While Umar bin al-Khattâb رضي الله عنه was standing and delivering the *Khutba* (religious talk) on a Friday, one of the companions of the Prophet صلى الله عليه وسلم who was one of the foremost *Muhâjirîn* (emigrants) came. ‘Umar said to him, “What is the time now?” He replied, “I was busy and could not go back to my house till I heard the *Adhân*. I did not perform more than the ablution.” Thereupon, ‘Umar said to him, “Did you perform only the ablution although you know that Allâh’s Messenger صلى الله عليه وسلم used to order us to take a bath (on Fridays)?” (*Sahîh Al-Bukhârî, Hadîth No. 3, Vol. 2*)

CHAPTER 1. It is obligatory for every male who has attained the age of puberty to take a bath on Friday, and about its order.

487. Narrated Abû Sa‘îd Al-Khudrî
عَنْ مُحَمَّدٍ أَنَّهُ قَالَ : The Prophet said,
“Ghusl (taking a bath) on Friday is
compulsory for every Muslim reaching
the age of puberty.” (*Sahîh Al-Bukhârî*,
Hadîth No. 817, Vol. 1)

488. Narrated ‘Âisha : رضي الله عنها The people used to come from their abodes and from Al-‘Awâli (i.e. outskirts of Al-Madîna up to a distance of four

- كِتَابُ الْحُمْمَةِ ٧

٤٨٥ - حَدِيثُ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِذَا جَاءَ أَحَدُكُمُ الْجُمُعَةَ فَلْيَعْتَصِمْ.

٤٨٦ - حَدِيثُ عُمَرَ بْنِ الْخَطَّابِ .
عَنْ ابْنِ عُمَرَ رضيَ اللَّهُ عَنْهُمَا، أَنَّ عُمَرَ
ابْنَ الْخَطَّابِ يَبْيَنُمَا هُوَ قَائِمٌ فِي الْخُطْبَةِ
يَوْمَ الْجُمُعَةِ إِذَا دَخَلَ رَجُلٌ مِّنَ
الْمُهَاجِرِينَ الْأَوَّلِينَ مِنْ أَصْحَابِ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَنَادَاهُ عُمَرُ : أَيْهُ سَاعَةً هَذِهِ؟
فَقَالَ : إِنِّي شُغِلْتُ فَلَمْ أَنْقَلِبْ إِلَى أَهْلِي
حَتَّى سَمِعْتُ التَّأْذِينَ ، فَلَمْ أَرِذَ عَلَى أَنْ
تَوَضَّأْ . فَقَالَ : وَالْوُضُوءُ أَيْضًا؟ وَقَدْ
عَلِمْتَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَأْمُرُ
بِالْعُشْرِ .

(١) بَابُ: وُجُوبِ غُسلِ الْجُمُعَةِ عَلَى كُلِّ بَالِغٍ مِنَ الرِّجَالِ وَبَيَانِ مَا أُمِرُوا بِهِ

٤٨٧ - حَدِيثُ أَبِي سَعِيدِ الْخُدْرِيِّ
رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ:
«الْعُسْلُ يَوْمُ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ
مُحْتَلِمٍ».

٤٨٨ - حديث عائشة رضي الله عنها، زوج النبي ﷺ، قالت: كان الناسُ

7. The Book of *Jumu'a* (Friday)

miles or more from Al-Madîna). They used to pass through dust and used to be drenched in sweat and covered with dust; so sweat used to trickle from them. One of them came to Allâh's Messenger ﷺ who was in my house. The Prophet ﷺ said to him, "I wish that you keep yourself pure and clean on this day of yours (i.e. take a bath)." (*Sahîh Al-Bukhâri*, *Hadîth* No. 25, Vol. 2)

489. Narrated 'Âisha : رضي الله عنها The people used to work (for their livelihood) and whenever they went for the *Jumu'a* prayer, they used to go to the mosque in the same shape as they had been in work. So they were asked to take a bath on Friday. (*Sahîh Al-Bukhâri*, *Hadîth* No. 26, Vol. 2)

CHAPTER 2. Perfume and (cleaning the teeth with) *Siwâk* on Friday.

490. Narrated Abû Sa'îd : رضي الله عنه testify that Allâh's Messenger ﷺ said, "The taking of a bath on Friday is compulsory for every Muslim who has attained the age of puberty and (also) the cleaning of his teeth with *Siwâk*, and the using of perfume, if it is available." (*Sahîh Al-Bukhâri*, *Hadîth* No. 5, Vol. 2)

491. Narrated Tawûs : رضي الله عنه Ibn 'Abbâs mentioned the statement of the Prophet ﷺ regarding the taking of a bath on Friday, and then I asked him whether the Prophet ﷺ had ordered perfume or (hair) oil to be used if that could be found in one's house. He (Ibn 'Abbâs) replied that he did not know about it. (*Sahîh Al-Bukhâri*, *Hadîth* No. 10, Vol. 2)

492. Narrated Abû Huraira : رضي الله عنه The Prophet ﷺ said, "It is

يَنْتَابُونَ يَوْمَ الْجُمُعَةِ مِنْ مَنَازِلِهِمْ
وَالْعَوَالِي، فَيَأْتُونَ فِي الْعَبَارِ، يُصِيبُهُمْ
الْعَبَارُ وَالْعَرَقُ، فَيَخْرُجُ مِنْهُمُ الْعَرَقُ.
فَأَتَى رَسُولُ اللَّهِ ﷺ إِنْسَانًا مُنْهَمًا وَهُوَ
عِنْدِي، فَقَالَ النَّبِيُّ ﷺ: «لَوْ أَنْكُمْ
تَطَهَّرُمُ لَيَوْمِكُمْ هَذَا؟».

٤٨٩ - حديث عائشة رضي الله عنها، قالت: كَانَ النَّاسُ مَهْنَةً أَنفُسِهِمْ، وَكَانُوا إِذَا رَاحُوا إِلَى الْجُمُعَةِ رَاحُوا
فِي هَيْئَتِهِمْ، فَقَبْلَ لَهُمْ: لَوْ اغْتَسَلْتُمْ!

(٢) بَابُ الطَّيْبِ وَالسَّوَاكِ يَوْمَ الْجُمُعَةِ

٤٩٠ - حديث أبي سعيد رضي الله عنه، قال: أَشْهَدُ عَلَى رَسُولِ اللَّهِ ﷺ، قَالَ: «الْعُسْلُ يَوْمَ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُخْتَلِمٍ، وَأَنْ يَسْتَنَّ، وَأَنْ يَمْسَ طِينًا، إِنْ وَجَدَ».

٤٩١ - حديث ابن عباس رضي الله عنهما. عَنْ طَاوُسٍ عَنِ ابن عَبَّاسٍ رضي الله عنهما، أَنَّهُ ذَكَرَ قَوْلَ النَّبِيِّ ﷺ فِي الْعُسْلِ يَوْمَ الْجُمُعَةِ، فَقُلْتُ لِابن عَبَّاسٍ: أَيْمَسْ طِينًا أوْ دُهْنًا إِنْ كَانَ عِنْدَ أَهْلِهِ؟ فَقَالَ: لَا أَعْلَمُ.

٤٩٢ - حديث أبي هُرَيْرَةَ رضي الله عنه

obligatory for every Muslim that he should take a bath (at least) once in seven days, when he should wash his head and body." (*Sahih Al-Bukhari*, Hadith No. 21, Vol. 2)

عنه، قال: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «حَقٌّ عَلَى كُلِّ مُسْلِمٍ أَنْ يَعْتَسِلَ فِي كُلِّ سَبْعَةِ أَيَّامٍ يَوْمًا يَعْسِلُ فِيهِ رَأْسَهُ وَجَسَدَهُ». .

493. Narrated Abû Huraira : رضي الله عنه Allâh's Messenger صلى الله عليه وسلم said, "Any person who takes a bath on Friday like the bath of *Janâba* and then goes for the *Salât* (prayer) (in the first hour i.e. early), it is as if he had sacrificed a camel (in Allâh's Cause); and whoever goes in the second hour, it is as if he had sacrificed a cow; and whoever goes in the third hour, then it is as if he had sacrificed a horned ram; and if one goes in the fourth hour, then it is as if he had sacrificed a hen; and whoever goes in the fifth hour, then it is as if he had offered an egg. When the *Imâm* comes out [i.e. starts delivering the *Khutba* (religious talk)], the angels present themselves to listen to the *Khutba*." (*Sahih Al-Bukhari*, Hadith No. 6, Vol. 2)

CHAPTER 3. To observe silence during the *Khutba* (religious talk) on Friday.

494. Narrated Abû Huraira : رضي الله عنه Allâh's Messenger صلى الله عليه وسلم said, "When the *Imâm* is delivering the *Khutba* (religious talk), and you ask your companion to keep quiet and listen, then no doubt you have done a *Laghw* (an evil act)." (*Sahih Al-Bukhari*, Hadith No. 56, Vol. 2)

CHAPTER 4. An hour (opportune — lucky time) on Friday.

495. Narrated Abû Huraira : رضي الله عنه Allâh's Messenger صلى الله عليه وسلم talked about Friday and said, "There is an

493 - حديث أبي هريرة رضي الله عنه، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ اعْتَسَلَ يَوْمَ الْجُمُعَةِ عُسْلَ الْجَنَابَةِ ثُمَّ رَاحَ فَكَانَمَا قَرَبَ بَدَنَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّانِيَةِ فَكَانَمَا قَرَبَ بَقَرَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّالِثَةِ فَكَانَمَا قَرَبَ كَبْتَنَا أَفْرَنَ، وَمَنْ رَاحَ فِي السَّاعَةِ الرَّابِعَةِ فَكَانَمَا قَرَبَ دَجَاجَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الْخَامِسَةِ فَكَانَمَا قَرَبَ بَيْضَةً، فَإِذَا خَرَجَ الْإِمَامُ حَضَرَتِ الْمُلَائِكَةُ يَسْتَمِعُونَ الذِّكْرَ». .

(٣) بَابٌ: فِي الْإِنْصَاتِ يَوْمَ الْجُمُعَةِ فِي الْخُطْبَةِ

494 - حديث أبي هريرة رضي الله عنه، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا قُلْتَ لِصَاحِبِكَ يَوْمَ الْجُمُعَةِ أَنِصِّثْ، وَالْإِمَامُ يَخْطُبُ، فَقَدْ لَغُوتَ». .

(٤) بَابٌ: فِي السَّاعَةِ الَّتِي فِي يَوْمِ الْجُمُعَةِ

495 - حديث أبي هريرة رضي الله

7. The Book of *Jumu'a* (Friday)

hour (opportune — lucky time) on Friday and if a Muslim gets it while offering *Salât* (prayer), and asks something from Allâh ، then Allâh سار will definitely meet his demand.” And he (the Prophet ﷺ) pointed out the shortness of that time with his hands. (*Sahîh Al-Bukhâri*, *Hadîth* No. 57, Vol. 2)

CHAPTER 6. Guidance of this (Muslim) nation for Friday.

496. Narrated Abû Huraira رضي الله عنه : said, “We (Muslims) are the last (to come), but we will be the foremost on the Day of Resurrection; though the former nations were given the Book (i.e. Scripture) before us, and we were given the Holy Book after them. This (i.e. Friday) is the day about which they differed. So the next day (i.e. Saturday) was prescribed for the Jews and the day after it (i.e. Sunday) for the Christians.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 693, Vol. 4)

CHAPTER 9. To offer the *Jumu'a* prayer when the sun has just passed over the meridian.

497. Narrated Sahl رضي الله عنه : We never had an afternoon nap nor meals except after offering the *Jumu'a* prayer. (*Sahîh Al-Bukhâri*, *Hadîth* No. 61, Vol. 2)

498. Narrated Salma bin Al-Akwa' رضي الله عنه : We used to offer the *Jumu'a* prayer with the Prophet ﷺ and then depart at a time when the walls had no shadows to shade ourselves therein. (*Sahîh Al-Bukhâri*, *Hadîth* No. 486, Vol. 5)

عنه، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَكَرَ يَوْمَ الْجُمُعَةِ، فَقَالَ: «فِيهِ سَاعَةٌ لَا يُوَافِقُهَا عَبْدٌ مُسْلِمٌ وَهُوَ قَائِمٌ يُصَلِّي، يَسْأَلُ اللَّهَ تَعَالَى شَيْئاً إِلَّا أَعْطَاهُ إِيمَانَهُ» وَأَشَارَ بِيَدِهِ يُقْلِلُهُ .

(٦) بَابٌ: هِدَايَةُ هَذِهِ الْأُمَّةِ لِيَوْمِ الْجُمُعَةِ

٤٩٦ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «نَحْنُ الْآخِرُونَ السَّابِقُونَ يَوْمَ الْقِيَامَةِ، بَيْدَ كُلُّ أُمَّةٍ أُوتُوا الْكِتَابَ مِنْ قَبْلِنَا، وَأُوتَيْنَا مِنْ بَعْدِهِمْ؛ فَهَذَا الْيَوْمُ الَّذِي احْتَلَفُوا فِيهِ؛ فَغَدَّا لِلْيَهُودَ، وَبَعْدَ غِدَّ لِلنَّصَارَى» .

(٧) بَابٌ: صَلَاةُ الْجُمُعَةِ حِينَ تَرُوِيُ الشَّمْسُ

٤٩٧ - حَدِيثُ سَهْلٍ رضي الله عنه قَالَ: مَا كُنَّا نَقِيلُ وَلَا نَتَعَدَّ إِلَّا بَعْدَ الْجُمُعَةِ .

٤٩٨ - حَدِيثُ سَلَمَةَ بْنِ الْأَكْوَعِ رضي الله عنه . قَالَ: كُنَّا نُصَلِّي مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْجُمُعَةَ ثُمَّ نَتَرَكُهُ وَلَا يَسِّرُ لِلْحَيَّاتِنِ إِلَّا سَتَظُلُّ فِيهِ .

CHAPTER 10. Delivering two *Khutba* before the Friday prayer and sitting in between the two.

499. Narrated Ibn ‘Umar رضي الله عنهما : The Prophet صلى الله عليه وسلم used to deliver the *Khutba* (religious talk) while standing and then he would sit, then stand again as you do now-a-days. (*Sahîh Al-Bukhâri*, *Hadîth* No. 43, Vol. 2)

CHAPTER 11. Allâh’s Statement:
“And when they see some merchandise or some amusement [beating of *Tambûr* (drum) etc.], they disperse headlong to it, and leave you (O Muhammad ﷺ) standing”
(V.62:11)

500. Narrated Jâbir bin ‘Abdullâh رضي الله عنهما : While we were praying [*Jumu‘a Khutba* (religious talk) and *Salât* (prayer)] with the Prophet صلى الله عليه وسلم , some camels loaded with food, arrived (from Shâm.) The people diverted their attention towards the camels (and left the mosque), and only twelve persons remained with the Prophet صلى الله عليه وسلم . So this Verse was revealed: “And when they see some merchandise or some amusement, [beating of *Tambur* (drum) etc.] they disperse headlong to it, and leave you (O Muhammad ﷺ) standing.” (V.62:11) (*Sahîh Al-Bukhâri*, *Hadîth* No. 58, Vol. 2)

CHAPTER 13. Shortness of prayer and *Khutba*.

501. Narrated Ya‘la bin Umaiyya رضي الله عنه : I heard the Prophet صلى الله عليه وسلم reciting the following Verse on the

(١٠) بَابُ ذِكْرِ الْخُطْبَتَيْنِ قَبْلَ الصَّلَاةِ وَمَا فِيهِمَا مِنَ الْجَلْسَةِ

٤٩٩ - حَدِيثُ ابْنِ عُمَرَ رضي الله عنهما. قَالَ: كَانَ النَّبِيُّ ﷺ يَخْطُبُ قَائِمًا، ثُمَّ يَقْعُدُ، ثُمَّ يَقُومُ، كَمَا نَعْلَمُ الآنَ.

(١١) بَابُ فِي قَوْلِهِ تَعَالَى: «وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُوا إِلَيْهَا وَتَرَكُوكُمْ قَائِمًا»

٥٠٠ - حَدِيثُ جَابِرِ بْنِ عَبْدِ اللَّهِ رضي الله عنهما. قَالَ: يَبْيَنُمَا نَحْنُ نُصْلِي مَعَ النَّبِيِّ ﷺ إِذَا أَفْبَأْتَ عِزِّيْرَ تَحْمِيلَ طَعَامًا، فَالْفَتَّوَا إِلَيْهَا، حَتَّىٰ مَا بَقَيَ مَعَ النَّبِيِّ ﷺ إِلَّا أَثْنَا عَشَرَ رَجُلًا، فَنَزَّلَ هُنْدَهُ الْأَيُّهُ - «وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُوا إِلَيْهَا وَتَرَكُوكُمْ قَائِمًا».

(١٢) بَابُ تَحْفِيفِ الصَّلَاةِ وَالْخُطْبَةِ

٥٠١ - حَدِيثُ يَعْلَى بْنِ أُمَيَّةَ رضي الله عنه، قَالَ: سَمِعْتُ النَّبِيِّ ﷺ يَقْرَأُ عَلَى الْمِنْبَرِ - «وَنَادَوْا يَا مَالِكَ» -

pulpit: "And they will cry: O Mâli^[11]!" (V.43:77) (*Sahîh Al-Bukhâri*, *Hadîth* No. 453, Vol. 4)

CHAPTER 14. About the two *Rak'a* prayer (of *Tahiyyat-al-Masjid*) while *Imâm* is delivering the *Khutba*.

502. Narrated Jâbir رضي الله عنه : A man entered the mosque while the Prophet صلى الله عليه وسلم was delivering the *Khutba* (religious talk). The Prophet said (to him), "Have you prayed." The man replied in the negative. The Prophet صلى الله عليه وسلم said, "Pray two *Rak'a* (*Tahiyyat-al-Masjid*)."
(*Sahîh Al-Bukhâri*, *Hadîth* No. 53, Vol. 2)

503. Narrated Jâbir bin 'Abdullâh رضي الله عنه : While delivering a *Khutba* (religious talk), Allâh's Messenger صلى الله عليه وسلم said, "If anyone of you comes (for *Jumu'a* prayer) while the *Imâm* is delivering the *Khutba* or has come out for it, he should offer a two *Rak'a* prayer (*Tahiyyat-al-Masjid*)."
(*Sahîh Al-Bukhâri*, *Hadîth* No. 267, Vol. 2)

CHAPTER 17. What to recite (in prayer) on Friday.

504. Narrated Abû Huraira رضي الله عنه : The Prophet صلى الله عليه وسلم used to recite the following in the *Fajr* (morning) prayer of Friday "Alif, Lam, Mim, *Tanzil*" (*Sûrat As-Sajda* No. 32) and "Hal-ata- 'alal-Insâni" (*Sûrat Ad-Dahr* No. 76). (*Sahîh Al-Bukhâri*, *Hadîth* No. 16, Vol. 2)

(١٤) باب: التَّحِيَّةُ وَالْإِمَامُ يَخْطُبُ

٥٠٢ - حَدِيثُ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ.
قَالَ: دَخَلَ رَجُلٌ يَوْمَ الْجُمُعَةِ وَالنَّبِيُّ ﷺ يَخْطُبُ فَقَالَ: «أَصْلَيْتَ؟» قَالَ: لَا، قَالَ: «فَصَلُّ رَكْعَتَيْنِ».

٥٠٣ - حَدِيثُ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، وَهُوَ يَخْطُبُ: «إِذَا جَاءَ أَحَدُكُمْ وَالْإِمَامُ يَخْطُبُ» أَوْ «فَذَخَرَ فَلِيُصلِّ رَكْعَتَيْنِ».

(١٧) باب: مَا يَقْرَأُ فِي يَوْمِ الْجُمُعَةِ

٥٠٤ - حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: كَانَ النَّبِيُّ ﷺ يَقْرَأُ فِي الْجُمُعَةِ، فِي صَلَاةِ الْفَجْرِ، الَّمَّا تَزَيَّلُ السَّجْدَةُ، وَ - هَلْ أَتَى عَلَى الْإِنْسَانِ - .

^[11] (H.501) This is a part of a Verse. Mâli (or Mâlik) is the name of the gate-keeper of Hell. The people of Hell will call him saying, "O Mâli(k) would that your Lord put an end to us!" He will say, "Verily, you shall abide forever..." (V.43:77)

**8. THE BOOK OF SALÂT
AL-EIDAIN (TWO ‘EID
FESTIVAL PRAYERS).**

505. Narrated Ibn ‘Abbâs : رضي الله عنهما ، صلى الله عليه وسلم attended with the Prophet ﷺ Abû Bakr, ‘Umar and ‘Uthmân the ‘Eid-ul-Fitr prayers. They used to offer the prayer before the Khutba (religious talk) and then they used to deliver the Khutba afterwards. Once the Prophet ﷺ came out (for the ‘Eid prayer), as if I were just observing him, waving to the people to sit down. He, then accompanied by Bilâl, came crossing the rows till he reached the women. He recited the following Verse: ‘O Prophet! When believing women come to you to give you the Bai’â (pledge)’ to the end of the Verse (V.60:12). After finishing the recitation he said, “O Ladies! Are you fulfilling your covenant?” None except one woman said, “Yes.” The Prophet ﷺ said, “Then give alms.” Bilâl spread his garment and said, “Keep on giving alms. Let my father and mother sacrifice their lives for you (ladies).” So the ladies kept on putting their Fatkhs (big rings) and other kinds of rings in Bilâl’s garment. (*Sahîh Al-Bukhâri, Hadîth No. 95-B, Vol. 2*)

506. Narrated Jâbir bin ‘Abdullâh رضي الله عنهما : The Prophet ﷺ stood up to offer the prayer of ‘Eid-ul-Fitr. He first offered *As-Salât* (the prayer) and then delivered the *Khutba* (religious talk). After finishing it, he got down (from the pulpit) and went towards the women and advised them while he was leaning on Bilâl’s hand. Bilâl was spreading out his garment while the women were putting their alms.” (*Sahîh Al-Bukhâri, Hadîth No. 95-A, Vol. 2*)

٨ - كتاب صلاة العيدين

٥٥٠ - حديث ابن عباس رضي الله عنهما . قال: شهدت الفطر مع النبي ﷺ وأبي بكر وعمر وعثمان رضي الله عنهم يصلونها قبل الخطبة، ثم يخطب بعده .

خرج النبي ﷺ كأنه أنظر إليه حين يجلس بيده، ثم أقبل يشقهم، حتى جاء النساء، معه بلال. فقال: «يا أيها النبي إذا جاءك المؤمنات يسألكنك» - الآية ثم قال حين فرغ منها: «أتنى على ذلك؟» فقالت امرأة واحدة منه، لم يجده غيرها: نعم! قال: «فتصدقهن». فبسط بلال ثوبه، ثم قال: هلم! لكن فداء أبي وأمي. فيلقين الفتاح والخواتيم في ثوب بلال.

٥٦ - حديث جابر بن عبد الله رضي الله عنهما، قال: قام النبي ﷺ يوم الفطر فصلّى، فبدأ بالصلاة، ثم خطب، فلما فرغ نزل فأتى النساء فذكريهن، وهو يتوكلا على يد بلال، وبلال بسيط ثوبه، يلقي فيه النساء الصدقة.

507. Narrated Ibn 'Abbâs and Jâbir bin 'Abdullâh : رضى الله عنهم There was no *Adhâن* for the *Salât* (prayer) of '*Eid-ul-Fitr* and '*Eid-ul-Adha*. (*Sahîh Al-Bukhâri*, *Hadîth* No. 78-C, Vol. 2)

508. Narrated 'Atâ رضى الله عنه that during the early days of Ibn Az-Zubair, Ibn 'Abbâs رضى الله عنهم had sent a message to him telling him that the *Adhâن* for the '*Eid* prayer was never pronounced (in the lifetime of Allâh's Messenger صلى الله عليه وسلم and the *Khutba* (religious talk) used to be delivered after *As-Salât* (the prayer). (*Sahîh Al-Bukhâri*, *Hadîth* No. 78-B, Vol. 2)

509. Narrated Ibn 'Umar رضى الله عنهما : Allâh's Messenger ﷺ , أبû Bakr رضى الله عنهما and 'Umar رضى الله عنهما used to offer the two '*Eid* prayers before delivering the *Khutba* (religious talk). (*Sahîh Al-Bukhâri*, *Hadîth* No. 80, Vol. 2)

510. Narrated Abû Sa'îd Al-Khudrî صلى الله عليه وسلم : The Prophet رضى الله عنه used to proceed to the *Musalla* (praying place) on the days of '*Eid-ul-Fitr* and '*Eid-ul-Adha*; the first thing to begin with was *As-Salât* (the prayer) and after that he would stand in front of the people and the people would keep sitting in their rows. Then he would preach them, advise them, and give them orders. And after that if he wished to send an army for an expedition, he would do so; or if he wanted to give an order he would do so, and then depart. The people followed this legal way till I went out with Marwân, the governor of Al-Madîna, for the *Salât* (prayer) of '*Eid-ul-Fitr*. When we reached the *Musalla*, there was a pulpit made by Kathîr bin As-Salt. Marwân wanted to get up on the pulpit before the *Salât*. I caught

٥٠٧ - حديث ابن عباس وجاير بن عبد الله رضي الله عنهم. قالاً : لَمْ يَكُنْ يُؤَذَّنُ يَوْمَ الْفِطْرِ وَلَا يَوْمَ الْأَضْحَى .

٥٠٨ - حديث ابن عباس رضي الله عنهما، أَنَّهُ أَرْسَلَ إِلَى ابْنِ الرَّبِيعِ فِي أَوَّلِ مَا بُوِيَعَ لَهُ، إِنَّهُ لَمْ يَكُنْ يُؤَذَّنُ بِالصَّلَاةِ يَوْمَ الْفِطْرِ، وَإِنَّمَا الْخُطْبَةُ بَعْدَ الصَّلَاةِ .

٥٠٩ - حديث ابن عمر قال : كانَ رَسُولُ اللهِ ﷺ ، وَأَبُو بَكْرٍ وَعُمَرَ رضي الله عنهما، يُصَلِّونَ الْعِيدَيْنِ قَبْلَ الْخُطْبَةِ .

٥١٠ - حديث أبي سعيد الخدري رضي الله عنه، قال : كَانَ رَسُولُ اللهِ ﷺ يَخْرُجُ يَوْمَ الْفِطْرِ وَالْأَضْحَى إِلَى الْمُصَلَّى، فَأَوْلُ شَيْءٍ يَبْدأُ بِالصَّلَاةِ، ثُمَّ يَنْصَرِفُ فَيَقْرُمُ مُقَابِلَ النَّاسِ، وَالنَّاسُ جُلُوسٌ عَلَى صُفُوفِهِمْ، فَيَعْظُمُهُمْ وَيُوَصِّيهِمْ وَيَأْمُرُهُمْ، فَإِنْ كَانَ يُرِيدُ أَنْ يَقْطَعَ بَعْثًا، قَطْعَهُ؛ أَوْ يَأْمُرُ بِشَيْءٍ، أَمْرَ بِهِ؛ ثُمَّ يَنْصَرِفُ .

قال أبو سعيد : فَلَمْ يَرَلِ النَّاسُ عَلَى ذَلِكَ حَتَّى خَرَجَتْ مَعَ مَرْوَانَ، وَهُوَ أَمِيرُ الْمَدِينَةِ، فِي أَضْحَى أَوْ

hold of his clothes but he pulled them free and ascended the pulpit and delivered the *Khutba* before *As-Salât*. I said to him, "By Allâh, you have changed (the Prophet's legal way)." He replied, "O Abû Sa'îd! Gone is that which you know." I said, "By Allâh! What I know is better than what I do not know." Marwân said, "People do not sit to listen to our *Khutba* after *As-Salât*, so I delivered the *Khutba* before *As-Salât*." (*Sahîh Al-Bukhâri*, Hadîth No. 76, Vol. 2)

فَطِرُ، فَلَمَّا أَتَيْنَا الْمُصَلَّى إِذَا مِنْبَرٌ بَنَاهُ
كَثِيرٌ بْنُ الصَّلَتِ، فَإِذَا مَرْوَانُ يُرِيدُ أَنْ
يَرْتَقِيَ قَبْلَ أَنْ يُصَلِّي، فَجَبَدَتْ بِغَوِيهِ،
فَجَبَدَنِي، فَارْتَفَعَ فَحَطَبَ قَبْلَ الصَّلَاةِ؛
فَقُلْتُ لَهُ: عَيْرُتُمْ وَاللَّهُ! فَقَالَ: أَبَا
سَعِيدٍ! قَدْ ذَهَبَ مَا تَعْلَمْ؛ فَقُلْتُ: مَا
أَغْلَمْ، وَاللَّهُ! خَيْرٌ مِمَّا لَا أَغْلَمْ،
فَقَالَ: إِنَّ النَّاسَ لَمْ يَكُونُوا يَجْلِسُونَ
لَنَا بَعْدَ الصَّلَاةِ فَجَعَلْتُهَا قَبْلَ الصَّلَاةِ.

CHAPTER 1. It is allowed for the women to go out to *Musalla* (praying place), and to witness the ('Eid) *Khutba* but to sit separate at a distance from men.

511. Narrated Umm 'Atiyya : رضى الله عنها We were ordered to bring out our menstruating women and veiled women in the religious gatherings and invocation of Muslims on the two 'Eid festivals. These menstruating women were to keep away from their *Musalla* (praying place). A women asked, "O Allâh's Messenger ! على الله عليه وسلم What about one who does not have a veil?" He said, "Let her share the veil of her companion." (*Sahîh Al-Bukhâri*, Hadîth No. 347, Vol. 1)

CHAPTER 4. Permission for sport on 'Eid days in which there is no sin.

512. Narrated 'Âisha : رضى الله عنها Abû Bakr رضى الله عنه came to my house while two small *Ansâri* girls were singing beside me the stories of the *Ansâr* concerning the day of *Bu'âth*. And they were not (professional) singers. Abû Bakr رضى الله عنه said protestingly,

(١) بَابٌ: ذُكِرَ إِبَاخَةُ حُرْوَجَ النِّسَاءِ فِي
الْعِيَدَيْنِ إِلَى الْمُصَلَّى وَشَهُودُ الْخُطْبَةِ
مُنَارَقَاتٍ لِلرِّجَالِ

٥١١ - حَدِيثُ أُمٌّ عَطِيَّةَ رضي الله عنها
قَالَتْ: أَمْرَنَا أَنْ نُخْرِجَ الْحُيَّضَ، يَوْمَ
الْعِيَدَيْنِ، وَذَوَاتِ الْحُدُورِ، فَيَسْهُدُنَّ
جَمَاعَةُ الْمُسْلِمِينَ وَدَغْوَتُهُمْ، وَيَعْتَزِلُ
الْحُيَّضُ عَنْ مُصَلَّاهُنَّ.

قَالَتِ امْرَأَةٌ: يَا رَسُولَ اللهِ! إِحْدَانَا
لِيَسَ لَهَا جِلْبَابٌ، قَالَ: «لِتُلْبِسِهَا
صَاحِبَتَهَا مِنْ جِلْبَابِهَا».

(٤) بَابٌ: الرُّخْصَةُ فِي الْلَّعِبِ الَّذِي لَا
مَغْصِبَةَ فِيهِ فِي أَيَّامِ الْعِيَدِ

٥١٢ - حَدِيثُ عَائِشَةَ رضي الله عنها.
قَالَتْ: دَخَلَ أَبُو بَكْرٍ، وَعِنْدِي
جَارِيَتَانِ مِنْ جَوَارِي الْأَنْصَارِ، تُغَنِيَانِ
بِمَا تَقَوَّلَتِ الْأَنْصَارُ يَوْمَ بُعَاثَ.

"Musical instruments of Satan in the house of Allâh's Messenger!" It happened on the 'Eid day and Allâh's Messenger ملی اللہ علیہ وسلم said, "O Abû Bakr! There is an 'Eid (festival) for every nation and this is our 'Eid." (*Sahîh Al-Bukhâri*, *Hadîth* No. 72, Vol. 2)

قَالَتْ : وَلَيْسَاتَا بِمُعَنَّيَّيْنِ .

فَقَالَ أَبُو بَكْرٍ : أَمَّا مِنْ الشَّيْطَانِ فِي
بَيْتِ رَسُولِ اللَّهِ ﷺ ؟ وَذَلِكَ فِي يَوْمِ
عِيدٍ ، فَقَالَ رَسُولُ اللَّهِ ﷺ : « يَا أَبَا
بَكْرٍ ! إِنَّ لِكُلِّ قَوْمٍ عِيدًا وَهَذَا عِيدُنَا » .

٥١٣ - حَدِيثُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا .

قَالَتْ : دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ ،
وَعَنِّي جَارِيَتَانِ تُغَنِّيَانِ يُغَنِّيَانِ بُعَاثَ ،
فَاضْطَجَعَ عَلَى الْفَرَاشِ وَحَوَّلَ وَجْهَهُ ،
وَدَخَلَ أَبُو بَكْرٍ ، فَأَنْتَهَرَنِي ، وَقَالَ :
مِزْمَارَةُ الشَّيْطَانِ عِنْدَ النَّبِيِّ ﷺ ، فَأَقْبَلَ
عَلَيْهِ رَسُولُ اللَّهِ ﷺ ، فَقَالَ : « دَعْهُمَا »
فَلَمَّا غَفَلَ غَمْرَتُهُمَا فَخَرَجَتَا .

وَكَانَ يَوْمُ عِيدٍ يَلْعَبُ فِيهِ السُّوْدَانُ
بِالدَّرَقِ وَالْجَرَابِ ، فَإِمَّا سَأَلْتُ النَّبِيَّ
ﷺ ، وَإِمَّا قَالَ : « تَسْتَهِينَ تَنْظُرِينَ ؟ »
فَقُلْتُ : نَعَمْ ! فَأَفَامَنِي وَرَاءَهُ ، حَدَّيْ
عَلَى حَدَّهُ ، وَهُوَ يَقُولُ : « ذُو نُكْمٍ يَا بَنِي
أَرْفَدَةَ » حَتَّى إِذَا مَلِلْتُ قَالَ :
« حَسْبُكِ؟ » قُلْتُ : نَعَمْ ! قَالَ :
« فَادْهِبِي » .

٥١٤ - حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ
عَنْهُ . قَالَ : يَبْنَا الْجَبَشَةُ يَلْعَبُونَ عِنْدَ
النَّبِيِّ ﷺ بِحِرَابِهِمْ ، دَخَلَ عُمَرُ فَأَهْوَى
إِلَى الْحَصَى فَحَصَبَهُمْ بِهَا ، فَقَالَ :
« دَعْهُمْ يَا عُمَرُ ! » .

513. Narrated 'Âisha رضي الله عنها: Allâh's Messenger ملی اللہ علیہ وسلم came to my house while two girls were singing beside me the songs of *Bu'âth* (a story about the war between the two tribes of the *Ansâr*, the Khazraj and the Aûs, before Islâm). Then Abû Bakr رضي الله عنه came and spoke to me harshly saying, "Musical instruments of Satan near the Prophet?" Allâh's Messenger ملی اللہ علیہ وسلم turned his face towards him and said, "Leave them." When Abû Bakr رضي الله عنه became inattentive, I signalled to those girls to go out and they left, it was the day of 'Eid, and the black people were playing with shields and spears; so either I requested the Prophet ملی اللہ علیہ وسلم or he asked me whether I would like to see the display. I replied in the affirmative. Then the Prophet ملی اللہ علیہ وسلم made me stand behind him and my cheek was touching his cheek and he was saying, "Carry on! O Banî Arfida," till I got tired. The Prophet ملی اللہ علیہ وسلم asked me, "Are you satisfied (Is that sufficient for you?)". I replied in the affirmative and he told me to leave. (*Sahîh Al-Bukhâri*, *Hadîth* No. 70, Vol. 2)

514. Narrated Abû Huraira رضي الله عنه: While some Ethiopians were playing in the presence of the Prophet ملی اللہ علیہ وسلم 'Umar came in, picked up a stone and hit them with it. On that the Prophet ملی اللہ علیہ وسلم said, "O 'Umar! Allow them (to play)." (*Sahîh Al-Bukhâri*, *Hadîth* No. 150, Vol. 4)

9. The Book of *Salât Al-Istisqâ'*

9. THE BOOK OF SALÂT AL- ISTISQÂ' [i.e. to offer a two *Rakâ'* prayer and then to invoke Allâh for rain at times of draught]

515. Narrated 'Abdullâh bin Zâid رضي الله عنه : The Prophet ﷺ offered the *Istisqâ'* prayer and turned his cloak inside out (*Istisqâ'*, i.e. to offer a two *Rak'a* prayer and then to invoke Allâh for rain). (*Sahîh Al-Bukhâri*, *Hadîth* No. 124, Vol. 2).

CHAPTER 1. Raising both hands while invoking Allâh for rain during *Istisqâ'*.

516. Narrated Anas bin Mâlik رضي الله عنه : The Prophet ﷺ never raised his hands for any invocation except for that of *Istisqâ'*; and he used to raise them so much that the whiteness of his armpits became visible. (*Sahîh Al-Bukhâri*, *Hadîth* No. 141, Vol. 2).

CHAPTER 2. Invocation during *Istisqâ'*.

517. Narrated Anas bin Mâlik رضي الله عنه : Once, in the lifetime of the Prophet ﷺ , the people were afflicted with drought. While the Prophet ﷺ was delivering the *Khutba* (religious talk) on a Friday, a bedouin stood up and said, "O Allâh's Messenger! Our possessions are being destroyed and the children are hungry; please invoke Allâh (for rain)". So the Prophet ﷺ raised his hands (invoked Allâh for rain). At that time there was not a trace of cloud in the sky. By Him, in Whose Hands my soul is, as soon as he lowered his hands, clouds gathered like mountains, and before he got down from the pulpit, I saw the rain falling on the beard of the Prophet ﷺ . It rained that day, the next day, the third day, the fourth day till the next Friday. The same bedouin or another man stood up and said, "O, Allâh's Messenger! The houses have collapsed, our possessions and livestock have

٩ - كتاب صلاة الاستسقاء

٥١٥ - حديث عبد الله بن زيد رضي الله عنه، أن النبي عليه السلام استسقى فقلبت رداءه.

(١) باب: رفع اليدين بالدعا في الاستسقاء

٥١٦ - حديث أنس بن مالك رضي الله عنه. قال: كان النبي عليه السلام لا يرفع يديه في شيء من دعائه إلا في الاستسقاء، وإنما يرفع حتى يرى بياض إبطيه.

(٢) باب: الدعا في الاستسقاء

٥١٧ - حديث أنس بن مالك رضي الله عنه. قال: أصابت الناس سنة على عهد النبي عليه السلام، فبینا النبي عليه السلام يخطب في يوم جمعة، قام أغرايي، فقال: يا رسول الله! هلك المال، وجائ العيال، فادع الله لنا. فرفع يديه، وما نرى في السماء قرعة، فوالذي نفسي بيده ما وضعتها حتى ثار السحاب أمثال الجبال. ثم لم يتنزل عن مثبره حتى رأيت المطر يتحادر على لحيته عليه السلام، فمطرنا يومنا ذلك، ومن الغد، وبعد الغد، والذي يليه، حتى الجمعة الأخرى. فقام ذلك الأغرايي،

been drowned; please invoke Allâh for us (to stop the rain)." So the Prophet ﷺ raised both his hands and said, "O Allâh! Round about us and not on us." So, in whatever direction he pointed with his hands, the clouds dispersed and cleared away, and Al-Madîna's (sky) became clear as a hole in between the clouds. The valley of Qanât remained flooded and went on flowing for one month, none came from outside but talked about the abundant rain. (*Sahîh Al-Bukhârî*, *Hadîth* No. 55, Vol. 2)

CHAPTER 3. To seek refuge with Allâh on seeing wind-storm or heavy clouds, and to be happy on seeing the rain.

518. Narrated 'Atâ': 'Âisha رضي الله عنها said, "Whenever the Prophet ﷺ saw a cloud in the sky, he would walk to and fro in agitation, go out and come in, and the colour of his face would change, and if it rained, he would feel relaxed." So 'Âisha knew that state of his. The Prophet ﷺ said, "I don't know (am afraid), it may be similar to what happened to some people referred to in the Qur'ân in the following Verse: Then, when they saw it as a dense cloud coming towards their valleys, they said: 'This is a cloud bringing us rain!' Nay but it is that (torment) which you were asking to be hastened! — a wind wherein is a painful torment." (V.46:24) (*Sahîh Al-Bukhârî*, *Hadîth* No. 428, Vol. 4)

CHAPTER 4. About winds *As-Saba* and *Ad-Dabûr*.

519. Narrated Ibn 'Abbâs رضي الله عنهما The Prophet ﷺ said, "I was granted victory with *As-Saba* and the nation of 'Âd was destroyed by *Ad-Dabûr* (westerly wind). (*Sahîh Al-Bukhârî*, *Hadîth* No. 145, Vol. 2)

أَوْ قَالَ غَيْرُهُ، فَقَالَ: يَا رَسُولَ اللَّهِ! تَهَدَّمَ الْبَنَاءُ، وَغَرَقَ الْمَاءُ، فَادْعُ اللَّهَ لَنَا. فَرَفَعَ يَدَيْهِ، فَقَالَ: «اللَّهُمَّ حَوَّلْنَا وَلَا عَلَيْنَا» فَمَا يُشِيرُ بِيَدِهِ إِلَى نَاحِيَةٍ مِّن السَّحَابِ إِلَّا انْفَرَجَتْ وَصَارَتِ الْمَدِينَةُ مِثْلَ الْجَوَيْنَةِ، وَسَالَ الْوَادِي قَنَاءً شَهْرًا، وَلَمْ يَحْيِهِ أَحَدٌ مِّنْ نَاحِيَةٍ إِلَّا حَدَّثَ بِالْجَوْدِ.

(٢) بَابُ: التَّعُوذُ عِنْدَ رُؤْيَا الرِّيحِ
وَالْغَيْمِ، وَالْفَرَحِ بِالْمَطَرِ

٥١٨ - حَدِيثُ عَائِشَةَ رضي الله عنها
قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا رَأَى مَجِيلَةً
فِي السَّمَاءِ أَقْبَلَ وَأَدْبَرَ، وَدَخَلَ
وَخَرَجَ، وَتَغَيَّرَ وَجْهُهُ. فَإِذَا أَمْطَرَتِ
السَّمَاءُ سُرِّيَ عَنْهُ، فَعَرَفَتْهُ عَائِشَةُ
ذَلِكَ. فَقَالَ النَّبِيُّ ﷺ: «مَا أَدْرِي،
لَعْلَهُ كَمَا قَالَ قَوْمٌ - 『فَلَمَّا رَأَوْهُ
عَارِضاً مُسْتَقْبِلَ أَوْدِيَتْهُمْ』 - آلَيْهِ».

(٤) بَابُ: فِي رِيحِ الصَّبَابِ بِالدَّبُورِ

٥١٩ - حَدِيثُ ابْنِ عَبَّاسٍ رضي الله عنهما، أَنَّ النَّبِيَّ ﷺ قَالَ: «نُصِرْتُ
بِالصَّبَابِ وَأَهْلَكْتُ عَادَ بِالدَّبُورِ».

10. THE BOOK OF SALĀT AL-KUSŪF (ECLIPSE PRAYER)

CHAPTER 1. Salāt Al-Kusūf (eclipse prayer).

520. Narrated 'Aisha: In the lifetime of Allâh's Messenger ﷺ, the sun eclipsed, so he led the people in *Salât* (prayer), and stood up and performed a long *Qiyâm*, then bowed for a long while. He stood up again and performed a long *Qiyâm*, but this time the period of standing was shorter than the first. He bowed again for a long time, but shorter than the first one; then he prostrated and prolonged the prostration (twice). He did the same in the second *Rak'a* as he did in the first and then finished the *Salât*; by then the sun (eclipse) had cleared. Then he delivered *Khutba* (religious talk) and after praising and glorifying Allâh he said, "The sun and the moon are two signs from amongst the signs of Allâh; they do not eclipse because of the death or the life of anyone. So when you see the eclipse, remember Allâh and say *Takbîr*, pray and give *Sadaqa*." The Prophet ﷺ then said, "O followers of Muhammad, by Allâh! There is none who has more *Ghîra* (self respect) than Allâh, so, He has forbidden that His slaves, male or female, commit illegal sexual intercourse. O followers of Muhammad! By Allâh! If you know that which I know, you would laugh little and weep much." (*Sahîh Al-Bukhâri*, *Hadîth* No. 154, Vol. 2)

١٠ - كتاب صلاة الكسوف

(١) باب: صلاة الكسوف

٥٢٠ - حَدِيثُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: خَسَفَتِ الشَّمْسُ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ، فَصَلَّى رَسُولُ اللَّهِ ﷺ بِالنَّاسِ، فَقَامَ فَأَطَالَ الْقِيَامَ، ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ، ثُمَّ قَامَ فَأَطَالَ الْقِيَامَ، وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ، ثُمَّ سَجَدَ فَأَطَالَ السُّجُودَ، ثُمَّ فَعَلَ فِي الرَّكْعَةِ الثَّانِيَةِ مِثْلَ مَا فَعَلَ فِي الْأُولَى، ثُمَّ انْصَرَفَ وَقَدِ انْجَلَتِ الشَّمْسُ، فَخَطَبَ النَّاسَ، فَحَمِدَ اللَّهَ وَأَتَّسَى عَلَيْهِ، ثُمَّ قَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ أَيْتَانٌ مِنْ آيَاتِ اللَّهِ، لَا يَنْخِسُفَانِ لِمُؤْتَ أَحَدٍ وَلَا لِحَيَاتِهِ، فَإِذَا رَأَيْتُمْ ذَلِكَ فَادْعُوا اللَّهَ وَكَبُرُوا وَصَلُّوا وَتَصَدَّقُوا» ثُمَّ قَالَ: «يَا أُمَّةَ مُحَمَّدٍ! مَا مِنْ أَحَدٍ أَعْيُرُ مِنَ اللَّهِ أَنْ يَرْزَقَنِي عَبْدُهُ أَوْ تَرْزَقَنِي أُمَّتُهُ، يَا أُمَّةَ مُحَمَّدٍ! وَاللَّهُ لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِّكُنُمْ قَلِيلًا وَلَبِكَيْتُمْ كَثِيرًا».

521. Narrated 'Âisha رضي الله عنها، the wife of the Prophet صلى الله عليه وسلم In the lifetime of the Prophet صلى الله عليه وسلم the sun eclipsed and he went to the mosque and the people aligned behind him. He said the *Takbîr* [starting the *Salât* (prayer)] and prolonged the recitation and then said *Takbîr* and performed a prolonged *Rukû'* (bowing); then he (lifted his head and) said, "Sami' Allâhu liman hamidah" (Allâh heard him who sent his praises to Him). He then did not prostrate but stood up and recited a prolonged recitation which was shorter than the first recitation. He again said *Takbîr* and then bowed a prolonged bowing, but shorter than the first one and then said, "Sami' Allâhu liman hamidah, Rabbana walakal-hamd" (Allâh heard him who sent his praises to Him, O our Sustainer! All the praises are for You)", and he prostrated (twice) and did the same in the second *Rak'a*; thus he completed four bowings and four prostrations. The sun (eclipse) had cleared before he finished the *Salât*. (After the *Salât*) he stood up, glorified and praised Allâh as He deserved and then said, "The sun and the moon are two signs from amongst the signs of Allâh . They do not eclipse because of the death or the life (i.e. birth) of someone. When you see them make haste for the *Salât*." (*Sahîh Al-Bukhâri*, *Hadîth* No. 156, Vol. 2)

522. Narrated 'Âisha رضي الله عنها: Once the sun eclipsed and Allâh's Messenger صلى الله عليه وسلم stood up [for *Salât* (prayer)] and recited a very long *Sûrah* and then bowed for a long while and then raised

521 - حديث عائشة رضي الله عنها، زوج النبي ﷺ، قالت: خسفت الشمس في حياة النبي ﷺ، فخرج إلى المسجد، فصف الناس وراءه، فكبّر، فاقترا رسول الله ﷺ قراءة طويلة، ثم كبر، فركع ركوعا طويلا، ثم قال: «سمع الله لمن حمده»، فقام ولم يسجد، وقرأ قراءة طويلة، هي أذني من القراءة الأولى، ثم كبر وركع ركوعا طويلا، وهو أذني من الركوع الأول؛ ثم قال: «سمع الله لمن حمده، ربنا ولد الحمد» ثم سجد، ثم قال في الركعة الأخيرة مثل ذلك، فاستكمّل أربع ركعات في أربع سجادات، وانجلت الشمس قبل أن ينصرف؛ ثم قام فأشنى على الله بما هو أهله، ثم قال: «هُمَا آيتانِ من آيات الله لا يخيفان لموت أحدٍ ولا لحياته، فإذا رأيتموهما فافزعوا إلى الصلاة».

522 - حديث عائشة رضي الله عنها، قالت: خسفت الشمس، فقام النبي ﷺ، فقرأ سورة طويلة، ثم ركع فأطّال، ثم رفع رأسه، ثم استفتح

his head and started reciting another *Sûrah*. Then he bowed, and after finishing, he prostrated and did the same in the second *Rak'a* and then said, "These (lunar and solar eclipses) are two signs from amongst the signs of Allâh, and if you see them, pray till the eclipse has cleared. No doubt, while standing at this place I saw everything promised to me by Allâh and I saw (Paradise) and I wanted to pluck a bunch (of grapes) therefrom, at the time when you saw me stepping forward. No doubt, I saw Hell with its different parts destroying each other, when you saw me retreating, and in it I saw 'Amr bin Luhai who started the tradition of *Al-Sawa'ib* (i.e. she-camels let loose for free pastures in the name of the idols, and other false deities). (*Sahîh Al-Bukhâri*, *Hadîth* No. 303, Vol. 2)

CHAPTER 2. The mention (about) the punishment in graves in eclipse prayer.

523. Narrated ('Amra bint 'Abdur-Rahmân): A Jewess came to ask 'Âisha (the wife of the Prophet ﷺ) about something. She said to her, "May Allâh give you refuge from the punishment in the grave." So 'Âisha asked Allâh's Messenger ﷺ, "Would the people be punished in their graves?" Allâh's Messenger ﷺ said, "I seek refuge with Allâh from it." (and thus replied in the affirmative). Then one day, Allâh's Messenger ﷺ rode to go to some place but the sun eclipsed. He returned in the forenoon and passed through the rear of the

سُورَةٍ أُخْرَى ثُمَّ رَكَعَ حَتَّى قَضَاهَا وَسَجَدَ، ثُمَّ فَعَلَ ذَلِكَ فِي الثَّانِيَةِ، ثُمَّ قَالَ: إِنَّهُمَا آيَاتٌ مِّنْ آيَاتِ اللَّهِ، فَإِذَا رَأَيْتُمْ ذَلِكَ فَصَلُّوا حَتَّى يُفَرِّجَ عَنْكُمْ لَقَدْ رَأَيْتُ فِي مَقَامِي هَذَا كُلَّ شَيْءٍ وُعِدْتُهُ، حَتَّى لَقَدْ رَأَيْتُنِي أُرِيدُ أَنْ أَخْذَ قِطْفًا مِّنَ الْجَنَّةِ، حِينَ رَأَيْتُمُونِي جَعَلْتُ أَنْقَدَمُ، وَلَقَدْ رَأَيْتُ جَهَنَّمَ يَخْطُمُ بَعْضُهَا بَعْضًا، حِينَ رَأَيْتُمُونِي تَأْخَرْتُ، وَرَأَيْتُ فِيهَا عَمَرَو بْنَ لُحَيَّ، وَهُوَ الَّذِي سَبَّ السَّوَابِقَ».

(۲) بَابٌ: ذِكْرُ عَذَابِ الْقَبْرِ فِي صَلَاةِ الْخُسُوفِ

٥٢٣ - حَدِيثُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجِ النَّبِيِّ ﷺ؛ أَنَّ يَهُودِيًّا جَاءَتْ تَسْأَلُهَا، فَقَالَتْ لَهَا: أَعَادُكِ اللَّهُ مِنْ عَذَابِ الْقَبْرِ. فَسَأَلَتْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، رَسُولَ اللَّهِ ﷺ، أَيُعَذَّبُ النَّاسُ فِي قُبُورِهِمْ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «عَائِذًا بِاللَّهِ مِنْ ذَلِكَ».

ثُمَّ رَكَبَ رَسُولُ اللَّهِ ﷺ، ذَاتَ غَدَاءٍ مَرْكَبًا، فَخَسَفَتِ الشَّمْسُ، فَرَجَعَ ضَحَى، فَمَرَّ رَسُولُ اللَّهِ ﷺ، بَيْنَ

dwellings (of his wives) and stood for the (eclipse) *Salât* (prayer), and the people stood behind him. He stood up for a long period and then performed a prolonged bowing. Then he stood straight for a long time which was shorter than that of the first standing, again he performed a prolonged bowing which was shorter than the first bowing. Then he raised his head and prostrated (twice). Then he stood up (for the second *Rak'a*) for a long while but the standing was shorter than that of the first *Rak'a*. Then he performed a prolonged bowing which was shorter than the first one. Then he stood up for a long time but shorter than the first. Then he raised his head and prostrated (twice) and finished the *Salât* and [then delivered the *Khutba* (religious talk) and] said as much as Allâh wished. And then he ordered the people to seek refuge with Allâh from the punishment in the grave. (*Sahîh Al-Bukhâri*, *Hadîth* No. 159, Vol. 2)

CHAPTER 3. What was displayed before the Prophet ﷺ during the eclipse prayer as regards Paradise and (Hell) Fire.

524. Narrated Asmâ' (bint Abû Bakr) رضي الله عنها : I came to 'Âisha رضي الله عنها while she was offering *Salât* (prayer), and said to her, "What has happened to the people?" She pointed out towards the sky. (I looked towards the mosque), and saw the people offering *Salât*. 'Âisha رضي الله عنها said, "Subhân Allâh." I said to her, "Is there a sign?" She nodded with her head meaning, "Yes," I, too, then stood (for the prayer of

ظهراً في الحجر، ثمَّ قَامَ يُصَلِّي، وَقَامَ النَّاسُ وَرَاءَهُ، فَقَامَ قِيَاماً طَوِيلًا، ثُمَّ رَكَعَ رُكُوعاً طَوِيلًا، ثُمَّ رَفَعَ قَامَ قِيَاماً طَوِيلًا، وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ رُكُوعاً طَوِيلًا، وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ، ثُمَّ رَفَعَ فَسَجَدَ، ثُمَّ قَامَ قَيَاماً طَوِيلًا، قِيَاماً طَوِيلًا، وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ رُكُوعاً طَوِيلًا، وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ، ثُمَّ قَامَ قَيَاماً طَوِيلًا، وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ رُكُوعاً طَوِيلًا، وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ، ثُمَّ رَفَعَ فَسَجَدَ وَانْصَرَفَ، فَقَالَ مَا شَاءَ اللَّهُ أَنْ يَقُولَ، ثُمَّ أَمَرَهُمْ أَنْ يَتَعَوَّذُوا مِنْ عَذَابِ الْقَبْرِ.

(٢) بَابٌ: مَا عُرِضَ عَلَى النَّبِيِّ ﷺ فِي صَلَاةِ الْكُسُوفِ مِنْ أَمْرِ الْجَنَّةِ وَالنَّارِ

٥٢٤ - حَدِيثُ أَسْمَاءَ رَضِيَ اللَّهُ عَنْهَا .
قَالَتْ: أَتَيْتُ عَائِشَةَ وَهِيَ تُصَلِّي، فَقُلْتُ مَا شَاءَ النَّاسُ؟ فَأَشَارَتِ إِلَى السَّمَاءِ، فَإِذَا النَّاسُ قِيَامٌ، فَقَالَتْ: سُبْحَانَ اللَّهِ! قُلْتُ: آيَةٌ؟ فَأَشَارَتِ بِرَأْسِهَا أَيْ نَعَمْ! فَقَمْتُ حَتَّى تَجَلَّنِي الغَشْنِي، فَجَعَلْتُ أَصْبَحُ عَلَى رَأْسِي

eclipse) till I became (nearly) unconscious and later on I poured water on my head. After the prayer, the Prophet ﷺ praised and glorified Allâh and then said "Just now at this place I have seen what I never saw before, including Paradise and Hell. No doubt, it has been inspired to me that you will be put to trials in your graves and these trials will be like the trials of *Masîh Ad-Dajjâl* or nearly like it (the subnarrator is not sure which expression *Asmâ'* رضي الله عنها used). You will be asked, 'What do you know about this man (Prophet Muhammad ﷺ)?' Then the faithful believer (or *Asmâ'* رضي الله عنها said a similar word) will reply, 'He is Muhammad ﷺ, Allâh's Messenger who came to us with clear evidences and guidance and so we accepted his teachings and followed him. And he is Muhammad.' And he will repeat it thrice. Then the angels will say to him, 'Sleep in peace as we have come to know that you were a faithful believer.' On the other hand, a hypocrite or a doubtful person will reply, 'I do not know, but I heard the people saying something and so I said it (the same).' " (*Sahîh Al-Bukhâri*, *Hadîth* No. 86, Vol. 1)

525. Narrated 'Abdullâh bin 'Abbâs : رضي الله عنهما The sun eclipsed in the lifetime of the Prophet . ملأ الله عليه وسلم offered the eclipse *Salât* (prayer), and stood for a long period equal to the period in which one could recite *Sûrat Al-Baqarah*. Then he bowed for a long time, and then stood up for a long

الْمَاء، فَحَمَدَ اللَّهُ، عَزَّ وَجَلَّ النَّبِيَّ
ﷺ، وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: «مَا مِنْ
شَيْءٍ لَمْ أَكُنْ أُرِيتُهُ إِلَّا رَأَيْتُهُ فِي
مَقَامِي، حَتَّى الْجَنَّةَ وَالنَّارَ، فَأُوْحِيَ
إِلَيَّ أَنَّكُمْ تُفْتَنُونَ فِي قُبُورِكُمْ مِثْلًا أَوْ
قَرِيبًا (قال الرَّاوِي: لَا أَذْرِي أَيَّ
ذَلِكَ قَالَتْ أَسْمَاءُ) مِنْ فِتْنَةِ الْمَسِيحِ
الدَّجَّالِ، يُقَالُ مَا عِلْمُكَ بِهَذَا
الرَّجُلِ؟ . فَأَمَّا الْمُؤْمِنُ أَوْ الْمُوقِنُ (لَا
أَذْرِي بِأَيِّهِمَا قَالَتْ أَسْمَاءُ) فَيَقُولُ هُوَ
مُحَمَّدٌ رَسُولُ اللَّهِ، جَاءَنَا بِالْبَيِّنَاتِ
وَالْهُدَى، فَأَجَبْنَا وَأَتَبَعْنَا، هُوَ مُحَمَّدٌ
(ثَلَاثَةً)؛ فَيَقَالُ: نَمْ صَالِحًا، قَدْ عَلِمْنَا
إِنْ كُنْتَ لَمُوقِنًا بِهِ؛ وَأَمَّا الْمُنَافِقُ أَوْ
الْمُرْتَابُ (لَا أَذْرِي أَيَّ ذَلِكَ قَالَتْ
أَسْمَاءُ) فَيَقُولُ: لَا أَذْرِي، سَمِعْتُ
النَّاسَ يَقُولُونَ شَيْئًا فَقُلْتُهُ».

٥٢٥ - حَدِيثُ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ
رضي الله عنهما . قَالَ: انْخَسَفَتِ الشَّمْسُ
عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَصَلَّى
رَسُولُ اللَّهِ ﷺ، فَقَامَ قِيَامًا طَوِيلًا نَحْوًا
مِنْ قِرَاءَةِ سُورَةِ الْبَقَرَةِ؛ ثُمَّ رَكَعَ رُكُوعًا
طَوِيلًا، ثُمَّ رَفَعَ قَامَ قِيَامًا طَوِيلًا،

period, which was shorter than that of the first standing, then bowed again for a long time, but for a shorter period than the first; then he prostrated twice and then stood up for a long period which was shorter than that of the first standing; then he bowed for a long time which was shorter than the previous one, and then he raised his head and stood up for a long time which was shorter than the first standing, then he bowed for a long time which was shorter than the first bowing, and then prostrated (twice) and finished the *Salât*. By then, the sun (eclipse) had cleared. The Prophet ﷺ then said, “The sun and the moon are two signs from amongst the signs of Allâh. They eclipse neither because of the death of somebody nor because of his life (i.e. birth). So when you see them, remember Allâh.” The people said, “O Allâh’s Messenger! We saw you taking something from your place and then we saw you retreating.” The Prophet ﷺ replied, “I saw Paradise and (stretched my hands towards) a bunch (of its fruit, when you saw me taking something) and had I taken it, you would have eaten from it as long as the world remains. I also saw the Hell-fire and I had never seen such a horrible sight (when you saw me retreating). I saw that most of its inhabitants were women.” The people asked, “O Allâh’s Messenger! Why is it so?” The Prophet ﷺ replied, “Because of their ungratefulness.” It was asked whether they are ungrateful to Allâh. The Prophet ﷺ said, “They are ungrateful to their companions of life

وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ. ثُمَّ سَجَدَ، ثُمَّ قَامَ قِيَامًا طَوِيلًا، وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا، وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ، ثُمَّ رَفَعَ فَقَامَ قِيَامًا طَوِيلًا، وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا، وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ، ثُمَّ سَجَدَ، ثُمَّ انْصَرَفَ وَقَدْ تَجَلَّتِ الشَّمْسُ، فَقَالَ اللَّهُ عَزَّ ذِيَّلَهُ: «إِنَّ الشَّمْسَ وَالْقَمَرَ أَيْتَانٍ مِنْ آيَاتِ اللَّهِ، لَا يَخْسِفُنَّ لِمَوْتٍ أَحَدٍ وَلَا لِحَيَاةٍ، فَإِذَا رَأَيْتُمْ ذَلِكَ فَادْكُرُوا اللَّهَ». قَالُوا: يَا رَسُولَ اللَّهِ! رَأَيْنَاكَ تَنَاؤلَتْ شَيْئًا فِي مَقَامِكَ، ثُمَّ رَأَيْنَاكَ كَعَكَعْتَ؛ فَقَالَ اللَّهُ عَزَّ ذِيَّلَهُ: «إِنِّي رَأَيْتُ الْجَنَّةَ فَنَنَأَوْلَتُ عَنْقُودًا، وَلَوْ أَصَبْتُهُ لَا كُلُّمُ مِنْهُ مَا بَقِيَتِ الدُّنْيَا، وَأَرَيْتُ النَّارَ فَلَمْ أَرَ مَنْظَرًا كَالْيَوْمِ قَطُّ أَفْظَعَ، وَرَأَيْتُ أَكْثَرَ أَهْلَهَا النِّسَاءَ» قَالُوا: يَمِّ يَا رَسُولَ اللَّهِ؟ قَالَ: «بِكُفْرِهِنَّ» قِيلَ: يَكْفُرُنَ بِاللَّهِ؟ قَالَ: «يَكْفُرُنَ الْعَشِيرَ، وَيَكْفُرُنَ الْإِحْسَانَ، لَوْ أَخْسَنْتَ إِلَى إِخْدَاهُنَ الدَّهْرَ كُلَّهُ، ثُمَّ رَأَتْ مِنْكَ شَيْئًا، قَالَتْ: مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ».

(husbands) and ungrateful to good favours done to them. If you have done good favours to one of them throughout the life and if she notices anything (undesirable) in you, she will say, 'I have never seen any good from you.' " (*Sahîh Al-Bukhâri*, *Hadîth* No. 161, Vol. 2)

CHAPTER 5. Making loud announcement for offering the eclipse prayer in congregation by saying: '*As-Salât Jâmi‘ah*'.

526. Narrated ‘Abdullâh bin ‘Amr bin ‘Âs : When the sun eclipsed in the lifetime of Allâh’s Messenger ﷺ, an announcement was made that the *Salât* (prayer) was to be held in congregation. The Prophet ﷺ performed two bowings in one *Rak‘a*. Then he stood up and performed two bowings in one *Rak‘a*. Then he sat down and finished the *Salât*, and by then, the sun (eclipse) had cleared. ‘Âisha رضي الله عنها said, "I had never performed such a long prostration." (*Sahîh Al-Bukhâri*, *Hadîth* No. 160, Vol. 2)

527. Narrated Abû Mas‘ûd رضي الله عنه : The Prophet ﷺ said, "The sun and the moon do not eclipse because of the death of someone from the people, but they are two signs amongst the signs of Allâh عز وجله . When you see them stand up and offer *Salât* (prayer)." (*Sahîh Al-Bukhâri*, *Hadîth* No. 151, Vol. 2)

(٥) بَابٌ: ذِكْرِ النَّدَاءِ بِصَلَاةِ الْكُسُوفِ،
الصَّلَاةُ جَامِعَةٌ

٥٣٦ - حَدِيثُ عَبْدِ اللَّهِ بْنِ عَمْرٍو
ابْنِ الْعَاصِ رضي الله عنهم . قَالَ: لَمَّا
كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ
ﷺ، نُودِيَ: إِنَّ الصَّلَاةَ جَامِعَةٌ، فَرَكَعَ
النَّبِيُّ ﷺ رَكْعَتَيْنِ فِي سَجْدَةٍ، ثُمَّ قَامَ
فَرَكَعَ رَكْعَتَيْنِ فِي سَجْدَةٍ، ثُمَّ جَلَسَ،
ثُمَّ جَلَّى عَنِ الشَّمْسِ. قَالَ: وَقَالَتْ
عَائِشَةُ رضي الله عنها: مَا سَجَدْتُ
سُجُودًا فَطَّ ذَانَ أَطْوَلَ مِنْهَا .

٥٣٧ - حَدِيثُ أَبِي مَسْعُودٍ رضي الله عنه . قَالَ: قَالَ النَّبِيُّ ﷺ: إِنَّ
الشَّمْسَ وَالْقَمَرَ لَا يَنْكِسَفَانِ لِمَوْتِ
أَحَدٍ مِّنَ النَّاسِ، وَلَكِنَّهُمَا آتَيَانَا مِنْ
آبَاتِ اللَّهِ، فَإِذَا رَأَيْتُمُوهُمَا فَقُومُوا
فَقَدْ أَتَتْهُمَا

528. Narrated Abû Mûsa : رضى الله عنه عن موسى عليه وسلم The sun eclipsed and the Prophet ﷺ got up, being afraid that it might be the Hour (i.e. Day of Judgment). He went to the mosque and offered the *Salât* (prayer) with the longest *Qiyâm* (standing), *Rukû'* (bowing) and *Sujûd* (prostration) that I had ever seen him doing. Then he said, "These signs which Allâh sends, do not occur because of the life or death of somebody, but Allâh frightens with them 'Ibâdahu (His slave or His worshippers). So when you see anything thereof, proceed to remember Allâh , invoke Him and ask for His forgiveness." (Sahîh Al-Bukhâri, Hadîth No. 167, Vol. 2)

529. Narrated Ibn 'Umar : رضى الله عنهما عن النبي عليه وسلم The Prophet ﷺ said, "The sun and the moon do not eclipse because of the death or life (i.e. birth) of someone, but they are two signs amongst the signs of Allâh . When you see them offer *Salât* (prayer)." (Sahîh Al-Bukhâri, Hadîth No. 152, Vol. 2)

530. Narrated Al-Mughîra bin Shu'ba : رضى الله عنه عن النبي عليه وسلم The sun eclipsed in the lifetime of Allâh's Messenger ﷺ on the day when (his son) Ibrâhîm died. So the people said that the sun had eclipsed because of the death of Ibrâhîm. Allâh's Messenger ﷺ said, "The sun and the moon do not eclipse because of the death or life (i.e. birth) of someone. When you see the eclipse, offer *Salât* (prayer) and invoke Allâh ." (Sahîh Al-Bukhâri, Hadîth No. 13, Vol. 2)

٥٢٨ - حديث أبي موسى رضي الله عنه. قَالَ: خَسَقَتِ الشَّمْسُ، فَقَامَ النَّبِيُّ ﷺ فَزِعًا، يَخْشَى أَنْ تَكُونَ السَّاعَةُ؛ فَأَتَى الْمَسْجِدَ فَصَلَّى بِأَطْوَلِ قِيَامٍ وَرُكُوعٍ وَسُجُودٍ رَأَيْتُهُ قَطُّ يَفْعُلُهُ، وَقَالَ: «هُنُوَ الْآيَاتُ الَّتِي يُرْسِلُ اللَّهُ، لَا تَكُونُ لِمَوْتٍ أَحَدٌ وَلَا لِحَيَاةٍ، وَلِكُنْ يُخَوْفُ اللَّهُ بِهِ عِبَادَهُ، فَإِذَا رَأَيْتُمْ شَيْئًا مِنْ ذَلِكَ فَافْرَغُوا إِلَى ذِكْرِ اللَّهِ وَدُعَائِهِ وَاسْتَغْفَارِهِ».

٥٢٩ - حديث ابن عمر رضي الله عنهما. أَنَّهُ كَانَ يُخْبِرُ عَنِ النَّبِيِّ ﷺ: «إِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَخْسِقَانِ لِمَوْتٍ أَحَدٍ وَلَا لِحَيَاةٍ، وَلِكُنْهُمَا آيَاتٌ مِنْ آيَاتِ اللَّهِ، فَإِذَا رَأَيْتُمُوهُمَا فَصَلُّوا».

٥٣٠ - حديث المغيرة بن شعبة رضي الله عنه. قَالَ: كَسَقَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَدَعَ إِبْرَاهِيمَ: فَقَالَ النَّاسُ: كَسَقَتِ الشَّمْسُ لِمَوْتِ إِبْرَاهِيمَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَنْكَسِقَانِ لِمَوْتٍ أَحَدٍ وَلَا لِحَيَاةٍ، فَإِذَا رَأَيْتُمْ فَصَلُّوا وَادْعُوا اللَّهَ».

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CHAPTER 6. Weeping for the dead.

531. Narrated Usâma bin Zaid رضي الله عنهما : عنها : The daughter of the Prophet صلى الله عليه وسلم sent (a messenger) to the Prophet عليه وسلم requesting him to come as her child was dying (or was gasping), but the Prophet صلى الله عليه وسلم returned the messenger and told him to convey his greeting to her and say: "Whatever Allâh takes is for Him and whatever He gives, is for Him, and everything with Him has a limited fixed term (in this world), and so, she should be patient and hope for Allâh's Reward." She again sent for him, swearing that he should come. The Prophet صلى الله عليه وسلم got up, and so did Sa'd bin 'Ubâda, Mu'âdh bin Jabal, Ubai bin Ka'b, Zaid bin Thâbit and some other men. The child was brought to Allâh's Messenger while his breath was disturbed in his chest (the subnarrator thinks that Usâma added:) as if it was a leather water-skin. On that the eyes of the Prophet صلى الله عليه وسلم started shedding tears. Sa'd said, "O Allâh's Messenger! What is this?" He replied, "It is the mercy which Allâh has lodged in the hearts of his slaves, and Allâh is Merciful only to those of His slaves who are merciful (to others). (*Sahîh Al-Bukhâri*, *Hadîth* No. 373, Vol. 2)

532. Narrated 'Abdullâh bin 'Umar رضي الله عنهما : Sa'd bin 'Ubâda became sick and the Prophet صلى الله عليه وسلم along with 'Abdur-Rahmân bin 'Aûf, Sa'd bin Abî Waqqâs and 'Abdullâh bin Mas'ûd رضي الله عنهما visited him to enquire about his health. When he came to him, he found

١١ - كتاب الجنائز

(٦) باب: البكاء على الميت

٥٣١ - حديث أُسَامَةَ بْنِ زَيْدٍ
 اللهم عنهم، قال: أَرْسَلْتَ ابْنَةَ النَّبِيِّ إِلَيْهِ، إِنَّ ابْنَةَ لَنِي قَبْضَ فَأُتَّنَا، فَأَرْسَلَ يُقْرِئُ السَّلَامَ وَيَقُولُ: «إِنَّ اللَّهَ مَا أَخْدَ وَلَهُ مَا أَعْطَى، وَكُلُّ عِنْدَهُ بِأَجْلٍ مُسَمًّى، فَلَتَضِيرُ وَلَتَخْتَبِ». فَأَرْسَلَ إِلَيْهِ، تُقْسِمُ عَلَيْهِ لَيْاً تَيْنَهَا؛ فَقَامَ وَمَعْهُ سَعْدُ بْنُ عُبَادَةَ، وَمَعَاذُ بْنُ جَبَلَ، وَأُبَيِّ بْنُ كَعْبٍ، وَرَبِيعَ بْنُ ثَابِتَ، وَرَجَالٌ؛ فَرُفِعَ إِلَى رَسُولِ اللَّهِ الصَّبِيُّ وَنَفْسُهُ تَنْقَعِقُ كَانَهَا شَنْ، فَفَاضَتْ عَيْنَاهُ. فَقَالَ سَعْدٌ: يَا رَسُولَ اللَّهِ! مَا هَذَا؟ فَقَالَ: «هَذِهِ رَحْمَةٌ جَعَلَهَا اللَّهُ فِي قُلُوبِ عِبَادِهِ، وَإِنَّمَا يَرْحُمُ اللَّهُ مِنْ عِبَادِهِ الرُّحْمَاءُ».

٥٣٢ - حديث عَبْدِ اللَّهِ بْنِ عُمَرَ رضي الله عنهما
 اللهم عنهم، قال: اشتكى سَعْدُ بْنُ عُبَادَةَ شَكُورِي لَهُ، فَأَتَاهُ النَّبِيُّ يَعْوُدُهُ، مَعَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، وَسَعْدِ بْنِ أَبِي وَقَاصٍ، وَعَبْدِ اللَّهِ بْنِ

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him surrounded by members of his household and he asked, "Has he died?" They said, "No, O Allâh's Messenger." The Prophet ﷺ wept and when the people saw the weeping of Allâh's Messenger ﷺ, they all wept. He said, "Will you listen? Allâh does not punish for shedding tears, nor for the grief of the heart, but he punishes because of this or bestows His Mercy." He pointed to his tongue and added, "The deceased is punished for the wailing of his relatives over him." (*Sahîh Al-Bukhârî, Hadîth No. 391, Vol. 2*)

CHAPTER 8. Patience is at the first stroke of a calamity.

533. Narrated Anas bin Mâlik رضي الله عنه : The Prophet ﷺ passed by a woman who was weeping beside a grave. He told her to fear Allâh تبار و be patient. She said to him, "Go away, for you have not been afflicted with a calamity like mine." And she did not recognise him. Then she was informed that he was the Prophet ﷺ. So she went to the house of the Prophet ﷺ and there she did not find any guard. Then she said to him, "I did not recognise you." He said, "Verily, the patience is at the first stroke of a calamity." (*Sahîh Al-Bukhârî, Hadîth No. 372, Vol. 2*)

CHAPTER 9. The deceased is tortured for the wailing of his relatives over him.

534. Narrated 'Umar bin Khattâb رضي الله عنه : The Prophet ﷺ said, "The deceased is tortured in his grave for the

مَسْعُودٌ رضي الله عنهم، فَلَمَّا دَخَلَ عَلَيْهِ،
فَوَجَدَهُ فِي غَاشِيَةِ أَهْلِهِ، فَقَالَ: «قَدْ
قَضَى؟» قَالُوا: لَا يَا رَسُولَ اللهِ! فَكَثُرَ
النَّبَّيُّ ﷺ؛ فَلَمَّا رَأَى الْقَوْمَ بِكَاءَ النَّبَّيِّ
ﷺ بَكَوْا، فَقَالَ: «أَلَا تَسْمَعُونَ، إِنَّ
اللهَ لَا يُعَذِّبُ بِدَمْعِ الْعَيْنِ وَلَا يُحْزِنُ
الْقَلْبَ، وَلَكُنْ يُعَذِّبُ بِهَذَا» وَأَشَارَ إِلَى
لِسَانِهِ «أَوْ يَرْحُمُ، وَإِنَّ الْمَيْتَ يُعَذِّبُ
بِبَكَاءِ أَهْلِهِ عَلَيْهِ».

(٨) بَابٌ: فِي الصَّبْرِ عَلَى الْمُصِيبَةِ عِنْدَ أُولِ الْصَّدْمَةِ

٥٣٣ - حَدِيثُ أَنَسِ بْنِ مَالِكٍ رضي الله عنه ، قَالَ: مَرَّ النَّبَّيُّ ﷺ بِامْرَأَةٍ
تَبْكِي عِنْدَ قَبْرٍ. فَقَالَ: «إِنَّعِي اللهَ
وَاصْبِرِي» قَالَتْ: إِلَيْكَ عَنِّي، فَإِنَّكَ لَمْ
تُصْبِبْ بِمُصِيبَتِي وَلَمْ تَعْرِفْهُ. فَقَيلَ لَهَا:
إِنَّهُ النَّبَّيُّ ﷺ؛ فَأَتَتْ بَابَ النَّبَّيِّ ﷺ،
فَلَمْ تَجِدْ عِنْدَهُ بَوَابِينَ؛ فَقَالَتْ: لَمْ
أَغْرِفْكَ. فَقَالَ: «إِنَّمَا الصَّبْرُ عِنْدَ
الصَّدْمَةِ الْأُولَى».

(٩) بَابٌ: الْمَيْتَ يُعَذِّبُ بِبَكَاءِ أَهْلِهِ عَلَيْهِ

٥٣٤ - حَدِيثُ عُمَرَ بْنِ الْخَطَّابِ
رضي الله عنه ، عَنِ النَّبَّيِّ ﷺ، قَالَ:

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wailing done over him.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 379, Vol. 2)

535. Narrated Abû Mûsa : رضي الله عنه When ‘Umar was stabbed, Suhaib started crying: O my brother! ‘Umar said, Don’t you know that the Prophet ﷺ said: “The deceased is tortured for the weeping (with wailing) of the living?” (*Sahîh Al-Bukhâri*, *Hadîth* No. 377, Vol. 2)

536. Narrated ‘Abdullâh bin ‘Ubaidullâh bin Abî Mulaika : رضي الله عنه One of the daughters of ‘Uthmân died at Makka. We went to attend her funeral procession. Ibn ‘Umar and Ibn ‘Abbâs were also present. I sat in between them (or said, I sat beside one of them. Then a man came and sat beside me.) ‘Abdullâh bin ‘Umar said to ‘Amr bin ‘Uthmân, “Will you not prohibit crying as Allâh’s Messenger has said, ‘The dead person is tortured by the crying of his relatives?’” Ibn ‘Abbâs said, “Umar used to say so.” Then he added, narrating: I accompanied ‘Umar on a journey from Makka till we reached Al-Baida’. There he saw some travellers in the shade of a *Samura* (a kind of forest tree). He said (to me), ‘Go and see who those travellers are.’ So I went and saw that one of them was Suhaib . رضي الله عنه I informed ‘Umar about that, who, then asked me to call him. So I went back to Suhaib and said to him, ‘Depart and proceed to chief of the faithful believers.’ Later, when ‘Umar was stabbed, Suhaib came weeping and saying, ‘O my brother, O

الْمَيْتُ لَيُعَذَّبُ فِي قَبْرِهِ بِمَا نَبَغَ عَلَيْهِ».

٥٣٥ - حديث عمر بن الخطاب. عن أبي موسى رضي الله عنهما، قال: لَمَّا أُصِيبَ عُمَرُ رضي الله عنه، جَعَلَ صَهَيْبٌ يَقُولُ: وَأَحَادَاهُ! فَقَالَ عُمَرُ: أَمَا عَلِمْتَ أَنَّ النَّبِيَّ ﷺ، قَالَ: «إِنَّ الْمَيْتَ لَيُعَذَّبُ بِبُكَاءِ الْحَيِّ».

٥٣٦ - حديث عبد الله بن عمر. وَعُمَرَ، وَعَائِشَةَ رضي الله عنهما. عن عبد الله بن عبيد الله بن أبي مليكة، قال: تُوْفِيتَ ابْنَةُ عُثْمَانَ رضي الله عنه بِمَكَّةَ، وَجِئْنَا لِتَشْهِدَهَا، وَحَضَرَهَا ابْنُ عُمَرَ وَابْنُ عَبَّاسٍ رضي الله عنهما، وإنني لَجَاءَنِي بِيَنْهَمَا (أو قَالَ جَاءَنِي إِلَيَّ أَحَدُهُمَا ثُمَّ جَاءَ الْآخَرُ فَجَلَسَ إِلَيَّ جَنِينِي) فَقَالَ عَبْدُ اللهِ بْنُ عُمَرَ رضي الله عنهما، لِعَمِرو بْنِ عُثْمَانَ: أَلَا تَنْهَى عن البُكَاءِ! فَإِنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ الْمَيْتَ لَيُعَذَّبُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ» فَقَالَ ابْنُ عَبَّاسٍ رضي الله عنهما: قَدْ كَانَ عُمَرُ رضي الله عنه يَقُولُ بَعْضَ ذَلِكَ.

ثُمَّ حَدَّثَ، قَالَ: صَدَرْتُ مَعَ عُمَرَ رضي الله عنه مِنْ مَكَّةَ، حَتَّى إِذَا كُنَّا بِالْبَيْدَاءِ إِذَا هُوَ يَرْكِبُ تَحْتَ ظِلَّ سَمُّرَةَ، فَقَالَ: اذْهَبْ فَانْظُرْ مَنْ هُؤُلَاءِ

my friend!' On that 'Umar رضي الله عنه said to him, 'O Suhaib! Are you weeping for me while the Prophet صلى الله عليه وسلم said, 'The dead person is punished by the weeping (crying aloud) of some of his relatives?' " Ibn 'Abbâs رضي الله عنهما added, "When 'Umar رضي الله عنه died I told that to 'Âisha رضي الله عنها and she said, "May Allâh be merciful to 'Umar رضي الله عنه . By Allâh, Allâh's Messenger صلى الله عليه وسلم did not say that a believer is punished by the weeping of his relatives, but he said, 'Allâh increases the punishment of a disbeliever because of the weeping (crying aloud) of his relatives.' " 'Âisha رضي الله عنها further added, "The Qur'ân is sufficient for you (to clear up this point) As Allâh تبارأ has stated: 'No bearer of burdens shall bear the burden of another.' " (V.35:18 — (V.6:164). Ibn 'Abbâs رضي الله عنهما then said, "Only Allâh makes to whom He wills laugh, and makes to whom he wills weep." Ibn 'Umar رضي الله عنهما did not say anything after that. *Sahîh Al-Bukhâri*, Hadîth No. 375, Vol. 2)

الرَّكْبُ؛ قَالَ فَنَظَرْتُ فَإِذَا صَهَيْتُ
فَأَخْبَرْتُهُ، فَقَالَ: اذْعُهُ لِي، فَرَجَعْتُ
إِلَى صَهَيْتِهِ، فَقُلْتُ: ارْتَحِلْ فَالْحَقُّ
أَمِيرُ الْمُؤْمِنِينَ. فَلَمَّا أُصِيبَ عُمَرُ دَخَلَ
صَهَيْتُ يَبْكِي يَقُولُ: وَآخَاهُ!
وَاصَاحِبَاهُ!؛ فَقَالَ عُمَرُ رضي الله عنه: يَا
صَهَيْتُ! أَتَبَكِي عَلَيَّ وَقَدْ قَالَ رَسُولُ
الله ﷺ: «إِنَّ الْمَيْتَ يُعَذَّبُ بِمَا
بَكَاءُ أَهْلِهِ عَلَيْهِ!» قَالَ ابْنُ عَبَّاسٍ رضي الله عنه:
لَمَّا مَاتَ عُمَرُ رضي الله عنه ذَكَرْتُ ذَلِكَ لِعَائِشَةَ رضي الله عنها،
فَقَالَتْ: رَحِيمُ الله عُمَرُ! وَالله ما حَدَثَ
رَسُولُ الله ﷺ: «إِنَّ الله لَيُعَذِّبُ
الْمُؤْمِنَ بِمُكَاءِ أَهْلِهِ عَلَيْهِ»؛ وَلَكِنَّ
رَسُولَ الله ﷺ قَالَ: «إِنَّ الله لَيُزِيدُ
الْكَافِرَ عَذَابًا بِمُكَاءِ أَهْلِهِ عَلَيْهِ» وَقَالَتْ:
حَسِبْكُمُ الْقُرْآنَ ﴿وَلَا تَنْزِرُوا زَارَةً وِزْرًا
أُخْرَى﴾ قَالَ ابْنُ عَبَّاسٍ رضي الله عنهما،
عِنْدَ ذَلِكَ: وَالله هُوَ أَضْحَكَ وَأَبْكَى.
قَالَ ابْنُ أَبِي مُلِيقَةَ: وَالله! مَا قَالَ
ابْنُ عَمَرَ رضي الله عنهما شَيْئًا.

٥٣٧ - حديث عائشة وابن عمر
رضي الله عنهم. عن عروة. قال: ذكر
عند عائشة رضي الله عنها أنَّ ابنَ عمرَ
رفع إلى النبي ﷺ: «أنَّ الْمَيْتَ يُعَذَّبُ
في قبره بِمُكَاءِ أَهْلِه» فَقَالَتْ: وهل ابنُ

537. Narrated 'Urwa: It was mentioned before 'Âisha رضي الله عنها that Ibn 'Umar رضي الله عنهما attributed the following statement to the Prophet صلى الله عليه وسلم : "The dead person is punished in the grave because of the crying and lamentation of his family." On that,

'Âisha رضي الله عنها said, "But Allâh's Messenger صلى الله عليه وسلم said, 'The dead person is punished for his crimes and sins, while his family cry over him then.' " She added, "And this is similar to the statement of Allâh's Messenger صلى الله عليه وسلم when he stood by the (edge of the) well which contained the corpses of the pagans killed at Badr, and said, 'They hear what I say...' She added, but he said, 'Now they know very well, what I used to tell them was the truth.' " 'Âisha رضي الله عنها then recited: "So verily, you (O Muhammad صلى الله عليه وسلم) cannot make the dead to hear." (V.30:52) "But you cannot make hear those who are in graves." (V.35:22) That is, when they had taken their places in the (Hell) Fire. (*Sahîh Al-Bukhâri*, *Hadîth* No. 316, Vol. 5)

538. Narrated 'Âisha رضي الله عنها : Once Allâh's Messenger صلى الله عليه وسلم passed by (the grave of) a Jewess whose relatives were weeping (crying aloud) over her. He said, "They are weeping (crying aloud) over her, and she is being tortured in her grave." (*Sahîh Al-Bukhâri*, *Hadîth* No. 376, Vol. 2)

539. Narrated Al-Mughîra رضي الله عنه : I heard the Prophet صلى الله عليه وسلم saying, "The deceased who is wailed over is tortured for that wailing." (*Sahîh Al-Bukhâri*, *Hadîth* No. 378, Vol. 2)

CHAPTER 10. To wail excessively.

540. Narrated 'Âisha رضي الله عنها : When the Prophet صلى الله عليه وسلم got the news of the death of (Zaid) Ibn Hâaritha, Ja'far and Ibn Rawâha, he sat down and looked sad and I was looking at him through the chink of the door. A man came and told him about the crying of

عمر رَحْمَةُ اللهِ! إِنَّمَا قَالَ رَسُولُ اللهِ ﷺ: «إِنَّهُ لَيُعَذَّبُ بِعَطْسِهِ وَذَنْبِهِ، وَإِنَّ أَهْلَهُ لَيَكُونُ عَلَيْهِ أَلَّا». قَالَتْ: وَذَاكَ مِثْلُ قَوْلِهِ إِنَّ رَسُولَ اللهِ ﷺ قَامَ عَلَى الْقَلِيلِ وَفِيهِ قَتْلَى بَدْرٍ مِنَ الْمُشْرِكِينَ، فَقَالَ لَهُمْ مَا قَالَ: «إِنَّهُمْ لَيَسْمَعُونَ مَا أَقُولُ» إِنَّمَا قَالَ: «إِنَّهُمُ الآنَ لَيَعْلَمُونَ أَنَّ مَا كُنْتُ أَقُولُ لَهُمْ حَقًّا». ثُمَّ قَرَأَتْ - «إِنَّكَ لَا تُسْمِعُ الْمَوْتَى» - وَ«وَمَا أَنْتَ بِمُسْمِعٍ مِنْ فِي الْقُبُورِ» يَقُولُ حِينَ تَبَوَّءُوا مَقَاعِدَهُمْ مِنَ النَّارِ.

٥٣٨ - حديث عائشة رضي الله عنها
زوج النبي ﷺ، قالت: إنما مرَّ رسول الله ﷺ على يهودية يبكي عليها أهلها، فقال: «إنهم ليكونون عليةا، وإنها لتعذب في قبرها».

٥٣٩ - حديث المغيرة رضي الله عنه
قال: سمعت النبي ﷺ يقول: «من نیح عليه يعذب بما نیح عليه».

(١٠) باب: الشدائد في النياحة

٥٤٠ - حديث عائشة رضي الله عنها
قالت: لَنَا جَاءَ النَّبِيُّ ﷺ فَتَلَّ أَبْنَ حَارِثَةَ وَجَعْفَرَ وَابْنِ رَوَاحَةَ، جَلَسَ يُعْرَفُ فِيهِ الْحُزْنُ، وَأَنَا أَنْظُرُ مِنْ صَائِرِ

the women of Ja‘far. The Prophet ﷺ ordered him to forbid them. The man went and came back saying that he had told them but they did not listen to him. The Prophet ﷺ said, “Forbid them.” So again he went and came back for the third time and said, “O Allâh’s Messenger! By Allâh, they did not listen to us at all.” (‘Aisha رضي الله عنها added): Allâh’s Messenger ﷺ ordered him to go and put dust in their mouths. I said, (to that man) “May Allâh stick your nose in the dust (i.e. humiliate you)! You could neither (persuade the women to) fulfil the order of Allâh’s Messenger nor did you relieve Allâh’s Messenger ﷺ from (his) distress.” (*Sahîh Al-Bukhâri*, Hadîth No. 386, Vol. 2)

541. Narrated Umm ‘Atiyya رضي الله عنها: At the time of giving the *Bai‘a* (pledge) to the Prophet ﷺ one of the conditions was that we would not wail, but it was not fulfilled except by five women, and they were, Umm Sulaim, Umm Al-‘Alâ’, the daughter of Abî Sabra (the wife of Mu‘âdh), and two other women; or the daughter of Abî Sabra and the wife of Mu‘âdh and another woman. (*Sahîh Al-Bukhâri*, Hadîth No. 393, Vol. 2)

542. Narrated Umm ‘Atiyya رضي الله عنها: We gave the *Bai‘a* (pledge) to Allâh’s Messenger ﷺ and he recited to us: “They will not associate anything in worship with Allâh...” (V.6012), and forbade us to bewail the dead. Thereupon a lady withdrew her hand (refrained from giving the *Bai‘a*, and said, “But such and such lady lamented over one of my relatives, so I must recompense her (by doing the same

الباب، شَقَ الْبَابِ؛ فَأَتَاهُ رَجُلٌ فَقَالَ: إِنَّ نِسَاءَ جَعْفَرٍ، وَذَكَرَ بُكَاعَهُنَّ. فَأَمَرَهُ أَنْ يَنْهَا هُنَّ، فَدَهَبَ، ثُمَّ أَتَاهُ الثَّانِيَةُ، لَمْ يُطْعِنْهُ، فَقَالَ: «أَنْهُنَّ» فَأَتَاهُ الثَّالِثَةُ، قَالَ: وَاللَّهِ! غَلَبَنَا يَا رَسُولَ اللَّهِ! فَرَعَمَتْ أَنَّهُ قَالَ: «فَاخْتُ فِي أَفْوَاهِهِنَّ التُّرَابَ» فَقُلْتُ: أَرْغَمَ اللَّهُ أَنْفَكَ، لَمْ تَفْعَلْ مَا أَمْرَكَ رَسُولُ اللَّهِ بِكُلِّ شَيْءٍ، وَلَمْ تَرُكْ رَسُولَ اللَّهِ بِكُلِّ شَيْءٍ مِّنَ الْعَنَاءِ.

541 - حديث أم عطية رضي الله عنها
عنها، قالت: أخذ علينا النبي ﷺ عند البيعة أن لا تنوح، فما وقفت مينا امرأة غير خمس نسوة: أم سليم، وأم العلاء، وأبنة أبي سبرة امرأة معاذ، وأمرين؛ أو ابنة أبي سبرة، وأمرأة معاذ، وأمرأة أخرى.

542 - حديث أم عطية رضي الله عنها
عنها، قالت: بائغنا رسول الله ﷺ، فقرأ علينا - **«أن لا يشركن بالله شيئاً»** - ونهانا عن النياحة، فقضيت امرأة يدها، قالت: أسعذني فلانة أريد أن أجزيها، فما قال لها النبي ﷺ شيئاً، فانطلقت ورجعت ببائغها.

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over her dead relatives)." The Prophet ﷺ did not object to that, so she went there and returned to the Prophet ﷺ, and he accepted her *Bai'a*. (*Sahîh Al-Bukhâri*, *Hadîth* No. 415, Vol. 6)

CHAPTER 11. Women are prohibited from following funeral processions.

543. Narrated Umm 'Atiyya : رضي الله عنها We were forbidden to accompany funeral processions but not strictly. (*Sahîh Al-Bukhâri*, *Hadîth* No. 368, Vol. 2)

CHAPTER 12. Washing of the dead body.

544. Narrated Umm 'Atiyya Al-Ansâriyya : رضي الله عنها Allâh's Messenger ﷺ came to us when his daughter died and said, "Wash her three or five times or more, if you see it necessary, with water and *Sidr* (lote tree leaves) and then apply camphor, or some camphor at the end; and when you finish, notify me." So when we finished it, we informed him and he gave us his waist-sheet and told us to shroud the dead body in it. (*Sahîh Al-Bukhâri*, *Hadîth* No. 344, Vol. 2)

545. Narrated Umm 'Atiyya Al-Ansâriyya : رضي الله عنها Allâh's Messenger ﷺ came to us and we were giving a bath to his (dead) daughter and said, "Wash her three, five or more times with water and *Sidr* (lote tree leaves) and sprinkle camphor on her at the end; and when you have finished, notify me." So when we

(١١) بَابُ: نَهِيُّ النِّسَاءِ عَنِ اتِّبَاعِ
الْجَنَائِزِ

٥٤٣ - حَدِيثُ أُمٌّ عَطِيَّةَ رَضِيَ اللَّهُ
عَنْهَا، قَالَتْ: نُهِيَّنَا عَنِ اتِّبَاعِ الْجَنَائِزِ
وَلَمْ يُعَذَّمْ عَلَيْنَا.

(١٢) بَابُ: فِي غُسْلِ الْمَيِّتِ

٥٤٤ - حَدِيثُ أُمٌّ عَطِيَّةَ الْأَنْصَارِيَّةَ
رَضِيَ اللَّهُ عَنْهَا. قَالَتْ: دَخَلَ عَلَيْنَا رَسُولُ
اللَّهِ ﷺ حِينَ تُؤْفَى إِبْنَتُهُ فَقَالَ:
«اغْسِلُنَاهَا ثَلَاثًا أَوْ خَمْسًا أَوْ أَكْثَرَ مِنْ
ذَلِكَ، إِنْ رَأَيْتَ ذَلِكَ، بِمَاءٍ وَسِدْرٍ،
وَاجْعَلْنَاهَا كَافُورًا أَوْ شَيْئًا مِنْ
كَافُورٍ، فَإِذَا فَرَغْتُمْ فَادْعُونِي». فَلَمَّا
آذَنَاهُ، فَأَغْطَانَا حَقْوَةً فَقَالَ: «أَشْعِرْنَاهَا
إِيَّاهُ» تَعْنِي إِزَارَةً.

٥٤٥ - حَدِيثُ أُمٌّ عَطِيَّةَ الْأَنْصَارِيَّةَ
رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: دَخَلَ عَلَيْنَا رَسُولُ
اللَّهِ ﷺ وَنَحْنُ نَغْسِلُ ابْنَتَهُ، فَقَالَ:
«اغْسِلُنَاهَا ثَلَاثًا أَوْ خَمْسًا أَوْ أَكْثَرَ مِنْ
ذَلِكَ بِمَاءٍ وَسِدْرٍ، وَاجْعَلْنَاهَا كَافُورًا فِي الْآخِرَةِ

finished, we informed him, and he gave us his waist-sheet and told us to shroud her in it.

Ayyûb (one of the subnarrator) said that Hafsa narrated to him a narration similar to that, of the Prophet ﷺ in which it was said that the bath was to be given for an odd number of times, and the numbers 3,5, or 7 were mentioned. It was also said that they were to start with the right side and with the parts which were washed in ablution, and that Umm 'Atiyya also mentioned, "We combed her hair and divided them in three braids." (*Sahîh Al-Bukhâri*, Hadîth No. 345, Vol. 2)

كَافُورًا، فَإِذَا فَرَغْنَاهُ فَأَذْنَنِي». فَلَمَّا فَرَغْنَا أَذْنَاهُ، قَالَقُنْدِي إِلَيْنَا حَقِيقَةً فَقَالَ: «أَشْعِرْنَاهَا إِيَّاهُ». .

فَقَالَ أَيُّوبُ (أَحَدُ الرُّوَاةِ): وَحَدَّثَنِي حَفْصَةُ بِمِثْلِ حَدِيثِ مُحَمَّدٍ، وَكَانَ فِي حَدِيثِ حَفْصَةَ «اغْسِلْنَاهَا وِثْرًا» كَانَ فِيهِ «ثَلَاثَةُ أَوْ خَمْسَةُ أَوْ سَبْعَةُ» وَكَانَ فِيهِ أَنَّهُ قَالَ: «ابْدَأْنَ بِمَيَا مِنْهَا وَمَوَاضِعِ الْوُضُوءِ مِنْهَا» وَكَانَ فِيهِ، أَنَّ أَمَّ عَطِيَّةً قَالَتْ: وَمَشَطَنَا هَا ثَلَاثَةَ فُرُونٍ.

546. Narrated Umm 'Atiyya : رضى الله عنها When we washed the deceased daughter of the Prophet ﷺ, he said to us, while we were washing her, "Start the bath from the right side and from the parts which are washed in ablution." (*Sahîh Al-Bukhâri*, Hadîth No. 347, Vol. 2)

13. CHAPTER: Shrouding a dead body.

547. Narrated Khabbâb : رضى الله عنه We emigrated with the Prophet ﷺ in Allâh's Cause, and so our reward was then surely incumbent on Allâh تبارع. Some of us died and they did not take anything from their rewards in this world, and amongst them was Mus'ab bin 'Umaîr; and the others were those who got their rewards. Mus'ab bin 'Umaîr was martyred on the day of the battle of Uhud and we found nothing to

٥٤٦ - حَدِيثُ أَمَّ عَطِيَّةَ رضى الله عنها، قَالَتْ: لَمَّا غَسَلْنَا بِنْتَ النَّبِيِّ ﷺ، قَالَ لَنَا، وَتَحْنُ نَغْسِلُهَا: «ابْدَأْنَ بِمَيَا مِنْهَا وَمَوَاضِعِ الْوُضُوءِ مِنْهَا».

(١٣) بَابٌ: فِي كَفْنِ الْمَيِّتِ

547 - حَدِيثُ خَبَّابٍ رضى الله عنه قال: هاجرنا مع النبي ﷺ نلتمس وجه الله، فوقع أجراً على الله، فممن مات لم يأكل من أجره شيئاً، منهم مصعب بن عمير؛ ومنا أينعت له ثمرة، فهو يهدبها. قُتل يوم

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shroud him in, except his *Burda*. And when we covered his head his feet became bare and vice versa. So the Prophet ﷺ ordered us to cover his head only and to put *Idhkhîr* (a kind of shrub) over his feet. (*Sahîh Al-Bukhâri*, Hadîth No. 366, Vol. 2)

548. Narrated ‘Âisha : رضي الله عنها Allâh’s Messenger ﷺ was shrouded in three Yemenite white *Suhûlîyya* (pieces of cloth) of cotton, and in them there was neither a shirt nor a turban. (*Sahîh Al-Bukhâri*, Hadîth No. 354, Vol. 2)

CHAPTER 14. Covering the dead body (with a cloth).

549. Narrated ‘Âisha : رضي الله عنها When Allâh’s Messenger ﷺ died, he was covered with a *Hibara Burd* (green square decorated garment). (*Sahîh Al-Bukhâri*, Hadîth No. 705, Vol. 7)

CHAPTER 16. Hurrying with the coffin.

550. Narrated Abû Huraira رضي الله عنه . The Prophet ﷺ said “Hurry up with the dead body, for if it was righteous, you are forwarding it to a good thing; and if it was otherwise (not righteous) then you are putting off an evil thing down your necks.” (*Sahîh Al-Bukhâri*, Hadîth No. 401, Vol. 2)

CHAPTER 17. The superiority of the funeral prayer and of following the funeral procession.

551. Narrated Abû Huraira رضي الله عنه . Allâh’s Messenger ﷺ said, “Whoever attends a funeral procession till he offers the funeral prayer for it,

أُحِيدَ فَلَمْ نَجِدْ مَا نُكَفِّهُ إِلَّا بُرْدَةً إِذَا
عَطَيْنَا بِهَا رَأْسَهُ خَرَجَتْ رِجْلَاهُ، وَإِذَا
عَطَيْنَا رِجْلَيْهِ خَرَجَ رَأْسُهُ، فَأَمَرَنَا النَّبِيُّ
ﷺ أَنْ نُعَطِّيَ رَأْسَهُ وَأَنْ نَجْعَلَ عَلَى
رِجْلَيْهِ مِنَ الْإِذْخِرِ.

548 - حديث عائشة رضي الله عنها
أنَّ رَسُولَ اللَّهِ ﷺ كُفَنَ فِي ثَلَاثَةِ
أَثُوَابٍ يَمَانِيَّةٍ بِيَضِّنِ سَحُولِيَّةٍ مِّنْ
كُرْسِفٍ، لَيْسَ فِيهِنَّ قَمِيصٌ وَلَا
عِمَامَةٌ.

(١٤) بَابٌ: فِي تَسْجِيَةِ الْمَيِّتِ

549 - حديث عائشة، زوج النبي ﷺ
أنَّ رَسُولَ اللَّهِ ﷺ حِينَ تُوفِيَ
سُبْحَيَ بِبُرْدٍ حَبَرَةً.

(١٦) بَابٌ: الإِسْرَاعُ بِالْجَنَازَةِ

550 - حديث أبي هُرَيْرَةَ رضي الله عنه
عن النبي ﷺ، قال: «أَسْرُعُوا
بِالْجَنَازَةِ، فَإِنْ تَكُ صَالِحةٌ فَخَيْرٌ
تُقْدُمُونَهَا، وَإِنْ يَكُ سُوَى ذَلِكَ، فَشَرٌّ
تَضَعُونَهُ عَنْ رِقَابِكُمْ».

(١٧) بَابٌ: فَضْلُ الصَّلَاةِ عَلَى الْجَنَازَةِ وَاتِّبَاعِهَا

551 - حديث أبي هُرَيْرَةَ رضي الله عنه
قال: قال رَسُولُ اللَّهِ ﷺ: «مَنْ
شَهِدَ الْجَنَازَةَ حَتَّى يُصَلِّي عَلَيْها فَلَمْ

will get a reward equal to one *Qirâط*, and whoever accompanies it till burial, will get a reward equal to two *Qirâṭ*." It was asked, "What are two *Qirâṭ*?" He replied, "Like two huge mountains." (*Sahîh Al-Bukhâri*, *Hadîth* No. 410, Vol. 2)

552. Narrated (رضي الله عنه) 'Abû Huraira رضي الله عنه said, "Whoever accompanies a funeral procession will have a reward equal to one *Qirâṭ*." Ibn 'Umar رضي الله عنه said, "Abû Huraira talks of an enormous reward." 'Aisha رضي الله عنها attested Abû Huraira's narration and said, "I heard Allâh's Messenger صلى الله عليه وسلم saying like that." Ibn 'Umar said, "Indeed we have lost numerous *Qirâṭ*." (*Sahîh Al-Bukhâri*, *Hadîth* No. 409, Vol. 2)

CHAPTER 20. The deceased, who is praised (by the people) or who is spoken badly (by the people).

553. Narrated Anas bin Mâlik رضي الله عنه: A funeral procession passed and the people praised the deceased. The Prophet صلى الله عليه وسلم said, "It has been affirmed to him." Then another funeral procession passed and the people spoke badly of the deceased. The Prophet صلى الله عليه وسلم said, "It has been affirmed to him." 'Umar bin Al-Khattâb asked (Allâh's Messenger ﷺ), "What has been affirmed?" He replied, "You have praised this one, so Paradise has been affirmed to him; and you have dispraised (spoken badly) of the other, so Hell has been affirmed to him. You people are Allâh's witnesses on earth."

قِيرَاطٌ، وَمَنْ شَهَدَ حَتَّى تُدْفَنَ كَانَ لَهُ قِيرَاطًا»، قَيْلَ: وَمَا الْقِيرَاطَانِ؟ قَالَ: «مِثْلُ الْجَبَلَيْنِ الْعَظِيمَيْنِ».

٥٥٢ - حديث أبي هريرة وعائشة
رضي الله عنهما حدث ابن عمر، أن أبا هريرة رضي الله عنه يقول: من تبع جنازة فله قيراط، فقال: أكثر أبو هريرة علينا، فصدق، يعني عائشة أبا هريرة؛ وقالت: سمعت رسول الله ﷺ يقوله؛ فقال ابن عمر رضي الله عنهما: لقد فرطنا في فراريط كثيرة.
(٢٠) باب: فِيمَنْ يُثْنِي عَلَيْهِ خَيْرٌ أو شرًّ مِنْ الْمَوْتَى

٥٥٣ - حديث أنس بن مالك رضي الله عنه، قال: مرروا بجنازة فأثنوا عليها خيرا، فقال النبي ﷺ: «وجبت» ثم مرروا بأخرى فأثنوا عليها شرا، فقال: «وجبت». فقال عمر بن الخطاب رضي الله عنه، ما وجبت؟ قال: «هذا أثنيتم عليه خيرا فوجبت له الجنة، وهذا أثنيتم عليه شرا فوجبت له النار، أثمن شهداء الله في الأرض».

(*Sahîh Al-Bukhâri*, *Hadîth* No. 448, Vol. 2)

CHAPTER 21. What is said about relieved or relieving [(the people etc.) from him or her].

554. Narrated Abû Qatâda bin Ribâ'î Al-Ansârî رضي الله عنه : A funeral procession passed by Allâh's Messenger صلى الله عليه وسلم who said, "Relieved or relieving". The people asked, "O Allâh's Messenger! What is relieved and relieving ?" He said, "A believer is relieved (by death) from the troubles and hardships of the world and leaves for the Mercy of Allâh , while (the death of) a wicked person relieves (saves) the people, the land, the trees (and) the animals from him or her evil wicked actions." (*Sahîh Al-Bukhâri*, *Hadîth* No. 519, Vol. 8)

CHAPTER 22. (Saying) *Takbîr* (while offering) the funeral (prayer).

: رضي الله عنه informed Allâh's Messenger صلى الله عليه وسلم (the people) about the death of An-Najâshi on the very day he died. He went towards the *Musalla* (praying place) and the people stood behind him in rows. He said four *Takbîr*^[1] (i.e. offered the funeral prayer). (*Sahîh Al-Bukhâri*, *Hadîth* No. 337, Vol. 2)

(٢١) بَابٌ: مَا جَاءَ فِي مُسْتَرِّيْحٍ وَمُسْتَرَاحٍ مِنْهُ

٥٥٤ - حِدِيثُ أَبِي قَتَادَةَ بْنِ رَبِيعَيِّ الْأَنْصَارِيِّ رضي الله عنه أنَّ رَسُولَ اللهِ ﷺ مَرَّ عَلَيْهِ بِجَنَازَةَ فَقَالَ: «مُسْتَرِّيْحٌ وَمُسْتَرَاحٌ مِنْهُ» قَالُوا: يَا رَسُولَ اللهِ! مَا الْمُسْتَرِّيْحُ وَالْمُسْتَرَاحُ مِنْهُ؟ قَالَ: «الْعَبْدُ الْمُؤْمِنُ يَسْتَرِّيْحُ مِنْ نَصْبِ الدُّنْيَا وَأَذَاهَا إِلَى رَحْمَةِ اللهِ، وَالْعَبْدُ الْفَاجِرُ يَسْتَرِّيْحُ مِنْهُ الْعِبَادُ وَالْبِلَادُ وَالشَّجَرُ وَالدَّوَابُ». .

(٢٢) بَابٌ: فِي التَّكْبِيرِ عَلَى الْجَنَازَةِ

٥٥٥ - حِدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، أنَّ رَسُولَ اللهِ نَعَى النَّجَاشِيَّ فِي الْيَوْمِ الَّذِي مَاتَ فِيهِ، خَرَجَ إِلَى الْمُصَلَّى فَصَفَّ بِهِمْ وَكَبَّ أَرْبَعاً .

[1] (H.555)

- a) After the first *Takbîr* one should recite *Sûrat Al-Fâtiha*.
- b) After the second *Takbîr* one should recite *Salât* upon the Prophet صلى الله عليه وسلم .
- c) After the third *Takbîr* one should invoke Allâh for the dead.
- d) After the fourth *Takbîr* one should invoke Allâh for himself and other Muslims.

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556. Narrated Abû Huraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم informed about the news of the death of An-Najâshi (King of Ethioipia) on the day he expired. He said, "Ask Allâh's forgiveness for your brother." (*Sahîh Al-Bukhâri*, *Hadîth* No. 412, Vol. 2)

557. Narrated Jâbir رضي الله عنه : The Prophet offered the funeral prayer of Ashama An-Najâshi and said four *Takbîr*. (*Sahîh Al-Bukhâri*, *Hadîth* No. 418, Vol. 2)

558. Narrated Jâbir bin 'Abdullâh رضي الله عنهما : The Prophet said : "Today a pious man from Ethiopia (i.e. An-Najâshi) has expired, come on to offer the funeral prayer." (Jâbir said): We lined up in rows and the Prophet صلى الله عليه وسلم offered the funeral prayer for him and we were in rows." (*Sahîh Al-Bukhâri*, *Hadîth* No. 406, Vol. 2)

CHAPTER 23. (Offering the funeral) prayer over the grave.

559. Narrated Ibn Abbâs رضي الله عنهما : The Prophet passed by a grave that was separated from other graves and led the people in the (funeral) prayer and the people aligned behind him. (*Sahîh Al-Bukhâri*, *Hadîth* No. 816, Vol. 1) [See *Hadîth* No. 488, Summerized *Sahîh Al-Bukhâri*].

560. Narrated Abû Huraira رضي الله عنه : A black person, a male or female who used to clean the mosque, died. The Prophet صلى الله عليه وسلم did not know about his death. One day the Prophet صلى الله عليه وسلم remembered him and said, "What

556 - حديث أبي هريرة رضي الله عنه، قال : نَعَى لَنَا رَسُولُ اللَّهِ ﷺ النَّجَاشِيَّ، صَاحِبَ الْحَبَشَةِ، الْأَزْوَمُ الَّذِي مَاتَ فِيهِ، فَقَالَ : «اسْتَغْفِرُوا لِأَخِيكُمْ».

557 - حديث جابر رضي الله عنه، أَنَّ النَّبِيَّ ﷺ صَلَّى اللَّهُ عَلَى أَصْحَامَةَ النَّجَاشِيَّ، فَكَبَرَ أَرْبَعاً.

558 - حديث جابر بن عبد الله رضي الله عنهما، قال : قَالَ النَّبِيُّ ﷺ : قَدْ تُؤْفَى الْيَوْمَ رَجُلٌ صَالِحٌ مِنَ الْحَبَشِ، فَهَلُمْ ! فَصَلَّوَا عَلَيْهِ». قَالَ : فَصَفَقُنَا، فَصَلَّى النَّبِيُّ ﷺ عَلَيْهِ، وَنَحْنُ صَفُوفٌ.

(٢٢) بَابُ الصَّلَاةِ عَلَى الْقَبْرِ

559 - حديث ابن عباس رضي الله عنهما . عَنْ سُلَيْمَانَ الشَّيْبَانِيِّ . قَالَ : سَمِعْتُ الشَّعْبِيَّ، قَالَ : أَخْبَرَنِي مَنْ مَرَّ مَعَ النَّبِيِّ ﷺ عَلَى قَبْرٍ مَبْنُوذٍ فَأَمَّهُمْ وَصَفُّوا عَلَيْهِ فَقُلْتَ يَا أَبا عَمْرِو ! مَنْ حَدَّثَكَ ؟ فَقَالَ : ابْنُ عَبَّاسٍ .

560 - حديث أبي هريرة رضي الله عنه، أَنَّ أَسْوَدَ، رَجُلًا أَوْ امْرَأَةً، كَانَ يَقْعُمُ الْمَسْجِدَ، فَمَاتَ، وَلَمْ يَعْلَمْ النَّبِيُّ ﷺ بِمَوْتِهِ، فَذَكَرَهُ ذَاتَ يَوْمٍ، فَقَالَ :

happened to that person?" The people replied, "O Allâh's Messenger! He died." He said, "Why did you not inform me?" They said, "His story was so-and-so (i.e. regarded him as insignificant)." He said, "Show me his grave." He then went to his grave and offered the funeral prayer for him. (*Sahîh Al-Bukhâri*, *Hadîth* No. 421, Vol. 2)

CHAPTER 24. Standing up for the funeral (procession).

561. Narrated ‘Âmir bin Rabî‘a رضي الله عنه : عن النبي صلى الله عليه وسلم said, "Whenever you see a funeral procession, stand up till the procession goes ahead of you." (*Sahîh Al-Bukhâri*, *Hadîth* No. 394, Vol. 2)

562. Narrated ‘Âmir bin Rabî‘a رضي الله عنه : عن النبي صلى الله عليه وسلم said, "If any one of you see a funeral procession and he is not going along with it, then he should stand and remain standing till he gets behind it, or it leaves him behind, or the coffin is put down before it goes ahead of him." (*Sahîh Al-Bukhâri*, *Hadîth* No. 395, Vol. 2)

563. Narrated Abû Sa‘îd Al-Khudrî رضي الله عنه : عن النبي صلى الله عليه وسلم said, "When you see a funeral procession you should stand up, and whoever accompanies it should not sit till the coffin is put down." (*Sahîh Al-Bukhâri*, *Hadîth* No. 397, Vol. 2)

564. Narrated Jâbir bin ‘Abdullâh رضي الله عنه : عن النبي صلى الله عليه وسلم said, "A funeral procession passed in front of us and the Prophet stood up and we too stood up. We said, "O Allâh's Messenger! This is the funeral procession of a Jew." He said,

«مَا فَعَلَ ذَلِكَ الْإِنْسَانُ؟» قَالُوا: مَاتَ يَا رَسُولَ اللّٰهِ! قَالَ: «أَفَلَا آذَنْتُمُونِي؟» فَقَالُوا: إِنَّهُ كَانَ كَذَا وَكَذَا، قِصَّةً؛ قَالَ: فَحَقَرُوا شَانَهُ. قَالَ: «فَدُلُونِي عَلَى قَبْرِهِ» فَأَتَى قَبْرَهُ فَصَلَّى عَلَيْهِ.

(٢٤) باب: الْقِيَامُ لِلْجِنَازَةِ

٥٦١ - حديث عَامِرٌ بْنُ رَبِيعَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ، قَالَ: «إِذَا رَأَيْتُمُ الْجِنَازَةَ فَقُومُوا حَتَّى تُخَلِّفُكُمْ».

٥٦٢ - حديث عَامِرٌ بْنُ رَبِيعَةَ رضي الله عنه عَنِ النَّبِيِّ ﷺ، قَالَ: «إِذَا رَأَيْتُمُ جِنَازَةً، فَإِنْ لَمْ يَكُنْ مَاشِيَا مَعَهَا، فَلْيَقْرُبُوهَا حَتَّى يُخَلِّفُهَا أَوْ تُخَلِّفُهُ».

٥٦٣ - حديث أَبِي سَعِيدِ الْخُدْرِيِّ رضي الله عنه، عَنِ النَّبِيِّ ﷺ، قَالَ: «إِذَا رَأَيْتُمُ الْجِنَازَةَ فَقُومُوا، فَمَنْ تَبَعَهَا فَلَا يَقْعُدُ حَتَّى تُوَضَّعَ».

٥٦٤ - حديث جَابِرٌ بْنُ عَبْدِ اللّٰهِ رضي الله عنهما، قَالَ: مَرَثْتُ بَنَاهُ جِنَازَةً، فَقَامَ لَهَا النَّبِيُّ ﷺ، وَقُفِّنَاهُ بِهِ، فَقُلْنَا يَا رَسُولَ اللّٰهِ! إِنَّهَا جِنَازَةُ يَهُودِيٍّ، قَالَ:

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"Whenever you see a funeral procession, you should stand up."^[1]
(*Sahîh Al-Bukhâri*, *Hadîth* No. 398, Vol. 2)

565. Narrated 'Abdur Rahmân bin Abî Laila : رضى الله عنه سahl bin Hunâif and Qais bin Sa'd رضى الله عنهما were sitting in the city of Al-Qâdisiya. A funeral procession passed in front of them and they stood up. They were told that, that funeral procession was of one of the inhabitants of the land i.e. of a disbeliever, under the protection of Muslims. They said, "A funeral procession passed in front of the Prophet صلى الله عليه وسلم and he stood up." When he was told that it was the coffin of a Jew, he said, "Is he not a human being?"^[2] (*Sahîh Al-Bukhâri*, *Hadîth* No. 399, Vol. 2)

CHAPTER 27. Where should the *Imâm* stand while leading the funeral prayer (of a male or female).

566. Narrated Samura bin Jundab رضى الله عنه : I offered the funeral prayer behind the Prophet صلى الله عليه وسلم for a woman who had died during child-birth, and he stood up by the middle of the coffin.* (*Sahîh Al-Bukhâri*, *Hadîth* No. 415, Vol. 2)

* For a male, *Imam* should stand by the head of the deceased's coffin.

«إِذَا رَأَيْتُمُ الْجَنَازَةَ فَقُومُوا».

565 - حديث سهل بن حنيف
وقيس بن سعد رضى الله عنهما . عن عبد الرحمن بن أبي ليلى ، قال : كان سهلاً ابن حنيف وقيس بن سعيد قاعدين بالقادسية ، فمرروا عليهم بجنازة فقاما ، فقيل لهم إنها من أهل الأرض ، أي من أهل النسمة ؟ فقال : إن النبي ﷺ مرت به جنازة فقام ، فقيل له إنها جنازة يهودي ، فقال : أليست نفسي ! ».

(٢٧) باب: أين يقوم الإمام من الميت للحصاة عليه

566 - حديث سمرة بن جندب، رضى الله عنه ، قال : صلّيتم وراء النبي ﷺ على امرأة ماتت في نفاسها ، فقام عليها ، وسطّها .

^[1] (H.564) This order was cancelled by the latest action of the Prophet صلى الله عليه وسلم according to the *Hadîth* narrated by 'Ali رضى الله عنه in *Sahîh Muslim* (*Fath Al-Bâri*, page 424, Vol. 3).

^[2] (H.565) See the foot note of *Hadîth* No. 564.

12. THE BOOK OF ZAKÂT¹¹

567. Narrated Abû Sa‘îd : رضي الله عنه said, “No Zakât is due on property amounting to less than five *Uqiyâ* (of silver), and no Zakât is due on less than five camels, and there is no Zakât on less than five *Wasq*” (A *Wasq* equals 60 *Sâ’* = 3 kilograms approx.) (See *Nisâb* in glossary). (*Sahîh Al-Bukhârî, Hadîth No. 487, Vol. 2*)

CHAPTER 2. No Zakât is imposed on the horse or the slave of a Muslim.

568. Narrated Abû Huraira : رضي الله عنه said, “There is no Zakât either on a horse or a slave belonging to a Muslim.” (*Sahîh Al-Bukhârî, Hadîth No. 542, Vol. 2*)

CHAPTER 3. (About) the one who pays the Zakât and the one who refuses to pay it.

569. Narrated Abû Huraira : رضي الله عنه ordered (a person) to collect Zakât, and that person returned and told him that Ibn Jamîl, Khâlid bin Al-Walîd, and ‘Abbâs bin ‘Abdul Muttalib had refused to give Zakât. The Prophet said, “What made Ibn Jamîl refuse to give Zakât, though he was a poor man, and was made wealthy by Allâh and His Messenger ? . But you are unfair in asking Zakât from Khâlid,

١٢ - كتاب الزكاة

٥٦٧ - حديث أبي سعيد رضي الله عنه، قال: قال النبي ﷺ: «لَيْسَ فِيمَا دُونَ خَمْسٍ أَوْ أَقِيرْ صَدَقَةً، وَلَيْسَ فِيمَا دُونَ خَمْسٍ ذَوْدٌ صَدَقَةً، وَلَيْسَ فِيمَا دُونَ خَمْسٍ أَوْ سُتْرٌ صَدَقَةً».

(٢) باب: لَا زَكَاةَ عَلَى الْمُسْلِمِ فِي عَبْدِهِ وَفَرَسِهِ

٥٦٨ - حديث أبي هريرة رضي الله عنه، قال: قال النبي ﷺ: «لَيْسَ عَلَى الْمُسْلِمِ فِي فَرَسِهِ وَغَلَامِهِ صَدَقَةً».

(٣) باب: في تقديم الزكاة وممنعها

٥٦٩ - حديث أبي هريرة رضي الله عنه، قال: أَمَرَ رَسُولُ الله ﷺ بِالصَّدَقَةِ، فَقَيلَ: مَنَعَ ابْنُ جَمِيلٍ، وَخَالِدًا بْنُ الْوَلِيدِ، وَعَبَّاسُ بْنَ عَبْدِ الْمَظْلِبِ؟ فَقَالَ النَّبِيُّ ﷺ: «مَا يَنْقُمُ ابْنُ جَمِيلٍ إِلَّا أَنَّهُ كَانَ فَقِيرًا فَأَعْنَاهُ اللَّهُ وَرَسُولُهُ وَآمَّا خَالِدًا، فَإِنَّكُمْ تَظْلِمُونَ خَالِدًا، قَدْ احْبَسْتُمْ أَذْرَاعَهُ وَأَعْنَدْتُمْ فِي

^[11] (12. The Book of Zakât) Zakât: A certain fixed proportion of the wealth and of the each and every kind of the property liable to Zakât of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of Zakât is obligatory as it is one of the five pillars of Islâm. Zakât is the major economic means for establishing social justice and leading the Muslim society to prosperity and security.

as he is keeping his armour for Allâh's Cause (for *Jihâd*)^[1]. As for 'Abbâs bin 'Abdul Muttalib, he is the uncle of Allâh's Messenger ﷺ and Zakât is compulsory on him and he should pay it and also a similar amount along with it (i.e. he should pay double of what is due on him).” (*Sahîh Al-Bukhâri*, *Hadîth* No. 547, Vol. 2)

CHAPTER 4. Zakât-ul-Fitr (*Sadaqât-ul-Fitr*) is obligatory on every Muslim. (It may be paid) in the form of dates or barley grain.

رضي الله عنهما 'Umar رضي الله عنهما made it incumbent on all the slave or free Muslims, male or female, to pay one *Sâ'* of dates or barley as *Zakât-ul-Fitr*. (*Sahîh Al-Bukhâri*, *Hadîth* No. 580, Vol. 2)

571. Narrated 'Abdullâh bin 'Umar رضي الله عنهما : The Prophet ﷺ ordered (Muslims) to give one *Sâ'* of dates or one *Sâ'* of barley as *Zakât-ul-Fitr*. The people regarded two *Mudds* of wheat as equal to that. (*Sahîh Al-Bukhâri*, *Hadîth* No. 583, Vol. 2)

572. Narrated Abû Sa'îd Al-Khudrî رضي الله عنه : We used to give one *Sâ'* of meal or one *Sâ'* of barley or one *Sâ'* of dates, or one *Sâ'* of *Iqt* (dried yoghurt

سَيِّلِ اللَّهِ؛ وَأَمَّا الْعَبَاسُ بْنُ عَبْدِ الْمُطَلِّبِ، فَعَمُّ رَسُولِ اللَّهِ عَلَيْهِ السَّلَامُ، فَهِيَ عَلَيْهِ صَدَقَةٌ وَمِثْلُهَا مَعَهَا».

(٤) بَابُ زَكَّةِ الْفِطْرِ عَلَى الْمُسْلِمِينَ مِنَ التَّمْرِ وَالشَّعِيرِ

٥٧٠ - حَدِيثُ ابْنِ عُمَرَ رضي الله عنهما، أَنَّ رَسُولَ اللَّهِ عَلَيْهِ السَّلَامُ فَرَضَ زَكَّةَ الْفِطْرِ صَاعًا مِنْ تَمْرٍ، أَوْ صَاعًا مِنْ شَعِيرٍ، عَلَى كُلِّ حُرٍّ أَوْ عَبْدٍ، ذَكَرَ أَوْ أُنْثَى، مِنَ الْمُسْلِمِينَ.

٥٧١ - حَدِيثُ عَبْدِ اللَّهِ بْنِ عُمَرَ رضي الله عنهما؛ قَالَ: أَمَرَ النَّبِيُّ عَلَيْهِ السَّلَامُ بِزَكَّةِ الْفِطْرِ صَاعًا مِنْ تَمْرٍ أَوْ صَاعًا مِنْ شَعِيرٍ. قَالَ عَبْدُ اللَّهِ رضي الله عنه: فَجَعَلَ النَّاسُ عِدْلَهُ مُدَيْنِي مِنْ حِنْطَةٍ.

٥٧٢ - حَدِيثُ أَبِي سَعِيدِ الْخُدْرِيِّ رضي الله عنه، قَالَ: كُنَّا نُخْرُجُ زَكَّةَ

[1] (H.569) From this narration religious scholars consider it permissible to buy weapons (artillery, missiles, tanks, planes etc.) for *Jihâd* from the Zakât (see *Fath Al-Bâri*, Vol. 4, page 76).

or cottage cheese) or one *Sâ'* of raisins (dried grapes) as *Zakât-ul-Fitr*. (*Sahîh Al-Bukhâri*, *Hadîth* No. 582, Vol. 2)

الفُطْرِ صَاعًا مِنْ طَعَامٍ، أَوْ صَاعًا مِنْ شَعِيرٍ، أَوْ صَاعًا مِنْ تَمْرٍ، أَوْ صَاعًا مِنْ أَقْطَطٍ، أَوْ صَاعًا مِنْ زَبِيبٍ.

573. Narrated Abû Sa'îd Al-Khudrî : رضي الله عنه we used to give one *Sâ'* of food or one *Sâ'* of dates or one *Sâ'* of barley or one *Sâ'* of raisins (dried grapes) as *Sadaqât-ul-Fitr*. And when Mu'âwiya became the Caliph and the wheat was (available in abundance) he said, "I think (observe) that one *Mudd* (of wheat) equals two *Mudds* (for any of the above mentioned things)." (*Sahîh Al-Bukhâri*, *Hadîth* No. 584, Vol. 2)

CHAPTER 6. Sin of the one who does not pay *Zakât*.

574. Narrated Abû Huraira : رضي الله عنه Allâh's Messenger said, "Horses are kept for one of three purposes; for some people they are a source of reward, for some others they are a means of shelter (livelihood); and for some others they are a source of sin. The one for whom they are a source of reward, is he who keeps a horse for Allâh's Cause (i.e. *Jihâd*), tying it with a long tether on a meadow or in a garden with the result that whatever it eats from the area of the meadow, or the garden where it is tied will be counted as good deeds for his benefit, and if it should break its rope and goes over one or two hillocks then all its dung and its foot-marks will be written as good deeds for him; and if it passes by a river and drinks water from it, even though he had no intention of watering it, even then he will get the reward for

٥٧٣ - حِدِيثُ أَبِي سَعِيدِ الْخُذْرِيِّ رضي الله عنه، قَالَ: كُنَّا نُغْطِيهَا، فِي زَمَانِ النَّبِيِّ ﷺ، صَاعًا مِنْ طَعَامٍ، أَوْ صَاعًا مِنْ تَمْرٍ، أَوْ صَاعًا مِنْ شَعِيرٍ، أَوْ صَاعًا مِنْ زَبِيبٍ. فَلَمَّا جَاءَ مَعَاوِيَةُ وَجَاءَتِ السَّمْرَاءُ، قَالَ: أَرَى مُدَّاً مِنْ هَذَا يَعْدِلُ مُدَّيْنِ.

(٦) بَابٌ: إِثْمٌ مَانِعٌ لِزَكَّةٍ

٥٧٤ - حِدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ: «الْحِيلُ لِثَلَاثَةٍ: لِرَجُلٍ أَجْرٌ، وَلِرَجُلٍ سِترٌ، وَعَلَى رَجُلٍ وِزْرٌ. فَأَمَّا الَّذِي لَهُ أَجْرٌ فَرَجُلٌ رَبَطَهَا فِي سَبِيلِ اللهِ فَأَطَالَ فِي مَرْجٍ أَوْ رَوْضَةٍ، فَمَا أَصَابَتْ فِي طِيلَهَا ذَلِكَ مِنَ الْمَرْجِ أَوِ الرَّوْضَةِ كَانَتْ لَهُ حَسَنَاتٍ، وَلَوْ أَنَّهَا قَطَعَتْ طِيلَهَا فَاسْتَنَثَ شَرَفًا أَوْ شَرَفَيْنِ كَانَتْ أَرْوَاحُهَا وَأَثَارُهَا حَسَنَاتٍ لَهُ، وَلَوْ أَنَّهَا مَرَثَ بَنَهَرٍ فَشَرِبَتْ مِنْهُ وَلَمْ يُرِدْ أَنْ يَسْقِيَهَا كَانَ ذَلِكَ حَسَنَاتٍ لَهُ؛ وَرَجُلٌ رَبَطَهَا فَخَرَا وَرِئَاءَ وَنِوَاءَ لِأَهْلِ

its drinking. As for the man for whom horses are a source of sins, he is the one who keeps a horse for the sake of pride and show-off and showing enmity toward Muslims; such a horse will be a source of sins for him.” When Allâh’s Messenger ﷺ was asked about donkeys, he replied, “Nothing has been revealed to me about them except this unique, comprehensive Verse: ‘So whosoever does good equal to the weight of an atom (or a small ant), shall see it and whosoever does evil equal to the weight of an atom (or a small ant) shall see it.’” (V.99:7-8) (*Sahîh Al-Bukhâri*, Hadîth No. 112, Vol. 4)

CHAPTER 8. The gravity of punishment for the one who does not pay the Zakât.

575. Narrated Abû Dhar رضي الله عنه : reached him (the Prophet ﷺ while in the shade of the Ka‘ba; he was saying, “They are the losers, by the Lord of the Ka‘ba! They are the losers, by the Lord of the Ka‘ba!” I said (to myself), “What is wrong with me? Is anything improper detected in me? What is wrong with me?”¹¹¹ Then I sat beside him and he kept on repeating his statement. I could not remain quiet, and Allâh knows in what a sorrowful state I was at that time. So I said, “Who are they (the losers)? Let my father and mother be sacrificed for you, O Allâh’s Messenger!” He said, “They are the wealthy people, except the one who does like this and like this and like this (i.e., spends his wealth in Allâh’s Cause).” (*Sahîh Al-Bukhâri*, Hadîth No. 633, Vol. 8)

الإسلام فيه وزر على ذلك .

وَسُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ الْحُمْرِ، فَقَالَ: «مَا أُنْزِلَ عَلَيَّ فِيهَا إِلَّا هُنْدِيَ الْآيَةُ الْجَامِعَةُ الْفَادِهُ» (مَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ. وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ»).

(٨) بَابٌ: تَغْلِيظُ عَقُوبَةِ مَنْ لَا يُؤْدِي الزَّكَةَ

٥٧٥ - حَدِيثُ أَبِي ذَرٍّ رضي الله عنه
قَالَ: انْتَهِيَ إِلَيْهِ وَهُوَ يَقُولُ، فِي ظِلِّ الْكَعْبَةِ: «هُمُ الْأَخْسَرُونَ وَرَبُّ الْكَعْبَةِ، هُمُ الْأَخْسَرُونَ وَرَبُّ الْكَعْبَةِ» قُلْتُ: مَا شَانِي؟ أَيْرَى فِي شَيْءٍ؟ مَا شَانِي؟ فَجَلَسْتُ إِلَيْهِ وَهُوَ يَقُولُ، فَمَا اسْتَطَعْتُ أَنْ أَسْكُنَ، وَتَعَشَّانِي مَا شَاءَ اللَّهُ، قُلْتُ: مَنْ هُمْ؟ يَأْبَيْ أَنْتَ وَأَمْيَ يَا رَسُولَ اللَّهِ! قَالَ: «الْأَكْثَرُونَ أَمْوَالًا! إِلَّا مَنْ قَالَ هَكَذَا وَهَكَذَا وَهَكَذَا».

¹¹¹ (H.575) Abû Dhar thought that the Prophet ﷺ has noticed something improper about him which made him say so.

576. Narrated Abû Dhar : رضي الله عنه Once I went to the Prophet صلى الله عليه وسلم and he said, "By Allâh in Whose Hands my life is", or probably said, "By Allâh except Whom none has the right to be worshipped), whoever had camels or cows or sheep and did not pay their Zakât, those animals will be brought on the Day of Resurrection far bigger and fatter than before and they will tread him under their hooves, and will butt him with their horns, and (those animals will come in circle) when the last does its turn, the first will start again and this punishment will go on till Allâh has finished the judgment amongst the people." (Sahîh Al-Bukhârî, Hadîth No. 539, Vol. 2)

CHAPTER 9. Exhortation to give Sadaqa (charity, alms etc.).

577. Narrated Abû Dhar : رضي الله عنه While I was walking with the Prophet صلى الله عليه وسلم at the *Harra* of Al-Madîna in the evening, the mountain of Uhud appeared before us. The Prophet صلى الله عليه وسلم said, "O Abû Dhar! I would not like to have gold equal to Uhud (mountain) for me unless nothing of it, not even a single *Dinâr* remains of it with me for more than one day or three days, except that single *Dinâr* which I will keep for repaying debts. I will spend all of it (the whole amount) among Allâh's slaves like this and like this and like this." The Prophet صلى الله عليه وسلم pointed out with his hand to illustrate it, and then said, "O Abû Dhar!" I replied, "Labbaik wa Sa 'daik, O Allâh's Messenger!" He said, "Those who have much wealth (in this world) will be the least rewarded (in the Hereafter) except those who do like this

576 - حديث أبي ذر رضي الله عنه
قال: انتهيت إلى النبي ﷺ، قال:
«والذي نفس بيده» أو «والذي لا إله
غیره» أو كما حلف «ما من رجل
يكون له ليل أو بقر أو غنم لا يؤدي
حقها إلا أتي بها يوم القيمة أعظم ما
يكون وأسمنه، تظفر بأخفاها،
وتتحقق بغيرها، كلما جازت آخرها
ردد عليه أولاهما، حتى يقضى بين
الناس».

(٩) باب: الترغيب في الصدقة

577 - حديث أبي ذر رضي الله عنه
قال: كنت أمشي مع النبي ﷺ في
حرة المدينة عشاءً، استقبلنا أحدٌ
فقال: «يا أبا ذر! ما أحب أن أحدا
لي ذهبًا، يأتي على لينه أو ثلات
عندى منه دينار إلا أرصله لذين، إلا
أن أقول به في عباد الله هكذا وهكذا
وهي هكذا» وأرناها بيده. ثم قال: «يا أبا
ذر! قلت: لسيك وسعديك يا رسول
الله! قال: «الأثريون هم الأقلون إلا
من قال هكذا وهي هكذا»، ثم قال لي:
«مكانك، لا تبرخ يا أبا ذر! حتى
أرجع» فانطلق حتى غاب عني،
فسمعت صوتاً، فخشيت أن يكون

and like this (i.e., spend their money in charity)." Then he ordered me, "Remain at your place and do not leave, O Abû Dhar, till I come back." He went away till he disappeared from my sight. Then I heard a noise and feared that something might have happened to Allâh's Messenger ﷺ, and I intended to go (to find out) but I remembered the statement of Allâh's Messenger ﷺ that I should not leave my place, so I kept on waiting (and after a while the Prophet ﷺ returned). I said to him "O Allâh's Messenger, I heard a noise and I was afraid that something might have happened to you, but then I remembered your statement and stayed (there)." The Prophet ﷺ said, "That was Jibrîl (Gabriel) who came to me and informed me that whoever among my followers died without joining others in worship with Allâh, would enter Paradise." I said, "O Allâh's Messenger! Even if he had committed illegal sexual intercourse and theft?" He said, "Even if he had committed illegal sexual intercourse and theft?" (*Sahîh Al-Bukhâri, Hadîth No. 285, Vol 8*)

578. Narrated Abû Dhar : رضي الله عنه Once I went out at night and found Allâh's Messenger ﷺ walking ملئ الله عليه وسلم all alone, no human being was accompanying him, and I thought that perhaps he disliked that someone should accompany him. So I walked in the shade, away from the moonlight but the Prophet ﷺ looked behind ملئ الله عليه وسلم and saw me and said, "Who is that?" I replied, "Abû Dhar, Let Allâh get me sacrificed for you!" He said. "O Abû Dhar, come here!" So I accompanied

عِرْضَ لِرَسُولِ اللَّهِ ﷺ، فَأَرَدْتُ أَنْ أَذْهَبَ، ثُمَّ ذَكَرْتُ قَوْلَ رَسُولِ اللَّهِ ﷺ لَا تَبْرُخْ، فَمَكْثَتُ. قُلْتُ يَا رَسُولَ اللَّهِ! سَمِعْتُ صَوْتًا حَشِيشَتْ أَنْ يَكُونَ عِرْضَ لَكَ، ثُمَّ ذَكَرْتُ قَوْلَكَ، فَقَنَمْتُ؛ فَقَالَ النَّبِيُّ ﷺ: «ذَاكَ جِبْرِيلُ، أَتَانِي فَأَخْبَرَنِي أَنَّهُ مَنْ مَاتَ مِنْ أُمَّتِي لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ» قُلْتُ: يَا رَسُولَ اللَّهِ! وَإِنْ زَانِي وَإِنْ سَرَقَ؟ قَالَ: «وَإِنْ زَانِي وَإِنْ سَرَقَ».

٥٧٨ - حَدِيثُ أَبِي ذَرٍ رضي الله عنه
قَالَ: خَرَجْتُ لَيْلَةً مِنَ الْبَيْلِي، فَإِذَا رَسُولُ اللَّهِ ﷺ يَمْشِي وَحْدَهُ، وَلَيْسَ مَعْهُ إِنْسَانٌ؛ قَالَ فَظَنَنْتُ أَنَّهُ يَكْرَهُ أَنْ يَمْشِي مَعْهُ أَحَدٌ، قَالَ: فَجَعَلْتُ أَمْشِي فِي ظِلِّ الْقَمَرِ، فَالْتَفَتَ فَرَأَنِي، فَقَالَ: مَنْ هَذَا؟ قُلْتُ: أَبُو ذَرٍ، جَعَلْنِي اللَّهُ فِدَاءَكَ، قَالَ: «يَا أَبَا ذَرٍ! تَعَالَاهُ» قَالَ:

him for a while and then he said, "The rich are in fact the poor (little rewarded) on the Day of Resurrection, except him whom Allâh has given wealth which he spends (in charity) to his right, left, front and back, and performs good deeds with it." I walked with him a little longer. Then he said to me, "Sit down here." So he made me sit in an open space surrounded by rocks, and said to me, "Sit here till I come back to you." He went towards *Al-Harra* till I could not see him, and he stayed away for a long period, and then I heard him saying, while he was coming, "Even if he had committed theft, and even if he had committed illegal sexual intercourse?" When he came, I could not remain patient and asked him, "O Allâh's Prophet ﷺ ! Let Allâh get me sacrificed for you! Whom were you speaking to by the side of *Al-Harra*? I did not hear anybody responding to your talk." He said, "It was Jibril (Gabriel) who appeared to me beside *Al-Harra* and said, 'Give the good news to your followers that whoever died without having worshipped anything besides Allâh (without ascribing partners to Allah), will enter Paradise.' I said, 'O Jibril! Even if he had committed theft or committed illegal sexual intercourse?' He said, 'Yes.' I said, 'Even if he has committed theft or committed illegal sexual intercourse?' He said, 'Yes. Even if he has drunk alcoholic liquors.'" (*Sahîh Al-Bukhârî*, *Hadîth* No. 450, Vol. 8)

CHAPTER 10. The gravity (of the state) of those who hoard wealth and do not pay its Zakât.

579. Narrated Al-Ahnaf bin Qais رضي الله عنه : While I was sitting with some

فَمَسْنَثْتُ مَعَهُ سَاعَةً، فَقَالَ: «إِنَّ الْمُكْثِرِينَ هُمُ الْمُقْلُونَ يَوْمَ الْقِيَامَةِ، إِلَّا مَنْ أَعْطَاهُ اللَّهُ خَيْرًا فَنَفَحَ فِيهِ يَمِينَهُ وَشِمَائِلَهُ وَبَيْنَ يَدَيْهِ وَوَرَاءَهُ وَعَمِلَ فِيهِ خَيْرًا». قَالَ: فَمَسْنَثْتُ مَعَهُ سَاعَةً؛ فَقَالَ لِي: «اجْلِسْ هُنَا» قَالَ: «فَأَجْلَسْتُنِي فِي قَاعِ حَوْلَهُ حِجَارَةً، فَقَالَ لِي: «اجْلِسْ هُنَا حَتَّى أَرْجِعَ إِلَيْكَ». قَالَ: فَانْطَلَقَ فِي الْحَرَّةِ حَتَّى لَا أَرَاهُ، فَلَبِثَ عَنِي فَأَظَالَ اللَّبْثَ، ثُمَّ إِنِّي سَمِعْتُهُ وَهُوَ مُقْبِلٌ، وَهُوَ يَقُولُ: «وَإِنْ سَرَقَ وَإِنْ زَنَى» قَالَ: فَلَمَّا جَاءَ لَمْ أَضِيرَ حَتَّى قُلْتُ يَا نَبِيَّ اللَّهِ! جَعَلْنِي اللَّهُ فِدَاءَكَ، مَنْ تُكَلِّمُ فِي جَانِبِ الْحَرَّةِ، مَا سَمِعْتُ أَحَدًا يَرْجِعُ إِلَيْكَ شَيْئًا؟ قَالَ: «ذَاكَ جِبْرِيلُ عَلَيْهِ السَّلَامُ، عَرَضَ لِي فِي جَانِبِ الْحَرَّةِ، قَالَ: بَشِّرْ أُمَّتَكَ أَنَّهُ مَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ، قُلْتُ: يَا جِبْرِيلُ! وَإِنْ سَرَقَ وَإِنْ زَنَى؟ قَالَ: نَعَمْ! قَالَ: قُلْتُ: وَإِنْ سَرَقَ وَإِنْ زَنَى؟ قَالَ: نَعَمْ! وَإِنْ شَرَبَ الْحَمَرَ».

(١٠) بَابٌ: فِي الْكَنَّازِينَ لِلأَمْوَالِ
وَالتَّغْلِيظِ عَلَيْهِمْ

579 - حديث أبي ذر رضي الله عنه .

people from Quraish, a man with very rough hair, clothes, and appearance came and stood in front of us, greeted us and said, "Inform those who hoard wealth, that a stone will be heated in the Hell-Fire and will be put on the nipples of their breasts till it comes out from the bones of their shoulders, and then put on the bones of their shoulders till it comes out through the nipples of their breasts, the stone will be moving and hitting." After saying that, the person retreated and sat by the side of the pillar, I followed him and sat beside him, and I did not know who he was, I said to him, "I think the people disliked what you had said," He said, "These people do not understand anything, although my friend told me." I asked, "Who is your friend?" He said, "The Prophet ﷺ said (to me), 'O Abû Dhar! Do you see the mountain of Uhud?' And on that I (Abû Dhar) started looking towards the sun to judge how much remained of the day as I thought that Allâh's Messenger ﷺ wanted to send me to do something for him and I said, 'Yes!' He said, 'I do not love to have gold equal to the mountain of Uhud unless I spend it all (in Allâh's Cause) except three *Dinâr*'. These people do not understand and collect worldly wealth. No, by Allâh, neither I ask them for worldly benefits nor am I in need of their religious legal verdicts and advices till I meet Allâh تبار عز وجل (The Honourable, The Majestic)" (*Sahîh Al-Bukhâri, Hadîth No. 489, Vol. 2*)

CHAPTER 11. Exhortation to spend, and glad tidings of compensation for the one who spends (in good works).

580. Narrated Abû Huraira رضي الله عنه : Allâh's Messenger ﷺ said,

عَنِ الْأَحْمَقِ بْنِ قَيْسٍ، قَالَ: جَلَسْتُ إِلَى مَلِإِ مِنْ قُرْبَشٍ، فَجَاءَ رَجُلٌ خَشِنُ الشَّعْرِ وَالثِّيَابِ وَالْهَيْنَةِ، حَتَّى قَامَ عَلَيْهِمْ فَسَلَّمَ، ثُمَّ قَالَ: بَشَّرَ الْكَانِزِينَ بِرَضْفٍ يُخْمِي عَلَيْهِ فِي نَارِ جَهَنَّمَ، ثُمَّ يُوَضِّعُ عَلَى حَلْمَةِ ثَذِي أَحَدِهِمْ حَتَّى يَخْرُجَ مِنْ تَغْصِ كَيْفَهُ، وَيُوَضِّعُ عَلَى تَغْصِ كَيْفَهُ حَتَّى يَخْرُجَ مِنْ حَلْمَةِ ثَذِي هُوَ؛ فَقُلْتُ لَهُ: لَا أَرَى الْقَوْمَ إِلَّا قَدْ كَرِهُوا الَّذِي قُلْتَ، قَالَ: إِنَّهُمْ لَا يَعْقِلُونَ شَيْئًا، قَالَ لِي خَلِيلِي. قَالَ: قُلْتُ مَنْ خَلِيلُكَ؟ قَالَ: النَّيْرِي بْنُ عَلِيٍّ «يَا أَبَا ذِرَّ! أَتَبْصِرُ أُحَدًا؟» قَالَ: فَنَظَرْتُ إِلَى الشَّمْسِ مَا بَقَيَ مِنَ النَّهَارِ، وَأَنَا أُرَى أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُرْسِلُنِي فِي حَاجَةٍ لَهُ. قُلْتُ: نَعَمْ! قَالَ: «مَا أُحِبُّ أَنَّ لِي مِثْلَ أُحِيدَ ذَهَبًا أُنْفَقْهُ كُلَّهُ إِلَّا ثَلَاثَةَ دَنَارِيْر». وَإِنَّ هُؤُلَاءِ لَا يَعْقِلُونَ، إِنَّمَا يَجْمَعُونَ الدُّنْيَا، لَا وَاللَّهِ! لَا أَسْأَلُهُمْ دُنْيَا، وَلَا أَسْفَقْهُمْ عَنْ دِيْنٍ حَتَّى أَقْرَى اللَّهَ.

(11) بَابُ: الْحَثُّ عَلَى النَّفَقَةِ وَتَبْشِيرِ الْمُنْفِقِ بِالْخَلْفِ

580 - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه

"Allâh said, 'Spend (O man), and I shall spend on you.' " He also said, "Allâh's Hand is full, and (its fullness) is not affected by the continuous spending night and day." He also said, "Do you see what He has spent since He created the heavens and the earth? Nevertheless, what is in His Hand is not decreased, and His Throne was on the water and in His Hand there is the balance (of justice), whereby He raises and lowers (people)." (*Sahîh Al-Bukhâri*, Hadîth No. 206, Vol. 6)

CHAPTER 13. To start spending first on oneself, then on one's family and then on one's relatives.

581. Narrated Jâbir : رضي الله عنه The Prophet came to know that one of his companions had given the promise of freeing his slave after his death, but as he had no property other than that slave, the Prophet sold that slave for 800 *Dirhâm* and sent the price to him. (*Sahîh Al-Bukhâri*, Hadîth No. 296, Vol. 9)

CHAPTER 14. The superiority of spending on and giving alms to one's relatives, husband, children and parents, even if they are *Mushrikûn* (pagans etc.).

582. Narrated (Ishâq bin 'Abdullâh bin Abî Talha): I heard Anas bin Mâlik saying, "Abû Talha had more property of date-palm trees (gardens) than any other amongst the *Ansâr* in Al-Madîna, and the most beloved of them to him was Bairuhâ' garden, and it was in front of the mosque of the Prophet . ملائكة الله عليه وسلم Allâh's Messenger used to go there and used to drink its nice water." Anas added, "When these

عنه، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْفَقَ أَنْفَقَ عَلَيْكَ" وَقَالَ: "يَدُ اللَّهِ مَلَائِيَّ، لَا تَغْيِضُهَا نَفَقَةً، سَحَاءُ اللَّيْلَ وَالنَّهَارَ" وَقَالَ: "أَرَأَيْتُمْ مَا أَنْفَقَ مُذْ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ، فَإِنَّهُ لَمْ يَغْضُ مَا فِي يَدِهِ، وَكَانَ عَرْشُهُ عَلَى الْمَاءِ، وَبِيَدِهِ الْمِيزَانُ يَخْفِضُ وَيَرْفَعُ".

(١٣) بَابٌ : الْأَبْتِدَاءُ فِي التَّنَفِقَةِ بِالنَّفْسِ
ثُمَّ أَهْلِهِ ثُمَّ الْقَرَابَةِ

٥٨١ - حديث جابر رضي الله عنه قال: بَلَغَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ رَجُلًا مِنْ أَصْحَابِهِ أَعْتَقَ عُلَامَاءَ مِنْ ذُبْرٍ، لَمْ يَكُنْ لَهُ مَالٌ غَيْرَهُ، فَبَاعَهُ بِشَمَائِيَّةٍ دِرْهَمٍ، ثُمَّ أَرْسَلَ بِشَمَائِيَّةٍ إِلَيْهِ .

(١٤) بَابٌ : فَضْلُ التَّنَفِقَةِ وَالصَّدَقَةِ عَلَى
الْأَقْرَبِينَ وَالزَّوْجِ وَالْأُوْلَادِ وَالْوَالِدَيْنِ
وَلَوْ كَانُوا مُشْرِكِينَ

٥٨٢ - حديث أنس رضي الله عنه قال: كَانَ أَبُو طَلْحَةَ أَكْثَرَ الْأَنْصَارِ بِالْمَدِينَةِ مَالًا مِنْ تَحْلِيَّ، وَكَانَ أَحَبَّ أَمْوَالِهِ إِلَيْهِ بَيْرُحَاءُ، وَكَانَتْ مُسْتَقْبِلَةُ الْمَسْجِدِ، وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْخُلُهَا وَيَسْرَبُ مِنْ مَاءِ فِيهَا طَيْبٌ؛ قَالَ أَنْسٌ : فَلَمَّا أُنْزِلَتْ هَذِهِ الْآيَةُ «لَنْ

Verses were revealed: ‘By no means shall you attain *Al-Bîr* (righteousness, piety etc., — here it means Allâh’s Reward i.e. Paradise), unless you spend (in Allâh’s Cause) of that which you love...’ (V.3:92) Abû Talha said to Allâh’s Messenger! Allâh, the Blessed, the Superior says: ‘By, no means shall you attain *Al-Bîr*, unless you spend (in Allâh’s Cause) of that you love...’ (V.3:92). And no doubt, Bairuhâ’ garden is the most beloved of all my property to me. So I want to give it in charity in Allâh’s Cause. I expect its reward from Allâh . O Allâh’s Messenger! Spend it where Allâh makes you think it feasible.’ On that, Allâh’s Messenger said, ‘Bravo! It is useful property. I have heard what you have said (O Abû Talha), and I think it would be proper if you gave it to your kith and kin.’ Abû Talha said, ‘I will do so, O Allâh’s Messenger.’ Then Abû Talha distributed that garden amongst his relatives and his cousins.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 540, Vol. 2)

583. Narrated Maimûna , رضي الله عنها that she manumitted her slave-girl and the Prophet ﷺ said to her, “You would have got more reward if you had given the slave-girl to one of your maternal uncles.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 767-A, Vol.3)

584. Narrated Zainab, the wife of ‘Abdullâh (bin Mas‘ûd) مولى الله عنه I was in the mosque and saw the Prophet ﷺ saying, “O women! Give alms even from your ornaments.” Zainab used to provide for ‘Abdullâh and those

تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ》 قَاتَمَ أَبُو طَلْحَةَ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ 《لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ》 وَإِنَّ أَحَبَّ أَمْوَالِي إِلَيَّ بِيرْحَاء، وَإِنَّهَا صَدَقَةٌ لِلَّهِ؛ أَرْجُو بِرَهَا وَذُخْرَهَا عِنْدَ اللَّهِ؛ فَصَعَّبَهَا يَا رَسُولَ اللَّهِ! حَيْثُ أَرَاكَ اللَّهُ. قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَخْ! ذَلِكَ مَالٌ رَايْحٌ، ذَلِكَ مَالٌ رَايْحٌ، وَقَدْ سَمِعْتُ مَا قُلْتَ، وَإِنِّي أَرَى أَنْ تَجْعَلَهَا فِي الْأَقْرَبَيْنَ». فَقَالَ أَبُو طَلْحَةَ: أَفْعُلُ يَا رَسُولَ اللَّهِ! فَقَسَّمَهَا أَبُو طَلْحَةَ فِي أَقْارِبِهِ وَبَنِي عَمِّهِ.

583 - حديث ميمونة رضي الله عنها زوج النبي ﷺ، أنها اعتقت وليدة لها فقال لها: «ولئن وصلت بعض آخرالك كان أعظم لأجرك».

584 - حديث زينب امرأة عبد الله رضي الله عنها. قالت: كنت في المسجد، فرأيت النبي ﷺ، فقال: تصدقين ولئن من حليلكَ وكانت

orphans who were under her protection. So she said to 'Abdullâh, "Will you ask Allâh's Messenger ﷺ whether it will be sufficient for me to spend part of the Zakât on you and the orphans who are under my protection?" He said, "You yourself ask Allâh's Messenger ﷺ about it?" (Zainab added): "So I went to the Prophet ﷺ and I saw there an *Ansâri* woman who was standing at the door (of the Prophet ﷺ) with a similar problem as mine. Bilâl passed by us and we asked him, 'Ask the Prophet ﷺ whether it is permissible for me to spend (in charity) on my husband and the orphans under my protection.' And we requested Bilâl not to inform the Prophet ﷺ about us. So Bilâl went inside and asked the Prophet ﷺ regarding our problem. The Prophet ﷺ asked, 'Who are those two?' Bilâl replied that she was Zainab. The Prophet ﷺ said, 'Which Zainab?' Bilâl said, 'The wife of 'Abdullâh (bin Mas'ûd).' The Prophet ﷺ said, 'Yes, (it is sufficient for her) and she will receive a double reward (for that): One for helping relatives, and the other for giving *Sadaqa* (charity etc.).'" (*Sahîh Al-Bukhâri*, Hadîth No. 545, Vol. 2)

585. Narrated Umm Salama رضي الله عنها : I said, "O Allâh's Messenger! Shall I get a reward (in the Hereafter) if I spend on the children of Abû Salama and do not leave them like this and like this (i.e., poor) but treat them like my own children?" The Prophet ﷺ said, "Yes, you will be rewarded for that which you will spend on them." (*Sahîh Al-Bukhâri*, Hadîth No. 282, Vol. 7)

رَبِّنِيْتُ أَنْفَقْتُ عَلَى عَبْدِ اللَّهِ، وَأَيْتَمَ فِي حِجْرِهَا، فَقَالَتْ لِعَبْدِ اللَّهِ، سَلْ رَسُولَ اللَّهِ عَلَيْهِ السَّلَامُ، أَيْجِزِي عَنِّي أَنْ أَنْفَقَ عَلَيْكَ وَعَلَى أَيْتَامِي فِي حِجْرِي مِنَ الصَّدَقَةِ؟ فَقَالَ: سَلِّي أَنْتِ رَسُولَ اللَّهِ عَلَيْهِ السَّلَامُ، فَانْطَلَقْتُ إِلَى النَّبِيِّ عَلَيْهِ السَّلَامُ فَوَجَدْتُ امْرَأَةً مِنَ الْأَنْصَارِ عَلَى الْبَابِ، حَاجَتْهَا مِثْلُ حَاجَتِي؛ فَمَرَّ عَلَيْنَا بِلَالٌ، فَقُلْنَا: سَلِّي النَّبِيِّ عَلَيْهِ السَّلَامُ، أَيْجِزِي عَنِّي أَنْ أَنْفَقَ عَلَى زَوْجِي وَأَيْتَامِ لِي فِي حِجْرِي؟ وَقُلْنَا: لَا تُخْبِرْنَا. فَدَخَلَ فَسَالَهُ، فَقَالَ: «مَنْ هُمَا؟» قَالَ: رَبِّنِيْ. قَالَ: «أَيُّ الرَّزَّيَانِ؟» قَالَ: امْرَأَةٌ عَبْدِ اللَّهِ، قَالَ: «نَعَمْ! لَهَا أَجْرٌ أَجْرَانِ، أَجْرُ الْقَرَائِبِ وَأَجْرُ الصَّدَقَةِ». .

585 - حديث أم سلمة رضي الله عنها ، قالت: قلت يا رسول الله ! هل لي من أجر فيبني أبي سلمة أن أفقن عاليهم ، ولست بتاركتهم هكذا وهكذا ، إنما هم بيبي ؟ قال: «نعم ! لك أجر ما أنفقت عليهم ». .

586. Narrated Abû Mas'ûd Al-Ansârî صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رضي الله عنه : The Prophet said, "When a Muslim spends something on his family intending to receive Allâh's Reward, it is regarded as *Sadaqa* (act of charity) for him." (*Sahîh Al-Bukhâri*, *Hadîth* No. 263, Vol. 7)

٥٨٦ - حديث أبي مسعود
الأنصارî رضي الله عنه، عن النبي ﷺ قَالَ: «إِذَا أَنْفَقَ الْمُسْلِمُ نَفَقَةً عَلَى أَهْلِهِ، وَهُوَ يَخْتَسِبُهَا، كَانَتْ لَهُ صَدَقَةً».

587. Narrated Asmâ' bint Abû Bakr صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رضي الله عنها during the lifetime of Allâh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ and she was a *Mushrikah* (pagan). I said to Allâh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (seeking his verdict), "My mother has come to me and she desires to receive a reward from me, shall I keep good relations with her?" The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Yes, keep good relation with her." (*Sahîh Al-Bukhâri*, *Hadîth* No. 789, Vol. 3)

CHAPTER 15. If one gives charity on behalf of a dead person, its reward will reach the intended dead person.

588. Narrated 'Âisha رضي الله عنها : A man said to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "My mother died suddenly and I thought that if she had lived she would have given alms. So, if I give alms now on her behalf, will she get the reward?" The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ replied in the affirmative. (*Sahîh Al-Bukhâri*, *Hadîth* No. 470, Vol. 2)

CHAPTER 16. *As-Sadaqa* means alms, charity, *Zakât*, etc., and it also includes all types of *Al-Ma'rûf* (i.e.

٥٨٧ - حديث أسماء بنت أبي بكر
رضي الله عنها، قَالَتْ: قَدِمْتُ عَلَيَّ أُمِّي وَهِيَ مُشْرِكَةٌ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ فَاسْتَفْتَتْ رَسُولَ اللَّهِ ﷺ قُلْتُ، وَهِيَ رَاغِبَةٌ: أَفَأَصِلُّ أُمِّي؟ قَالَ: «نَعَمْ! صِلِّي أُمَّكِ».

(١٥) باب: وصوّل ثواب الصدقة عن الميت إليه

٥٨٨ - حديث عائشة رضي الله عنها، أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ ﷺ: إِنَّ أُمِّي افْتَلَتْ نَفْسَهَا، وَأَظْنَهَا لَوْ تَكَلَّمَتْ تَصَدَّقَتْ، فَهَلْ لَهَا أَجْرٌ إِنْ تَصَدَّقَتْ عَنْهَا؟ قَالَ: «نَعَمْ!».

(١٦) باب: بيان أن اسم الصدقة يقع على كل نوع من المعروف

Islâmic Monotheism and all types of good deeds).

589. Narrated Abû Mûsa (Al-Ash'arî) The Prophet ﷺ said, "On every Muslim there is enjoined (a compulsory) *Sadaqa* (alms)." They (the people) asked, "If one has nothing?" He said, "He should work with his hands so that he may benefit himself and give in charity." They said, "If he cannot work or does not work?" He said, "Then he should help the oppressed unhappy person (by word or action or both)." They said, "If he does not do it?" He said, "Then he should enjoin what is good, or said, enjoin *Al-Mâ'rûf* (i.e. Islâmic Monotheism and all that Islam ordains)." They said, "If he does not do that?" He said, "Then he should refrain from *Ash-shar* (doing evil — e.g. practising polytheism of different kinds and all that is evil and bad), for that will be considered for him as a *Sadaqa* (charity)." (*Sahîh Al-Bukhâri*, Hadîth No. 51, Vol. 8)

590. Narrated Abû Huraira رضي الله عنه : Allâh's Messenger ﷺ said, "There is a (compulsory) *Sadaqa* to be given for every joint of the human body, (as a sign of gratitude to Allâh) everyday the sun rises. To judge justly between two persons is regarded as *Sadaqa*, and to help a man concerning his riding animal by helping him to ride it or by lifting his luggage on to it, is also regarded as *Sadaqa* and (saying) a good word is also *Sadaqa*, and every step taken on one's way to offer *As-Salât* (the compulsory congregation prayer in the mosque) is also *Sadaqa* and to remove a harmful thing from the

589 - حديث أبى موسى رضي الله عنه، قال: قال النبي ﷺ: «على كل مسلِّم صدقة» قالوا: فإن لم يجد؟ قال: «فيعمل بيديه فينفع نفسه ويتصدق» قالوا: فإن لم يستطع أَوْ لَمْ يَفْعُلْ؟ قال: «فيعين ذا الحاجة الملهوف» قالوا: فإن لم يفعل؟ قال: «فيامر بالحسين» أَوْ قال: «بالمأْرُوفِ» قال: فإن لم يفعل؟ قال: «فيمسّك عن الشر فإنه له صدقة».

590 - حديث أبى هريرة رضي الله عنه، قال: قال رسول الله ﷺ: «كل سلامي من الناس عليه صدقة، كل يوم تطلع فيه الشمس؛ يغدر بين اثنين صدقة، ويعين الرجل على ذاته فيحمل عليها أو يرفع عليها مئاعة صدقة، والكلمة الطيبة صدقة وكل حظوة يخطوها إلى الصلاة صدقة، ويسقط الأذى عن الطريق صدقة».

way is also *Sadaqa*.^[1] (*Sahîh Al-Bukhâri*, Hadîth No. 232, Vol. 4)

CHAPTER 17. (About) one who spends, and one who is a miser.

591. Narrated Abû Huraira رضي الله عنه : The Prophet ﷺ said, “Every day two angels come down (from the heaven) and one of them says, ‘O Allâh! Compensate every person who spends in Your Cause,’ and the other (angel) says. ‘O Allâh! Destroy every miser.’” (*Sahîh Al-Bukhâri*, Hadîth No. 522, Vol. 2)

CHAPTER 18. Exhortation to give charity before such time comes when nobody will accept it.

592. Narrated Hâritha bin Wahb رضي الله عنه : I heard the Prophet ﷺ saying, “O people! Give in charity, as a time will come upon you when a person will wander about with his object of charity and will not find anybody to accept it, and one (who will be requested to take it) will say, ‘If you had brought it yesterday, I would have taken it, but today I am not in need of it.’” (*Sahîh Al-Bukhâri*, Hadîth No. 492, Vol. 2)

593. Narrated Abû Mûsa رضي الله عنه : The Prophet ﷺ said, “A time will come upon the people when a person will wander about with gold as *Zakât* and will not find anybody to accept it, and one man will be seen followed by forty women to be their guardian

(١٧) بَابٌ: فِي الْمُنْفِقِ وَالْمُنْسِكِ

٥٩١ - حديث أبي هريرة رضي الله عنه، أَنَّ النَّبِيَّ ﷺ قَالَ: «مَا مِنْ يَوْمٍ يُضْبَطُ الْعِبَادُ فِيهِ إِلَّا مَلَكَانَ يَنْزِلَانَ، فَيَقُولُ أَحَدُهُمَا: اللَّهُمَّ أَغِطْ مُنْفِقًا خَلْفًا؛ وَيَقُولُ الْآخَرُ: اللَّهُمَّ أَغِطْ مُنْسِكًا تَلَقَّا».

(١٨) بَابٌ: التَّرْغِيبُ فِي الصَّدَقَةِ قَبْلَ أَنْ لَا يُوجَدَ مَنْ يَقْبِلُهَا

٥٩٢ - حديث حارثة بن وحب رضي الله عنه، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «تَصَدَّقُوا فَإِنَّهُ يَأْتِي عَلَيْكُمْ زَمَانٌ يَمْشِي الرَّجُلُ بِصَدَقَتِهِ فَلَا يَجِدُ مَنْ يَقْبِلُهَا، يَقُولُ الرَّجُلُ لَوْ جِئْتَ بِهَا بِالْأَمْسِ لَقَبِلْتُهَا، فَأَمَّا الْيَوْمَ فَلَا حَاجَةَ لِي بِهَا».

٥٩٣ - حديث أبي موسى رضي الله عنه عن النبي ﷺ، قَالَ: «لَيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ يَطْوُفُ الرَّجُلُ فِيهِ بِالصَّدَقَةِ مِنَ الذَّهَبِ ثُمَّ لَا يَجِدُ أَحَدًا يَأْخُذُهَا

^[1] (H.590) *Sadaqa* means something given in charity. Such deeds as are mentioned in this *Hadîth* are considered as charitable deeds, as rewardable as gift given in charity and are taken for sign of gratitude to Allâh for creating our complicated yet handy body.

because of scarcity of men and great number of women.” (*Sahîh Al-Bukhârî*, *Hadîth* No. 495, Vol. 2)

مِنْهُ، وَيُرَى الرَّجُلُ الْوَاحِدُ يَتَبَعَّهُ
أَزْبَعُونَ امْرَأَةً يَلْذَنْ بِهِ، مِنْ قِلَّةِ الرِّجَالِ
وَكَثْرَةِ النِّسَاءِ.

594. Narrated Abû Huraira : رضي الله عنه The Prophet said, “The Hour (the Day of Judgment) will not be established till your wealth increases so much so that one will be worried, for no one will accept his *Zakât* and the person to whom he will give it, will reply, ‘I am not in need of it.’” (*Sahîh Al-Bukhârî*, *Hadîth* No. 493, Vol. 2)

٥٩٤ - حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ النَّبِيُّ ﷺ: (لَا تَقُومُ السَّاعَةُ حَتَّىٰ يَكْثُرَ فِيْكُمُ الْمَالُ، فَيَفِيْضَ حَتَّىٰ يُهْمَمَ رَبُّ الْمَالِ مَنْ يَقْبَلُ صَدَقَتُهُ، وَحَتَّىٰ يَغْرِضَهُ فَيَقُولُ الَّذِي يَغْرِضُهُ عَلَيْهِ: لَا أَرَبَّ لِي).

CHAPTER 19. The acceptance of the charity (by Allâh) is only from the good honestly earned money and (then Allâh) enlarges it.

595. Narrated Abû Huraira : رضي الله عنه Allâh’s Messenger said, “If somebody gives in charity something equal to a date from his honestly earned money — for nothing ascends to Allâh except good — then Allâh will take it in His Right (Hand) and bring it up for its owner as anyone of you brings up a baby horse, till it becomes like a mountain.” (*Sahîh Al-Bukhârî*, *Hadîth* No. 525-B, Vol. 9)

CHAPTER 20. Exhortation to give alms, even by giving half a date-fruit in charity or by a good word, as it (charity) is a screen (protection) for one from the (Hell) Fire.

596. Narrated ‘Adî bin Hâtim : رضي الله عنه I heard the Prophet saying, “Save yourself from (Hell)-Fire even by giving half a date-fruit in charity.” (*Sahîh Al-Bukhârî*, *Hadîth* No. 498 Vol. 2)

(١٩) بَابُ: قُبُولِ الصَّدَقَةِ مِنَ الْكَسْبِ
الْطَّيِّبِ وَتَرْبِيَتِهَا

٥٩٥ - حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (مَنْ تَصَدَّقَ بِعَدْلٍ تَمْرَةً مِنْ كَسْبٍ طَيِّبٍ، وَلَا يَصْعُدُ إِلَيْهِ إِلَّا طَيِّبٌ، فَإِنَّ اللَّهَ يَقْبَلُهَا بِيَمِينِهِ، ثُمَّ يُرِيهَا لِصَاحِبِهَا كَمَا يُرِيَهُ أَحَدُكُمْ فَلُوَّهُ، حَتَّىٰ تَكُونَ مِثْلَ الْجَبَلِ).

(٢٠) بَابُ: الْحَثُّ عَلَى الصَّدَقَةِ وَلَوْ
بِشَقِّ تَمْرَةٍ أَوْ كَلِمَةٍ طَيِّبَةٍ وَأَنَّهَا حِجَابٌ
مِنَ النَّارِ

٥٩٦ - حَدِيثُ عَدِيٍّ بْنِ حَاتِمٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ
يَقُولُ: (اتَّقُوا النَّارَ وَلَوْ بَشَقَّ تَمْرَةً).

597.(a) Narrated ‘Adî bin Hâtim رضي الله عنه : The Prophet صلى الله عليه وسلم said, “There will be none among you but will be talked to by Allâh on the Day of Resurrection, without there being an interpreter between him and Allâh . He will look and see nothing ahead of him, and then he will look (again for the second time) in front of him, and the (Hell) Fire will confront him. So, whoever among you can save himself from the Fire, should do so, even with one half of a date (given in charity).” (*Sahîh Al-Bukhârî, Hadîth No. 547, Vol. 8*)

597.(b) Narrated ‘Adî bin Hâtim رضي الله عنه : The Prophet صلى الله عليه وسلم said, “Protect yourself from the Fire.” He then turned his face aside (as if he were looking at it) and said again, “Protect yourself from the Fire,” and then turned his face aside (as if he were looking at it), and he said so for the third time till we thought he was looking at it. He then said, “Protect yourselves from the Fire, even if with one half of a date; and he who hasn’t got even this, should do so by (saying) a good, pleasant word.” (*Sahîh Al-Bukhârî, Hadîth No. 548, Vol. 8*)

CHAPTER 21. A labourer can give charity out of his earnings and it is severely forbidden to detract on who contributes a little.

598. Narrated Abû Mas’ûd رضي الله عنه : When we were ordered to give alms, we used to start to work as porters (to earn something we could give in charity). Abû ‘Uqail came with one half of a *Sâ’* (special measure for food grains) and another person brought more than he did. So the hypocrites

٥٩٧ - حديث عدي بن حاتم رضي الله عنه، قال: قال النبي ﷺ: «ما منكم من أحد إلا وسيكلمه الله يوم القيمة، ليس بين الله وبينه ترجمان، ثم ينظر فلا يرى شيئاً قدامه، ثم ينظر بين يديه فستقبله النار، فمن استطاع منكم أن يتقي النار ولو بشق تمرة!».

وعنه أيضاً، قال: قال النبي ﷺ: «اتقوا النار»، ثم أغرض وأشاح؛ ثم قال: «اتقوا النار»، ثم أغرض وأشاح، ثلاثة. حتى ظننا أنه ينظر إليها. ثم قال: «اتقوا النار ولو بشق تمرة، فمن لم يجد فيكلمه طيبة».

(٢١) باب: الحامل أجرة يتصدق بها والنهي الشديد عن تقبيص المتصدق بقليل

٥٩٨ - حديث أبي مسعود رضي الله عنه. قال: لما أمرنا بالصدقة كنا نتحامل؛ فجاء أبو عقيل بنصف صاع، وجاء إنسان بأكثر منه؛ فقال المتفقون: إن الله لغنى عن صدقة

said, “Allâh is not in need of the alms of this (i.e. ‘Uqail); and this other person did not give alms but for showing off.” Then Allâh revealed: ‘Those who defame such of the believer who give charity (in Allâh’s Cause) voluntarily, and those who could not find to give charity (in Allâh’s Cause) except what is available to them...’ (V.9:79). (*Sahîh Al-Bukhâri*, Hadith No. 190, Vol. 6)

CHAPTER 22. The superiority of the *Manîha* (a milch she-camel or a sheep lent to somebody to use its milk and return to its owner afterwards).

599. Narrated Abû Huraira : رضي الله عنه said ملی الله عليه وسلم, “What a good *Manîha* (the she-camel which has recently given birth and which gives profuse milk) is, and (what a good *Manîha*) the sheep which gives profuse milk, a bowl in the morning and another in the evening is!” (*Sahîh Al-Bukhâri*, Hadith No. 797, Vol. 3)

CHAPTER 23. The example of one who spends (in good deeds) and one who is a miser.

600. Narrated Abû Huraira : رضي الله عنه has set forth an example for a miser and a charitable person by comparing them to two men wearing two iron cloaks and their hands are raised to their breasts and necks. Whenever the charitable man tries to give a charitable gift, his iron cloak expands till it becomes so wide that it will cover his fingertips and obliterate his tracks. And whenever the miser wants to give a charitable gift, his cloak becomes very tight over him and

هذا، وما فعلَ هذا الآخرُ إلَّا رِئَاءً.
فَنَزَّلَتْ «الَّذِينَ يَلْمِزُونَ الْمُطَوَّعِينَ مِنَ الْمُؤْمِنِينَ فِي الصَّدَقَاتِ وَالَّذِينَ لَا يَحِدُّونَ إلَّا جُهْدَهُمْ» الآية.

(٢٢) بَابُ: فَضْلِ الْمَيْنَعَةِ

٥٩٩ - حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَيْنَعَةَ الْلَّفَحَةَ الصَّفِيَّيْنِ مِنْهَا، وَالشَّاةَ الصَّفِيَّيْنِ، تَعْدُو بِإِنَاءٍ وَتَرُوحُ بِإِنَاءٍ».

(٢٣) بَابُ: مَثَلُ الْمُنْفِقِ وَالْبَخِيلِ

٦٠٠ - حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: ضَرَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ مَثَلَ الْبَخِيلِ وَالْمُتَصَدِّقِ كَمَثَلِ رَجُلَيْنِ عَلَيْهِمَا جُبَانٌ مِنْ حَدِيدٍ، قَدْ اضْطَرَّ أَيْدِيهِمَا إِلَى ثُدِّيهِمَا وَتَرَاقِيهِمَا؛ فَجَعَلَ الْمُتَصَدِّقُ كَمَّا تَصَدَّقَ بِصَدَقَةٍ ابْسَطَهُ عَنْهُ حَتَّى تَغْشَى أَنَامِلَهُ، وَتَغْفُرُ أَثْرَهُ؛ وَجَعَلَ الْبَخِيلُ كُلَّمَا هُمْ بِصَدَقَةٍ

every ring gets stuck to its place. Abû Huraira رضي الله عنه added: I saw Allâh's Messenger صلى الله عليه وسلم putting his finger in the chest (pocket) of his shirt like that. If you but saw him trying to widen (the opening of his shirt) but it did not widen. (*Sahîh Al-Bukhâri*, Hadîth No. 689, Vol. 7)

CHAPTER 24. Proof of the reward for the giver of charity even if it goes in the hands of an underserving person.

601. Narrated Abû Huraira رضي الله عنه said صلى الله عليه وسلم, "A man said that he would give something in charity. He went out with his object of charity and unknowingly gave it to a thief. Next morning the people said that he had given his object of charity to a thief. (On hearing that) he said, 'O Allâh! All the praises and thanks are for You. I will give alms again.' And so he again went out with his alms and (unknowingly) gave it to an adulteress. Next morning the people said that he had given his alms to an adulteress last night. The man said, 'O Allâh! All the praises and thanks are for You. (I gave my alms) to an adulteress. I will give alms again.' So he went out with his alms again and (unknowingly) gave it to a rich person. (The people) next morning said that he had given his alms to a wealthy person. He said, 'O Allâh! All the praises are for You. (I had given alms) to a thief, to an adulteress and to a wealthy man.' Then someone came and said to him, 'The alms which you gave to the thief, might make him abstain from stealing, and that given to the adulteress might make her abstain from illegal sexual intercourse

فَلَصَّتْ، وَأَخَذَتْ كُلُّ حَلْقَةٍ بِمَكَانِهَا .
قالَ أَبُو هُرَيْرَةَ: فَإِنَّا رَأَيْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ، يَقُولُ بِإِاضْبَاعِهِ هَكَذَا فِي جَنِّيهِ، فَلَوْ رَأَيْتَهُ يُوَسِّعُهَا وَلَا تَتوَسَّعُ!

(٤٤) بَابُ ثَبُوتِ أَجْرِ الْمُتَصَدِّقِ وَإِنْ وَقَعَتِ الصَّدَقَةُ فِي يَدِ غَيْرِ أَهْلِهَا

٦٠١ - حِدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَهُ، قَالَ: «قَالَ رَجُلٌ لَّا تَصَدَّقَنَّ بِصَدَقَةَ، فَخَرَجَ بِصَدَقَةِ فَوَضَعَهَا فِي يَدِ سَارِقٍ؛ فَأَضَبَحُوا يَتَحَدَّثُونَ، تُصْدِقَ عَلَى سَارِقٍ؛ فَقَالَ: اللَّهُمَّ! لَكَ الْحَمْدُ، لَا تَصَدَّقَنَّ بِصَدَقَةَ، فَخَرَجَ بِصَدَقَةِ، فَوَضَعَهَا فِي يَدِي زَانِيَةٍ؛ فَأَضَبَحُوا يَتَحَدَّثُونَ، تُصْدِقَ اللَّلِيَّةَ عَلَى زَانِيَةٍ؛ فَقَالَ: اللَّهُمَّ! لَكَ الْحَمْدُ عَلَى زَانِيَةٍ؛ لَا تَصَدَّقَنَّ بِصَدَقَةَ؛ فَخَرَجَ بِصَدَقَةِ، فَوَضَعَهَا فِي يَدِي غَنِيَّةٍ؛ فَأَضَبَحُوا يَتَحَدَّثُونَ، تُصْدِقَ عَلَى غَنِيَّةٍ. فَقَالَ: اللَّهُمَّ! لَكَ الْحَمْدُ عَلَى سَارِقٍ، وَعَلَى زَانِيَةٍ، وَعَلَى غَنِيَّةٍ؟ فَأَتَيَّ، فَقَبِيلَ لَهُ: أَمَّا صَدَقَتْكَ عَلَى سَارِقٍ فَلَعْلَهُ أَنْ يَسْتَعْفَ عَنْ سَرْقَتِهِ، وَأَمَّا الزَّانِيَةُ فَلَعْلَهَا أَنْ تَسْتَعْفَ عَنْ زِنَاهَا، وَأَمَّا الْغَنِيَّةُ فَلَعْلَهُ يَعْتَبِرُ فَيُنْفَقُ مِمَّا أَغْطَاهُ اللَّهُ».

(adultery), and that given to the wealthy man might make him take a lesson from it and spend his wealth which Allâh has given him, in Allâh's Cause.' " (*Sahîh Al-Bukhâri*, Hadîth No. 502, Vol. 2)

CHAPTER 25. The reward for an honest trustee (store-keeper) and for the woman who gives in charity from the household of her husband, either with his permission or it is customary, without wasting the property.

602. Narrated Abû Mûsa : رضي الله عنه The Prophet said, "An honest Muslim trustee (store-keeper) who carries out the orders of his master and pays fully what he has been ordered to give with a good heart, and pays to that person to whom he was ordered to pay, is regarded as one of the two charitable persons." (*Sahîh Al-Bukhâri*, Hadîth No. 519, Vol. 2)

603. Narrated 'Âisha : رضي الله عنها Allâh's Messenger said, "When a woman gives in charity some of the foodstuff (which she has in her house) without spoiling it, she will receive the reward for what she has spent, and her husband will also receive the reward because of his earning, and the store-keeper will have a reward similar to it. The reward of one will not decrease the reward of the others." (*Sahîh Al-Bukhâri*, Hadîth No. 506, Vol. 2)

604. Narrated Abû Huraira : رضي الله عنه The Prophet said, "A woman should not observe Saûm (optional fasts) except with her husband's permission if he is at home (staying with her)." (*Sahîh Al-Bukhâri*, Hadîth No. 120, Vol. 7)

(٢٥) بَابُ: أَجْرِ الْخَازِنِ الْأَمِينِ
وَالْمَرْأَةِ إِذَا تَصَدَّقَتْ مِنْ بَيْتِ زَوْجِهَا
غَيْرَ مُفْسِدَةٍ - بِإِذْنِهِ الصَّرِيحِ أَوْ
الْعُرْفِيِّ

٦٠٢ - حَدِيثُ أَبِي مُوسَى رضي الله عنه، عَنِ النَّبِيِّ ﷺ، قَالَ: «الْخَازِنُ الْمُسْلِمُ الْأَمِينُ الَّذِي يُنْفَدُ»، وَرَبِّما قَالَ: «يُعْطَى مَا أُمِرَ بِهِ كَامِلاً مُوفَرًا، طَيِّباً بِهِ نَفْسُهُ، فَيَدْفَعُهُ إِلَى الَّذِي أُمِرَ لَهُ بِهِ - أَحَدُ الْمُتَصَدِّقَيْنَ».

٦٠٣ - حَدِيثُ عَائِشَةَ رضي الله عنها، قَالَتْ: قَالَ رَسُولُ الله ﷺ: «إِذَا أَنْفَقَتِ الْمَرْأَةُ مِنْ طَعَامٍ بَيْتِهَا غَيْرَ مُفْسِدَةٍ، كَانَ لَهَا أَجْرُهَا بِمَا أَنْفَقَتْ، وَلِزَوْجِهَا أَجْرُهُ بِمَا كَسَبَ، وَلِلْخَازِنِ مِثْلُ ذَلِكَ، لَا يَنْفَعُ بَعْضُهُمْ أَجْرَ بَعْضٍ شَيْئاً».

٦٠٤ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ: «لَا تَصُومُ الْمَرْأَةُ، وَبَعْلُهَا شَاهِدٌ، إِلَّا بِإِذْنِهِ».

605. Narrated Abû Huraira : رضي الله عنه The Prophet صلى الله عليه وسلم said, “If the wife gives of her husband’s earnings (something in charity) without his permission, he will get half the reward.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 273, Vol. 7)

CHAPTER 27. One who collects (gives) charity and also collect (do) other righteous deeds.

606. Narrated Abû Huraira : رضي الله عنه Allâh’s Messenger صلى الله عليه وسلم said, “Whoever gives two kinds (of things or property) in charity for Allah’s Cause, will be called from the gates of Paradise and will be addressed, ‘O slave of Allâh! Here is prosperity.’ So, whoever was amongst the people who used to offer their *Salât* (prayer), will be called from the gate of *Salât*; and whoever was amongst the people who used to participate in *Jihâd*, will be called from the gate of *Jihâd*; and whoever was amongst those who used to observe *Saûm* (fasts), will be called from the gate of *Ar-Raiyyân*; whoever was amongst those who used to give in *Sadaqa* (charity), will be called from the gate of *Sadaqa*.” Abû Bakr رضي الله عنه said, “Let my parents be sacrificed for you, O Allâh’s Messenger! No distress or need will befall him who will be called from these gates. Will there be any one who will be called from all these gates.” The Prophet صلى الله عليه وسلم replied, “Yes, and I hope you will be one of them.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 121, Vol. 3)

607. Narrated Abû Huraira : رضي الله عنه The Prophet صلى الله عليه وسلم said, “Whoever spends two things in Allâh’s Cause, will be called by all the gate-keepers of

٦٠٥ - حديث أبي هريرة رضي الله عنه، عن النبي ﷺ، قال: «إذا أنفقت المرأة من كسب زوجها عن غير أمره فله نصف أجره».

(٢٧) باب: مَنْ جَمَعَ الصَّدَقَةَ وَأَعْمَالَ الْبِرِّ

٦٠٦ - حديث أبي هريرة رضي الله عنه، أنَّ رَسُولَ الله ﷺ، قال: «مَنْ أَنْفَقَ زَوْجِينَ فِي سَبِيلِ اللهِ نُودِيَ مِنْ أَبْوَابِ الْجَنَّةِ يَا عَبْدَ اللهِ! هَذَا خَيْرٌ؛ فَمَنْ كَانَ مِنْ أَهْلِ الصَّلَاةِ دُعِيَ مِنْ بَابِ الصَّلَاةِ، وَمَنْ كَانَ مِنْ أَهْلِ الْجِهَادِ دُعِيَ مِنْ بَابِ الْجِهَادِ، وَمَنْ كَانَ مِنْ أَهْلِ الصَّيَامِ دُعِيَ مِنْ بَابِ الرَّيَانِ، وَمَنْ كَانَ مِنْ أَهْلِ الصَّدَقَةِ دُعِيَ مِنْ بَابِ الصَّدَقَةِ».

فَقَالَ أَبُو بَكْرٍ رضي الله عنه: يَا أَبَا إِيمَانَ وَأَمِي، يَا رَسُولَ اللهِ! مَا عَلَيَّ مِنْ دُعَى مِنْ تِلْكَ الْأَبْوَابِ مِنْ ضَرُورَةٍ، فَهَلْ يُدْعَى أَحَدٌ مِنْ تِلْكَ الْأَبْوَابِ كُلُّهَا؟ قَالَ: «نَعَمْ! وَأَرْجُو أَنْ تَكُونَ مِنْهُمْ».

٦٠٧ - حديث أبي هريرة رضي الله عنه، عن النبي ﷺ، قال: «مَنْ أَنْفَقَ

Paradise; who will be saying, ‘O so-and-so! Come here.’” Abû Bakr said, “O Allâh’s Messenger! Such persons will never be destroyed.” The Prophet ﷺ said, “I hope you will be one of them.” (*Sahîh Al-Bukhâri, Hadîth No. 94, Vol. 4*)

رَوْجِينَ فِي سَبِيلِ اللَّهِ دَعَاهُ حَزَنَةُ
الْجَنَّةِ، كُلُّ حَزَنَةٍ بَابٌ، أَيْ فُلُّ هَلْمٌ!
قَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ! ذَاكَ الَّذِي
لَا تَوَى عَلَيْهِ. فَقَالَ النَّبِيُّ ﷺ: إِنِّي
لَا زُجُوْنَ أَنْ تَكُونَ مِنْهُمْ.

CHAPTER 28. Exhortation to spend (in good deeds) and dislikeness of calculating.

608. Narrated Asmâ’ : رضي الله عنها Allâh’s Messenger ﷺ said, “Give (in charity) and do not withhold your wealth by counting and hoarding it, being afraid that it (wealth) may be exhausted, lest Allâh should withhold His Blessings from you, and do not withhold your money lest Allâh should withhold it from you.” (*Sahîh Al-Bukhâri, Hadîth No. 764, Vol. 3*)

CHAPTER 29. Exhortation to give alms even if it is a little amount; and not to stop giving this little amount of charity because of looking down at it.

609. Narrated Abû Huraira : رضي الله عنه The Prophet ﷺ said, “O Muslim women! None of you should look down upon the gift sent by her she-neighbour, even if it were the trotters of the sheep (fleshless part of legs.).” (*Sahîh Al-Bukhâri, Hadîth No. 740, Vol. 3*)

CHAPTER 30. The superiority of the charity given secretly.

610. Narrated Abû Huraira : رضي الله عنه The Prophet ﷺ said, “Allâh will give shade, to seven, on the Day when there will be no shade but His. (These seven persons are) 1. A just ruler, 2. A youth who has been brought

(٢٨) بَابُ: الْحَثُّ عَلَى الْإِنْفَاقِ وَكَرَاهَةُ الْأَخْصَاءِ

٦٠٨ - حَدِيثُ أَسْمَاءَ رضي الله عنها ،
أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَنْفِقِي وَلَا
تُخْصِي فَيُخْصِي اللَّهُ عَلَيْكُمْ، وَلَا تُوْعِي
فَيُوْعِي اللَّهُ عَلَيْكُمْ».

(٢٩) بَابُ: الْحَثُّ عَلَى الصَّدَقَةِ وَلَوْ بِالْقَلِيلِ، وَلَا تَمْتَنِعُ مِنَ الْقَلِيلِ لَا خِتَارِهِ

٦٠٩ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه ، عَنِ النَّبِيِّ ﷺ، قَالَ: «يَا نِسَاءَ
الْمُسْلِمَاتِ! لَا تَحْقِرْنَ جَارَةً لِجَارَتِهَا
وَلَوْ فِرْسَنَ شَاءَ».

(٣٠) بَابُ: فَضْلِ إِخْفَاءِ الصَّدَقَةِ

٦١٠ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه ، عَنِ النَّبِيِّ ﷺ، قَالَ: «سَبْعَةُ
يُظْلَمُهُمُ اللَّهُ فِي ظَلَهُ يَوْمَ لَا ظَلَّ إِلَّا
ظِلُّهُ: الْإِمَامُ الْعَادِلُ، وَشَابٌ نَشَأَ فِي

up in the worship of Allâh (i.e. worships Allâh Alone sincerely from his childhood), 3. A man whose heart is attached to the mosques (i.e. who offers the five compulsory congregational *Salât* (prayers) in the mosques), 4. Two persons who love each other only for Allah's sake, and they meet and part in Allâh's Cause only, 5 A man who refuses the call of a charming woman of noble birth for illegal sexual intercourse with her and says: I am afraid of Allâh, 6. A man who gives charitable gifts so secretly that his left hand does not know what his right hand has given (i.e. nobody knows how much he has given in charity), and 7. And a person who remembers Allâh in seclusion and his eyes become flooded with tears." (*Sahîh Al-Bukhâri*, *Hadîth* No. 629, Vol. 1)

CHAPTER 31. The best charity is the charity that is given when one is healthy and niggardly.

611. Narrated Abû Huraira رضي الله عنه : أتى رجلاً من الناس وهو مسالم عليه وسأله عن الصدقة فقال: يا رسول الله! أي الصدقة أَعْظَمُ أَجْرًا؟ قال: «أَنْ تَصَدِّقَ وَأَنْتَ صَحِيحٌ شَحِيقٌ تَخْشَى الْفَقْرَ وَتَأْمُلُ الْغِنَى، وَلَا تُمْهِلْ حَتَّى إِذَا بَلَغْتَ الْحُلُوقَمَ، قُلْتَ لِفُلَانَ كَذَا، وَلِفُلَانَ كَذَا، وَقَدْ كَانَ لِفُلَانَ». (*Sahîh Al-Bukhâri*, *Hadîth* No. 500, Vol. 2)

CHAPTER 32. Upper hand is better than the lower hand, and the upper

عِبَادَةِ رَبِّهِ، وَرَجُلٌ قَلْبُهُ مُعَلَّقٌ فِي الْمَسَاجِدِ، وَرَجُلٌ تَحَابَّ فِي اللَّهِ، اجْتَمَعَا عَلَيْهِ وَتَقَرَّفَا عَلَيْهِ، وَرَجُلٌ طَلَبَتْهُ امْرَأَةٌ ذَاتٌ مَنْصِبٍ وَجَمَالٍ، فَقَالَ إِنِّي أَخَافُ اللَّهَ، وَرَجُلٌ تَصَدَّقَ أَخْفَى حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ، وَرَجُلٌ ذَكَرَ اللَّهَ حَالِيَّاً فَفَاضَتْ عَيْنَاهُ».

(٣١) بَابُ: بَيَانٌ أَنَّ أَفْضَلَ الصَّدَقَةِ صَدَقَةُ الصَّحِيقِ الشَّاحِنِ

٦١١ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ! أَيُّ الصَّدَقَةِ أَعْظَمُ أَجْرًا؟ قَالَ: «أَنْ تَصَدِّقَ وَأَنْتَ صَحِيقٌ شَحِيقٌ تَخْشَى الْفَقْرَ وَتَأْمُلُ الْغِنَى، وَلَا تُمْهِلْ حَتَّى إِذَا بَلَغْتَ الْحُلُوقَمَ، قُلْتَ لِفُلَانَ كَذَا، وَلِفُلَانَ كَذَا، وَقَدْ كَانَ لِفُلَانَ». (٢٢)

(٢٢) بَابُ: بَيَانٌ أَنَّ الْيَدَ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى وَأَنَّ الْيَدَ الْعُلْيَا هِيَ

hand is that which spends and the lower hand is that which receives.

612. Narrated Ibn ‘Umar رضي الله عنهما : ملئ الله عليه وسلم mentioned about *As-Sadaqa* (charity, alms etc.), *At-Ta‘affuf* (refraining from asking others for some financial help) and *Al-Mas’alah* (begging others) while on the pulpit and said: “The upper hand is better than the lower hand. The upper hand is that of the giver and the lower hand is that of the beggar.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 509, Vol. 2)

613. Narrated Hakîm bin Hizâm رضي الله عنه : عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “The upper hand is better than the lower hand (i.e. he who gives in charity is better than him who takes it). One should start giving first to his dependents. And the best object of charity is that which is given by a wealthy person (from the money which is left after his expenses.) And whoever abstains from asking others for some financial help, Allâh will give him and save him from asking others, and whosoever is satisfied with what Allâh has given him, Allâh will make him self-sufficient.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 508, Vol. 2)

614. Narrated Hakîm bin Hizâm رضي الله عنه : عَنْ (Once) I asked Allâh’s Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) (for something) and he gave it to me. Again I asked and he gave (it to me). Again I asked him and he gave (it to me). And then he said, “O Hakîm! This property is like a sweet fresh fruit; whoever takes it without greed, he is blessed in it, and whoever takes it with greediness, he is not blessed in it, and he is like a person who eats but is never

المُنْفَقَةُ وَأَنَّ السُّفْلَى هِيَ الْأَخْدَةُ

612 - حديث ابن عمر رضي الله عنهما، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ، وَهُوَ عَلَى الْمِنْبَرِ، وَذَكَرَ الصَّدَقَةَ وَالْتَّعْفُفَ وَالْمَسَأَةَ: «الْأَيْدُ الْعُلَيَا خَيْرٌ مِنَ الْأَيْدِيْ السُّفْلَى، فَالْأَيْدُ الْعُلَيَا هِيَ الْمُنْفَقَةُ، وَالْأَيْدِيْ السُّفْلَى هِيَ السَّائِلَةُ».

613 - حديث حكيم بن حزام رضي الله عنه، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «الْأَيْدُ الْعُلَيَا خَيْرٌ مِنَ الْأَيْدِيْ السُّفْلَى، وَابْدَأْ بِمَنْ تَعُولُ، وَخَيْرُ الصَّدَقَةِ عَنْ ظَهَرِ غَنَى، وَمَنْ يَسْتَغْفِفُ يُعْفَهُ اللَّهُ، وَمَنْ يَسْتَغْفِفُ يُعْغِيَهُ اللَّهُ».

614 - حديث حكيم بن حزام رضي الله عنه، قَالَ: سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَعْطَانِي، ثُمَّ سَأَلْتُهُ فَأَعْطَانِي، ثُمَّ سَأَلْتُهُ فَأَعْطَانِي؛ ثُمَّ قَالَ: «يَا حَكِيمُ! إِنَّ هَذَا الْمَالَ حَسِرَةً حُلْوَةً، فَمَنْ أَخْدَهُ بِسَحَاوَةٍ نَفْسٍ بُورَكَ لَهُ فِيهِ، وَمَنْ أَخْدَهُ بِإِشْرَافٍ نَفْسٍ لَمْ يُبَارَكْ لَهُ فِيهِ،

satisfied; and the upper (giving) hand is better than the lower (receiving) hand.” Hakîm added: I said to Allâh’s Messenger ﷺ, “By Him (Allâh) Who sent you with the Truth, I shall never ask or take anything from anybody after you, till I leave this world.” Then Abû Bakr رضي الله عنه (during his caliphate) called Hakîm to give him his share from the war booty (like the other companions of the Prophet ﷺ), but he refused to take anything. Then ‘Umar رضي الله عنه (during his caliphate) called him to give him his share, but he refused. On that ‘Umar said, “O Muslims! I would like you to be witness that I offered Hakîm his share from this booty and he refused to take it.” So Hakîm never took anything from anybody after the Prophet ﷺ, till he died. (*Sahîh Al-Bukhârî, Hadîth No. 551, Vol. 2*)

كَالَّذِي يَأْكُلُ وَلَا يَشْتَهِي، الْيَدُ الْعُلْيَا
خَيْرٌ مِنَ الْيَدِ السُّفْلَى».

قَالَ حَكِيمٌ: فَقُلْتُ يَا رَسُولَ اللَّهِ!
رَالَّذِي بَعْثَكَ بِالْحَقِّ لَا أَرْزَأُ أَحَدًا
بَعْدَكَ شَيْئًا حَتَّى أَفَارِقَ الدُّنْيَا. فَكَانَ
أَبُو بَكْرٍ رضي الله عنه، يَدْعُو حَكِيمًا إِلَى
الْعَطَاءِ، فَيَأْبَى أَنْ يَقْبِلَهُ مِنْهُ. ثُمَّ إِنَّ
عُمَرَ رضي الله عنه دَعَاهُ لِيُعْطِيهِ، فَأَبَى أَنْ
يَقْبِلَ مِنْهُ شَيْئًا. فَقَالَ عُمَرُ: إِنِّي
أَشْهِدُكُمْ يَا مَعْشَرَ الْمُسْلِمِينَ عَلَى
حَكِيمٍ، أَنِّي أَغْرِضُ عَلَيْهِ حَقَّهُ مِنْ هَذَا
الْفَنِيِّ فَيَأْبَى أَنْ يَأْخُذَهُ.

فَلَمْ يَرْزَأْ حَكِيمٌ أَحَدًا مِنَ النَّاسِ
بَعْدَ رَسُولِ اللَّهِ تَعَالَى، حَتَّى تُوفَّى.

(٢٣) بَابُ النَّهَيِّ عَنِ الْمَسَأَةِ

٦١٥ - حَدِيثُ مُعاوِيَةَ رضي الله عنه،
قَالَ: سَمِعْتُ النَّبِيَّ تَعَالَى يَقُولُ «مَنْ
يُرِدُ اللَّهُ بِهِ خَيْرًا يُفَقِّهُهُ فِي الدِّينِ، وَإِنَّمَا
أَنَا قَاسِمٌ وَاللَّهُ يُغْطِي، وَلَنْ تَرَأَ هُنْدِي
الْأَمَمُ قَائِمَةً عَلَى أَمْرِ اللَّهِ، لَا يَضُرُّهُمْ
مَنْ خَالَفُوهُمْ حَتَّى يَأْتِي أَمْرُ اللَّهِ».

CHAPTER 33. It is prohibited to beg. [Please see *Hadîth No. 1117*].

615. Narrated Mu‘âwiya رضي الله عنه in a *Khutba* (religious talk): I heard Allâh’s Messenger ﷺ saying, “If Allâh wants to do good to a person, He makes him comprehend the religion [the understanding of the Qur’ân and the *Sunna* (legal ways) of the Prophet ﷺ]. I am just a distributor, but the grant is from Allâh. (And remember) that this nation (true Muslims, real followers of Islâmic Monotheism) will remain obedient to Allâh’s Orders [i.e. following strictly Allâh’s Book (the

Qur'ân) and the Prophet's *Sunna* (legal ways)] and they will not be harmed by anyone who will oppose them (going on a different path) till Allâh's Order (Day of Judgement) is established." (*Sahîh Al-Bukhâri*, *Hadîth* No. 71, Vol.1)

CHAPTER 34. *Al-Miskîn* is the one who does not find enough to satisfy himself and the people do not consider him needy as to give him charity.

616. Narrated Abû Huraira رضي الله عنه : said مصلى الله عليه وسلم : "Al-Miskîn (the poor) is not the one who goes round the people and asks them for a mouthful or two (of meals) or a date or two; but *Miskîn* (the poor) is that who has not enough (money) to satisfy his needs and whose condition is not known to others, that others may give him something in charity, and who does not beg of people." (*Sahîh Al-Bukhâri*, *Hadîth* No. 557, Vol. 2)

CHAPTER 35. It is disliked to beg from people.

617. Narrated 'Abdullâh bin 'Umar رضي الله عنهما : The Prophet مصلى الله عليه وسلم عنهما said : "A man keeps on asking others for something till he comes on the Day of Resurrection having no flesh on his face." (*Sahîh Al-Bukhâri*, *Hadîth* No. 553, Vol. 1)

618. Narrated Abû Huraira رضي الله عنه : said مصلى الله عليه وسلم : "One would rather cut and carry a bundle of wood on his back than ask somebody who may or may not give him." (*Sahîh Al-Bukhâri*, *Hadîth* No. 288, Vol. 3)

(٣٤) باب: الْمِسْكِينُ الَّذِي لَا يَجِدْ
غَنَى وَلَا يُقْطَنُ لَهُ فَيَتَصَدَّقُ عَلَيْهِ

٦١٦ - حديث أبي هريرة رضي الله عنه، أنَّ رَسُولَ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَيْسَ الْمِسْكِينُ الَّذِي يَطْلُوفُ عَلَى النَّاسِ، تَرُدُّهُ اللُّقْمَةُ وَاللُّقْمَتَانِ، وَالتَّمْرَةُ وَالتَّمْرَتَانِ، وَلَكِنَّ الْمِسْكِينُ الَّذِي لَا يَجِدْ غَنَى يُغْنِيهِ، وَلَا يُقْطَنُ إِلَيْهِ فَيَتَصَدَّقُ عَلَيْهِ، وَلَا يَقُولُ فَيَسْأَلُ النَّاسَ».»

(٣٥) باب: كراهة المسألة للناس

٦١٧ - حديث عبد الله بن عمر رضي الله عنهما، قال: قال النبي صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا يَزَالُ الرَّجُلُ يَسْأَلُ النَّاسَ حَتَّى يَأْتِيَ يَوْمَ الْقِيَامَةِ لَيْسَ فِي وَجْهِهِ مُزْعَمٌ لَحُمْ».»

٦١٨ - حديث أبي هريرة رضي الله عنه، قال: قال رسول الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَأَنْ يَحْتَطِبَ أَحَدُكُمْ خُزْمَةً عَلَى ظَهْرِهِ خَيْرٌ مِنْ أَنْ يَسْأَلَ أَحَدًا فَيُعْطِيهُ أَوْ يَمْنَعُهُ».»

CHAPTER 37. It is allowed to accept what is given without begging or without being greedy.

619. Narrated ‘Umar : رضى الله عنه Allâh’s Messenger صلى الله عليه وسلم used to give me something but I would say to him, “Would you give it to a poorer and more needy one than me?” The Prophet said to me, “Take it. If you are given something from this property, without asking for it or having greed for it, take it; and if not given, do not run for it.” (*Sahîh Al-Bukhâri, Hadîth No. 552, Vol. 2*)

CHAPTER 38. Dislikeness of the longing for worldly possessions.

620. Narrated Abû Huraira : رضى الله عنه heard Allâh’s Messenger صلى الله عليه وسلم saying, “The heart of an old man remains young in two respects, (and they are) his love for the world (its wealth, amusements and luxuries) and his incessant hope.” (*Sahîh Al-Bukhâri, Hadîth No. 429, Vol. 8*)

621. Narrated Anas bin Mâlik : رضى الله عنه Allâh’s Messenger صلى الله عليه وسلم said, “The son of Adam (i.e., man) grows old and so also two (desires) grow old with him, (and they are); love for wealth and (a wish for) a long life.” (*Sahîh Al-Bukhâri, Hadîth No. 430, Vol. 8*)

CHAPTER 39. If there were two valleys (of gold) for the son of Adam, he would long for the third one.

622. Narrated Anas bin Mâlik : رضى الله عنه Allâh’s Messenger صلى الله عليه وسلم said, “If Adam’s son had a valley full of gold, he would like to have two valleys, for

(٣٧) بَابُ: إِيَّاهُ الْأَخْذُ لِمَنْ أَعْطَى
مِنْ غَيْرِ مَسَأَةٍ وَلَا إِشْرَافٍ

٦١٩ - حَدِيثُ عُمَرَ رَضِيَ اللَّهُ عَنْهُ،
قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعْطِينِي
الْعَطَاءَ فَأَقُولُ: أَعْطِهِ مَنْ هُوَ أَفْقُرُ إِلَيْهِ
مِنِّي، فَقَالَ: «خُذْهُ، إِذَا جَاءَكَ مِنْ هَذَا
الْمَالِ شَيْءٌ وَأَنْتَ غَيْرُ مُشَرِّفٍ وَلَا
سَائِلٌ فَخُذْهُ، وَمَا لَا، فَلَا تُثْبِغْ
نَفْسَكَ».

(٣٨) بَابُ: كَرَاهَةُ الْحِرْصِ عَلَى الدُّنْيَا

٦٢٠ - حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ
عَنْهُ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ,
يَقُولُ: «لَا يَزَالُ قَلْبُ الْكَبِيرِ شَابًا فِي
اِثْنَيْنِ: فِي حُبِّ الدُّنْيَا وَطُولِ الْأَمْلِ».

٦٢١ - حَدِيثُ أَنَسِ رَضِيَ اللَّهُ عَنْهُ،
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَكْبُرُ ابْنُ
آدَمَ وَيَكْبُرُ مَعْهُ اثْنَانٌ: حُبُّ الْمَالِ
وَطُولُ الْعُمُرِ».

(٣٩) بَابُ: لَوْ أَنَّ لِابْنِ آدَمَ وَادِيَيْنِ
لَا يَنْتَهِي ثَالِثًا

٦٢٢ - حَدِيثُ أَنَسِ بْنِ مَالِكٍ رَضِيَ
اللهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ، قَالَ: «لَوْ
أَنَّ لِابْنِ آدَمَ وَادِيَا مِنْ ذَهَبٍ أَحَبَّ أَنْ

nothing fills his mouth except dust.⁽¹⁾ And Allâh سار forgives him who (repents to Him) begs for His pardon". (*Sahîh Al-Bukhâri*, *Hadîth* No. 447, Vol. 8)

623. Narrated Ibn ‘Abbâs رضي الله عنه عن النبي عليه وسلم saying, "If the son of Adam had money equal to a valley, then he will wish for another similar to it, for nothing can fill (satisfy) the eye of Adam's son except dust.⁽²⁾ And Allâh سار forgives him who (repents to Him) begs for His pardon." (*Sahîh Al-Bukhâri*, *Hadîth* No. 445, Vol. 8)

CHAPTER 40. Riches does not mean having a great amount of property.

624. Narrated Abû Huraira رضي الله عنه عن النبي عليه وسلم said, "Riches does not mean, having a great amount of property, but riches is self-contentment." (*Sahîh Al-Bukhâri*, *Hadîth* No. 453, Vol. 8)

CHAPTER 41. Fear of what would come out of the pleasure of the world.

625. Narrated Abû Sa‘îd Al-Khudri رضي الله عنه عن النبي عليه وسلم said, "The thing I am afraid of most for your sake, is the worldly blessings which Allâh سار will bring forth to you." It was asked, "What are the blessings of this world?" The Prophet عليه وسلم said, "The pleasures of the world." A man said, "Can the good bring forth evil?" The Prophet عليه وسلم kept quiet

يُكُونَ لَهُ وَادِيَانٌ، وَلَنْ يَمْلأَ فَاهُ إِلَّا
الثُّرَابُ، وَيَتُوبُ اللَّهُ عَلَى مَنْ تَابَ.

٦٢٣ - حَدِيثُ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: لَوْ أَنَّ لَابْنِ آدَمَ مِلْءَةً وَادِيَ مَالًا لَأَحَبَّ أَنَّ لَهُ إِلَيْهِ مِثْلَهُ، وَلَا يَمْلأُ عَيْنَ ابْنِ آدَمَ إِلَّا الثُّرَابُ، وَيَتُوبُ اللَّهُ عَلَى مَنْ تَابَ.

(٤٠) بَابٌ: لَيْسَ الْغَنَى عَنْ كُفْرَةِ
الْعَرَضِ

٦٢٤ - حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: لَيْسَ الْغَنَى عَنْ كُفْرَةِ الْعَرَضِ وَلِكِنَّ الْغَنَى غَنَى النَّفْسِ.

(٤١) بَابٌ: تَحْوِفُ مَا يُخْرُجُ مِنْ زَهْرَةِ
الدُّنْيَا

٦٢٥ - حَدِيثُ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ أَكْثَرَ مَا أَخَافُ عَلَيْنِكُمْ مَا يُخْرُجُ اللَّهُ لَكُمْ مِنْ بَرَكَاتِ الْأَرْضِ». قِيلَ: وَمَا بَرَكَاتُ الْأَرْضِ؟ قَالَ: «زَهْرَةُ الدُّنْيَا!» فَقَالَ لَهُ رَجُلٌ: هَلْ يَأْتِي الْخَيْرُ بِالشَّرِّ؟

⁽¹⁾ (H.622) Means his death.

⁽²⁾ (H.623) Means his death.

for a while till we thought that he was being inspired divinely. Then he started wiping the sweat from his forehead and said, "Where is the questioner?" That man said, "I (am present)." Abû Sa'îd added: We thanked the man when the result (of his question) was such. The Prophet ﷺ said, "Good never brings forth but good. This wealth (of the world) is (like) green and sweet (fruit), and all the vegetation which grows on the bank of a stream either kills or nearly kills the animal that eats too much of it, except the animal that eats the *Khadîra* (a kind of vegetation). Such an animal eats till its stomach is full, and then it faces the sun and starts ruminating and then it passes out dung and urine and goes to eat again. This worldly wealth is (like) sweet (fruit), and if a person earns it (the wealth) in a legal way and spends it properly then it is an excellent helper, and whoever earns it in an illegal way, he will be like the one who eats but is never satisfied." (*Sahîh Al-Bukhâri*, Hadîth No. 435, Vol. 8)

626. Narrated Abû Sa'îd Al-Khudrî رضي الله عنه : Once the Prophet ﷺ sat on the pulpit and we sat around him. Then he said, "The thing I am afraid of most for your sake (concerning what will befall you after me) is the pleasures and splendours of the world and its beauties which will be disclosed to you." Somebody said, "O Allâh's Messenger! Can the good bring forth evil? The Prophet ﷺ remained silent for a while. It was said to that person, "What is wrong with you? You are talking to the Prophet ﷺ while he is not talking to you." Then

فَصَمَّتِ النَّبِيُّ ﷺ، حَتَّىٰ ظَنَّا أَنَّهُ يُنْزَلُ عَلَيْهِ، ثُمَّ جَعَلَ يَمْسَحُ عَنْ جَيْبِهِ، فَقَالَ: «أَيْنَ السَّائِلُ؟» قَالَ: أَنَا! قَالَ أَبُو سَعِيدٍ: لَقَدْ حَمِدْنَاهُ حِينَ طَلَعَ ذَلِكَ، قَالَ: «لَا يَأْتِي الْخَيْرُ إِلَّا بِالْخَيْرِ، إِنَّ هَذَا الْمَالَ خَصِرَةٌ حُلْوَةٌ، وَإِنَّ كُلَّ مَا أَنْبَتَ الرَّبِيعُ يَقْتُلُ حَبَطًا أَوْ يُلْمُ، إِلَّا أَكِلَّهُ الْخَضِرَةُ، أَكَلَتْ، حَتَّىٰ إِذَا امْتَدَّتْ خَاصِرَاتُهَا اسْتَقْبَلَتِ الشَّمْسَ فَاجْتَرَثَتْ وَثَلَطَتْ وَبَالَتْ، ثُمَّ عَادَتْ فَأَكَلَتْ؛ وَإِنَّ هَذَا الْمَالَ حُلْوَةٌ، مَنْ أَخَذَهُ بِحَقِّهِ، وَوَضَعَهُ فِي حَقِّهِ فَنِعِمَ الْمُعْوَنَةُ هُوَ؛ وَمَنْ أَخَذَهُ بِغَيْرِ حَقِّهِ كَانَ كَالَّذِي يَأْكُلُ وَلَا يَسْبَعُ».

٦٢٦ - حَدِيثُ أَبِي سَعِيدِ الْخُدْرِيِّ رضي الله عنه، أَنَّ النَّبِيَّ ﷺ جَلَسَ ذَاتَ يَوْمٍ عَلَى الْمِنْبَرِ وَجَلَسْنَا حَوْلَهُ، فَقَالَ: «إِنِّي مِمَّا أَخَافُ عَلَيْكُمْ مِنْ بَعْدِي مَا يُفْتَحُ عَلَيْكُمْ مِنْ رَهْرَةِ الدُّنْيَا وَزِيَّتَهَا». فَقَالَ رَجُلٌ: يَا رَسُولَ اللهِ! أَوْ يَأْتِي الْخَيْرُ بِالشَّرِّ؟ فَسَكَّتِ النَّبِيُّ ﷺ. فَقَيلَ لَهُ: مَا شَأْنُكَ؟ تَكَلَّمُ النَّبِيُّ ﷺ وَلَا يُكَلِّمُكَ! فَرَأَيْنَا أَنَّهُ يُنْزَلُ عَلَيْهِ. قَالَ

we noticed that he (the Prophet) was being inspired divinely. Then the Prophet ﷺ wiped off his sweat and said, "Where is the questioner?" It seemed as if the Prophet ﷺ liked his question. Then he said, "Good never brings forth evil. Indeed it is like what grows on the banks of a stream which either kills or make the animals sick, except if an animal eats its fill the Khadira (a kind of vegetation) and then faces the sun, starts ruminating and then passes out dung and urine and grazes again. No doubt this wealth is sweet and green. Blessed is the wealth of a Muslim from which he gives to the poor, the orphans and to needy travellers (or the Prophet ﷺ said something similar to it). No doubt, whoever takes it illegally will be like the one who eats but is never satisfied, and his wealth will be a witness against him on the Day of Resurrection." (*Sahîh Al-Bukhâri*, Hadîth No. 544, Vol. 2)

CHAPTER 42. The superiority of abstaining from begging, and that of patience.

627. Narrated Abû Sa‘îd Al-Khudrî : رضي الله عنه Some *Ansâri* persons asked for (something) from Allâh's Messenger ﷺ and he gave them. They again asked him for (something) and he again gave them. And then they asked him and he gave them again till all that was with him finished. And then he said, "If I had anything, I would not keep it away from you. (Remember) whoever abstains from asking others, Allâh will make him contented, and whoever tries to make himself self-sufficient, Allâh will make him self-

فَمَسَحَ عَنْهُ الرُّخْضَاءِ، فَقَالَ: «أَيْنَ السَّائِلُ؟» وَكَانَهُ حَمِيدٌ؛ فَقَالَ: «إِنَّهُ لَا يَأْتِي الْخَيْرَ بِالشَّرِّ، وَإِنَّ مِمَّا يُنْبَثُ الرَّبِيعُ يَقْتُلُ أَوْ يُلْمُ، إِلَّا أَكْلَةُ الْخَضْرَاءِ، أَكَلَتْ حَتَّى إِذَا امْتَدَتْ حَاصِرَاتَهَا اسْتَقْبَلَتْ عَيْنَ الشَّمْسِ، فَنَالَتْ وَبَالَتْ وَرَعَتْ، وَإِنَّ هَذَا الْمَالَ حَضِيرَةٌ حُلْوَةٌ، فَنِعْمَ صَاحِبُ الْمُسْلِمِ مَا أَغْطَى مِنْهُ الْمِسْكِينُ وَالْيَتَمُ وَابْنُ السَّيْلِ». أَوْ كَمَا قَالَ النَّبِيُّ ﷺ: «وَإِنَّهُ مَنْ يَأْخُذُهُ بِغَيْرِ حَقِّهِ كَالَّذِي يَأْكُلُ وَلَا يَشْبَعُ، وَيَكُونُ شَهِيدًا عَلَيْهِ يَوْمَ الْقِيَامَةِ».

(٤٢) بَابٌ: فَضْلُ التَّعْفُفِ وَالصَّبْرِ

٦٢٧ - حَدِيثُ أَبِي سَعِيدِ الْخُدْرِيِّ رضي الله عنه، أَنَّ نَاسًا مِنَ الْأَنْصَارِ، سَأَلُوا رَسُولَ اللَّهِ ﷺ، فَأَعْطَاهُمْ، ثُمَّ سَأَلُوهُ فَأَعْطَاهُمْ، حَتَّى تَفَدَّ مَا عِنْدَهُ، فَقَالَ: «مَا يَكُونُ عِنْدِي مِنْ خَيْرٍ فَلَنْ أَدْجِرَهُ عَنْكُمْ، وَمَنْ يَسْتَغْفِفُ يُعْفَهُ اللَّهُ، وَمَنْ يَسْتَغْفِفُ يُعْفَهُ اللَّهُ، وَمَنْ يَتَصَبَّرْ يُصَبَّرْ اللَّهُ، وَمَا أَغْطَى أَحَدٌ عَطَاءً خَيْرًا وَأَوْسَعَ مِنَ الصَّبْرِ».

sufficient. And whoever remain patient, Allâh will make him patient. Nobody can be given a blessing better and greater than patience.”⁽¹⁾ (*Sahîh Al-Bukhâri, Hadîth No. 548, Vol. 2*)

CHAPTER 43. (About) scanty or just sufficient allowance and contentment.

628. Narrated Abû Huraira : رضي الله عنه said, “O Allâh! Give food to the family of Muhammad ﷺ .” (*Sahîh Al-Bukhâri, Hadîth No. 467, Vol. 8*)

CHAPTER 44. To give alms to the one who begged importunately.

629. Narrated Anas bin Mâlik : رضي الله عنه While I was walking with the Prophet ﷺ who was wearing a Najrâni Burd (outer garment) with a thick hem, a bedouin came upon the Prophet ﷺ and pulled his garment so violently that I could recognise the impression of the hem of the garment on his shoulder, caused by his violent pull. Then the bedouin said, “Order for me something from Allâh’s Wealth which you have.” The Prophet ﷺ turned to him and smiled, and ordered that a gift be given to him. (*Sahîh Al-Bukhâri, Hadîth No. 377, Vol. 4*)

630. Narrated Al-Miswar bin Makhrama : رضي الله عنها Allâh’s Messenger ﷺ distributed some cloaks but did not give anything thereof to Makhrama. Makhrama said (to me), “O son! Accompany me to Allâh’s Messenger ﷺ .” When I went

(٤٣) بَابُ فِي الْكَفَافِ وَالْقَنَاعَةِ

٦٢٨ - حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ ارْزُقْ أَلَّا مُحَمَّدٌ قُوْتَأْ».

(٤٤) بَابُ إِعْطَاءِ مَنْ سَأَلَ بِفُخْشِيٍّ وَغِلْظَةٍ

٦٢٩ - حَدِيثُ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: كُنْتُ أَمْشِي مَعَ النَّبِيِّ ﷺ، وَعَلَيْهِ بُزْدٌ نَجْرَانِي غَلِيلُ الْحَاشِيَةِ، فَأَذْرَكَهُ أَغْرَابِيٌّ، فَجَدَنِي جَذْبَةً شَدِيدَةً، حَتَّى نَظَرْتُ إِلَى صَفْحَةِ عَاقِقِ النَّبِيِّ ﷺ، فَذَرَرْتُ بِهِ حَاشِيَةَ الرِّدَاءِ مِنْ شَدَّةِ جَذْبَتِهِ، ثُمَّ قَالَ: مُنِيبٌ مِنْ مَالِ اللَّهِ الَّذِي عِنْدَكُ، فَالْتَّقَتُ إِلَيْهِ، فَصَحَّحَكَ، ثُمَّ أَمَرَ لَهُ بِعَطَاءِ.

٦٣٠ - حَدِيثُ الْمِسْوَرِ بْنِ مَخْرَمَةَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَسَمَ رَسُولُ اللَّهِ ﷺ أَقْبِيَةً، وَلَمْ يُعْطِ مَحْرَمَةً مِنْهَا شَيْئًا، فَقَالَ مَحْرَمَةً: يَا بُنْيَيْ! انْطَلِقْ بِنَا إِلَى رَسُولِ اللَّهِ ﷺ. فَانْطَلَقْتُ مَعَهُ، فَقَالَ:

⁽¹⁾ (H.627) The Arabic word for “patience” also conveys the meaning of perseverance, constancy and endurance.

with him, he said, "Call him to me." I called him (i.e. the Prophet ﷺ) for my father. He came out wearing one of those cloaks and said, "We kept this (cloak) for you (O Makhrama)." Makhrama looked at the cloak and said, "Makhrama is pleased," (or the Prophet ﷺ said), "Is Makhrama pleased?" (*Sahîh Al-Bukhâri*, *Hadîth* No. 771, Vol. 3)

CHAPTER 45. To give to those (weak in faith), and one is afraid (that they may not renegate from Islâm).

631. Narrated Sa'd bin Abî Waqqâs رضي الله عنهما : Allâh's Messenger ﷺ distributed something among a group of people while I was sitting amongst them, but he left a man whom I considered the best of the lot. So, I went up to Allâh's Messenger ﷺ and asked him secretly, "Why have you left that person? By Allâh! I consider him a (true) believer." The Prophet ﷺ said, "Or merely a Muslim (Who surrendered to Allâh)." I remained quiet for a while but could not help repeating my question because of what I knew about him. I said, "O Allâh's Messenger! Why have you left that person? By Allâh! I consider him a (true) believer." The Prophet ﷺ said, "Or merely a Muslim." I remained quiet for a while but could not help repeating my question because of what I knew about him. I said, "O Allâh's Messenger! Why have you left that person? By Allâh! I consider him a (true) believer." The Prophet ﷺ said, "Or merely a Muslim." Then Allâh's Messenger ﷺ said, "I give to a person while another is dearer

اذْخُلْ فَادْعُهُ لِي، قَالَ فَدَعَوْتُهُ لَهُ.
فَخَرَجَ إِلَيْهِ وَعَلَيْهِ قَبَاءٌ مِّنْهَا، فَقَالَ:
«خَبَانَا هَذَا لَكَ» قَالَ: فَنَظَرَ إِلَيْهِ
فَقَالَ: رَضِيَ مَخْرَمَةً.

(٤٥) بَابٌ: إِعْطَاءٌ مَّنْ يَحَافُ عَلَى إِيمَانِهِ

٦٣١ - حِدِيثُ سَعْدِ بْنِ أَبِي وَقَاصِ
رضي الله عنهما ، قال : أَعْطَى رَسُولُ اللهِ
ﷺ رَهْطًا وَأَنَا جَالِسٌ فِيهِمْ ، قَالَ:
فَتَرَكَ رَسُولُ اللهِ ﷺ مِنْهُمْ رَجُلًا لَمْ
يُعْطِهِ ، وَهُوَ أَعْجَبُهُمْ إِلَيَّ ، فَقُفِّتُ إِلَى
رَسُولِ اللهِ ﷺ ، فَسَارَزْتُهُ ، فَقُلْتُ: مَا
لَكَ عَنْ فُلَانٍ ! وَاللهُ إِنِّي لِأَرَاهُ مُؤْمِنًا .
قالَ: «أَوْ مُسْلِمًا». قَالَ: فَسَكَثَ
قَلِيلًا؛ ثُمَّ غَلَبَنِي مَا أَعْلَمُ فِيهِ . فَقُلْتُ:
يَا رَسُولَ اللهِ ! مَا لَكَ عَنْ فُلَانٍ ! وَاللهُ
إِنِّي لِأَرَاهُ مُؤْمِنًا . قَالَ: «أَوْ مُسْلِمًا» .
قالَ: فَسَكَثَ قَلِيلًا، ثُمَّ غَلَبَنِي مَا أَعْلَمُ
فِيهِ، فَقُلْتُ: يَا رَسُولَ اللهِ ! مَا لَكَ عَنْ
فُلَانٍ ! وَاللهُ إِنِّي لِأَرَاهُ مُؤْمِنًا . قَالَ:
«أَوْ مُسْلِمًا». فَقَالَ: «إِنِّي لَأَعْطِي
الرَّجُلَ، وَغَيْرُهُ أَحَبُّ إِلَيَّ مِنْهُ، خَشْيَةً
أَنْ يُكَبَّ فِي النَّارِ عَلَى وَجْهِهِ» .

to me, for fear that he may be thrown in the Hell-Fire on his face (by renegating from Islâm).” (*Sahîh Al-Bukhâri*, *Hadîth* No. 556, Vol. 2)

CHAPTER 46. Bestowal upon those (who have newly embraced Islâm and not yet strong in faith) in order to let them adhere to Islâm, and to remain patient those who are strong in faith.

632. Narrated Anas bin Mâlik : رضي الله عنه When Allâh bestowed His Messenger ﷺ with the properties of Hawâzin tribe as *Fai'* (booty), he started distributing to some Quraishi men even up to one hundred camels each, whereupon some *Ansâr* men said about Allâh's Messenger ﷺ, “May Allâh forgive His Messenger! He is giving to (men of) Quraish and leaves us, inspite of the fact that our swords are still dropping blood (of the infidels).” When Allâh's Messenger ﷺ was informed of what they had said, he called the *Ansâr* and gathered them in a leather tent and did not call anybody else along with them. When they gathered, Allâh's Messenger ﷺ came to them and said, “What is the statement which I have been informed, and that which you have said?” The learned ones among them replied, “O Allâh's Messenger! The wise ones amongst us did not say anything, but the youngsters amongst us said, ‘May Allâh forgive His Messenger’ ; he gives the Quraish and leaves the *Ansâr*, inspite of the fact that our swords are still dropping the blood of the infidels.” Allâh's Messenger ﷺ replied, “I give to such people as are still close

(٤٦) بَابٌ: إِعْطَاءِ الْمُؤْلَفَةِ قُلُوبُهُمْ عَلَى
الإِسْلَامِ وَتَصْبِيرٌ مَنْ قَوِيَ إِيمَانُهُ

٦٣٢ - حَدِيثُ أَنَّسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، أَنَّ نَاسًا مِنَ الْأَنْصَارِ قَالُوا لِرَسُولِ اللَّهِ ﷺ، حِينَ أَفَاءَ اللَّهُ عَلَى رَسُولِهِ ﷺ مِنْ أَمْوَالِ هَوَازِنَ مَا أَفَاءَ فَطِيقَ يُعْطِي رِجَالًا مِنْ قُرْبَشَةِ الْمِائَةِ مِنَ الْإِبْلِ؛ فَقَالُوا: يَغْفِرُ اللَّهُ لِرَسُولِ اللَّهِ ﷺ! يُعْطِي قُرْبَشَا وَيَدْعُنَا، وَسُيُوفُنَا تَقْطُرُ مِنْ دَمَائِهِمْ؟ قَالَ أَنَّسٌ: فَحُدِّثَ رَسُولُ اللَّهِ ﷺ بِمَا قَاتَلُوهُمْ، فَأَرْسَلَ إِلَى الْأَنْصَارِ فَجَمَعَهُمْ فِي قُبَّةِ مِنْ أَدَمَ، وَلَمْ يَدْعُ مَعَهُمْ أَحَدًا غَيْرَهُمْ، فَلَمَّا اجْتَمَعُوا جَاءَهُمْ رَسُولُ اللَّهِ ﷺ، فَقَالَ: «مَا كَانَ حَدِيثُ بَلَغَنِي عَنْكُمْ؟» قَالَ لَهُ فُهَّاُوْهُمْ: أَمَا ذَوَوْ آرَائِنَا يَا رَسُولَ اللَّهِ! فَلِمَ يَقُولُوا شَيْئًا، وَأَمَا أَنَّاسٌ مِنَ حَدِيثَةِ أَسْنَانِهِمْ، فَقَالُوا: يَغْفِرُ اللَّهُ لِرَسُولِ اللَّهِ ﷺ! يُعْطِي قُرْبَشَا وَيَتَرُكُ الْأَنْصَارَ، وَسُيُوفُنَا تَقْطُرُ مِنْ دَمَائِهِمْ. فَقَالَ رَسُولُ اللَّهِ ﷺ: إِنِّي لَا أُغْطِي رِجَالًا حَدِيثُ عَهْدِهِمْ بِكُفَّرٍ، أَمَا

to the period of ignorance (i.e. they have recently embraced Islâm and Faith is still weak in their hearts). Won't you be pleased to see the people go with fortune, while you return with Allâh's Messenger to your houses? By Allâh, what you will return with, is better than what they are returning with." The *Ansâr* replied, "Yes, O Allâh's Messenger, we are satisfied." Then the Prophet ﷺ said to them, "You will find after me, others being preferred to you. Then be patient till you meet Allâh and meet His Messenger ﷺ at *Al-Houd* (*Al-Kauthar*)."
(Anas added:) But we did not remain patient. (*Sahîh Al-Bukhâri*, *Hadîth* No. 375, Vol. 4)

633. Narrated Anas : رضي الله عنه The Prophet ﷺ sent for the *Ansâr* (and when they came), he asked, "Is there any stranger amongst you?" They said, "No, except the son of our sister." Allâh's Messenger ﷺ said, "The son of the sister of some people belongs to them." (*Sahîh Al-Bukhâri*, *Hadîth* No. 729, Vol. 4)

634. Narrated Anas : رضي الله عنه On the day of the conquest of Makka when the Prophet ﷺ distributed (from the booty) amongst the Quraish, the *Ansâr* said, "By Allâh, this is indeed very strange: While our swords are still dripping with the blood of Quraish, our war booty is being distributed amongst them." When this was reported to the Prophet ﷺ, he called the *Ansâr* and said, "What is this news that has reached me from you?" They used not to tell lies, so they replied, "What has reached you is true." He said, "Doesn't it please you that the people take the

تَرْضُونَ أَنْ يَذْهَبَ النَّاسُ بِالْأَمْوَالِ،
وَتَرْجِعُونَ إِلَى رِحَالِكُمْ بِرَسُولِ اللَّهِ
ﷺ؟ فَوَاللَّهِ! مَا تَنْقِلُونَ بِهِ، خَيْرٌ مِمَّا
يَنْقِلُونَ بِهِ». قَالُوا: بَلَى يَا رَسُولَ اللَّهِ!
قَدْ رَضِيَّنَا. فَقَالَ لَهُمْ: «إِنَّكُمْ سَتَرَوْنَ
بَعْدِي أُثْرَةً شَدِيدَةً، فَاضْبِرُوا حَتَّى
تَلْقَوْا اللَّهَ وَرَسُولَهُ ﷺ عَلَى الْخَوْضِ».
قَالَ أَنَّسٌ: فَلَمْ نَضِيرْ.

٦٣٣ - حديث أنس رضي الله عنه
قال: دعى النبي ﷺ الأنصار، فقال:
«هل فيكم أحدٌ من غيركم؟» قالوا:
لا، إلا ابن أخت لنا؛ فقال رسول الله ﷺ:
«ابن أخت القوم منهم».

٦٣٤ - حديث أنس رضي الله عنه
قال: قال الأنصار يوم فتح مكة، وأغطى قريشاً: والله! إن هذا لهؤلؤ العجب، إن سيلفنا نقططر من دماء قريش، وغنايتنا تردد عليناهم! فبلغ ذلك النبي ﷺ، فدعى الأنصار. قال، فقال: «ما الذي بلغني عنكم؟» وكأنوا لا يكذبون. قالوا: هو الذي بلغك.
قال: «أو لا ترضون أن يرجع الناس

booty to their homes and you take Allâh's Messenger to your homes? If the *Ansâr* took their way through a valley or a mountain path, I would take the *Ansâr*'s valley and their mountain path." (*Sahîh Al-Bukhârî*, *Hadîth* No. 122, Vol. 5)

635. Narrated Anas : When it was the day of (the battle of) Hunain, the Prophet ﷺ confronted the tribe of Hawâzin while there were ten thousand (men) besides the *Tuâlaqâ'* (i.e. those who had embraced Islâm on the day of the conquest of Makka) with the Prophet ﷺ. When they (i.e. Muslims) fled, the Prophet ﷺ said, "O the group of *Ansâr*!" They replied, "Labbaik, O Allâh's Messenger and Sa'daik! We are under your command." Then the Prophet ﷺ got down (from his mule) and said, "I am Allâh's slave and His Messenger." Then *Al-Mushrikûn* (the pagans) were defeated. The Prophet ﷺ distributed the booty amongst the *At-Tuâlaqâ'* and *Al-Muhâjirîn* (emigrants) and did not give anything to the *Ansâr*. So the *Ansâr* started talking about it (i.e. were dissatisfied), and he called them and made them enter a leather tent and said, "Won't you be pleased that the people take the sheep and camels, and you take Allâh's Messenger along with you?" The Prophet ﷺ added, "If the people took their way through a valley and the *Ansâr* took their way through a mountain path, then I would choose the mountain path of the *Ansâr*." (*Sahîh Al-Bukhârî*, *Hadîth* No. 622, Vol. 5)

بِالْغَنَائِمِ إِلَى بِيُوتِهِمْ، وَتَرْجِعُونَ
بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى بِيُوتِكُمْ؟ لَوْ سَلَكْتِ
الْأَنْصَارُ وَادِيًا أَوْ شِعْبًا لَسَلَكْتُ وَادِيَ
الْأَنْصَارِ أَوْ شِعْبَهُمْ".

٦٣٥ - حَدِيثُ أَنَسٍ رضي الله عنه.
قَالَ: لَمَّا كَانَ يَوْمُ حُنَيْنِ التَّقَى
هَوَازِنُ، وَمَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَشَرَةً آلَافَ
وَالْطَّلَقَاءَ فَأَذْبَرُوا. قَالَ: «يَا مَغْسِرَ
الْأَنْصَارِ!» قَالُوا: لَبَّيْكَ يَا رَسُولَ اللَّهِ!
وَسَعْدَنِيكَ! لَبَّيْكَ، نَحْنُ بَيْنَ يَدَيْكَ!
فَنَزَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: «أَنَا عَبْدُ اللَّهِ
وَرَسُولُهُ». فَانهَزَمُوا الْمُشْرِكُونَ، فَأَعْطَى
الْطَّلَقَاءَ وَالْمُهَاجِرِينَ وَلَمْ يُعْطِ الْأَنْصَارَ
شَيْئًا. قَالُوا؛ فَدَعَاهُمْ فَأَذْخَلَهُمْ فِي
قُبَّةِ، فَقَالَ: «أَمَا تَرْضَوْنَ أَنْ يَذْهَبَ
النَّاسُ بِالشَّاءِ وَالْتَّعِيرِ وَتَذَهَّبُونَ بِرَسُولِ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟» فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَوْ سَلَكَ
النَّاسُ وَادِيًا وَسَلَكَ الْأَنْصَارُ شِعْبًا
لَا خَرَثُ شِعْبَ الْأَنْصَارِ».

636. Narrated 'Abdullâh bin Zaid bin 'Âsim: When Allâh gave to His Messenger ﷺ the booty on the day of Hunain, he distributed that booty amongst those whose hearts have been inclined towards Islâm, but did not give anything to the *Ansâr*. So they seemed to have felt angry and sad, as they did not get the same as other people had got. The Prophet ﷺ then delivered a *Khutba* (religious talk) before them, saying, "O the assembly of *Ansâr*! Didn't I find you astray, and then Allâh guided you on the Right Path through me? You were divided into groups, and Allâh brought you together through me; you were poor and Allâh made you rich through me." Whatever the Prophet ﷺ said, they (i.e. the *Ansâr*) said, "Allâh and His Messenger have more favours (on us)." The Prophet ﷺ said, "What stops you from answering the Messenger of Allâh?" But whatever he said to them, they replied, "Allâh and His Messenger ﷺ have more favours (on us)." The Prophet ﷺ then said, "If you wish you could say: 'You came to us in such and such state (at Al-Madîna).' Wouldn't you be willing to see the people go away with sheep and camels, while you go with the Prophet to your homes? But for the *Hijra* (migration), I would have been one of the *Ansâr*, and if the people took their way through a valley or a mountain path, I would select the valley or the mountain path of the *Ansâr*. The *Ansâr* are *Shi'âr* (i.e. those clothes which are in direct contact with the body and worn as inner garments), and the people are *Dithâr* (i.e. those clothes which are not in direct contact

٦٣٦ - حديث عبد الله بن زيد ابن عاصم رضي الله عنه، قال: لما أفاء الله على رسوله ﷺ يوم حنين قسم في الناس في المؤلفة قلوبهم ولم يعط الأنصار شيئاً، فكان لهم وجدوا، إذ لم يصيّبهم ما أصاب الناس، فخطبهم فقال: «يا مغشراً الأنصار! ألم أحذكم ضلالاً فهداكُم الله بي، وكتمتُ مترقيين فألقكم الله بي، وعالة فاغناكم الله بي؟» كلما قال شيئاً، قالوا: الله ورسوله أمن، قال: «ما يمنعكم أن تحيبوا رسول الله ﷺ؟» قال، كلما قال شيئاً، قالوا: الله ورسوله أمن، قال: «لو شئتم قلتم: جئتنا كذلك وكذا، أترضون أن يذهب الناس بالشأة والبعير وتذهبون بالنبي ﷺ إلى رحالكم؟ لولا الهجرة لجئت أمراً من الأنصار، ولو سلك الناس وادياً وشغباً لسلكتم وادي الأنصار وشعبها، الأنصار شعاع والناس دثار، إنكم ستلقون بعدي أثرة فاضبروا حتى تلقوني على الحوض».

with the body and are worn over other garments). No doubt, you will see other people favoured over you, so you should be patient till you meet me at *Al-Haud* (of *Kauthar*).” (*Sahîh Al-Bukhâri*, *Hadîth* No. 619, Vol. 5)

637. Narrated ‘Abdullâh bin Mas‘ûd رضي الله عنه : On the day (of the battle) of Hunain, Allâh’s Messenger صلى الله عليه وسلم favoured some people in the distribution of the booty (to the exclusion of others); he gave Al-Aqra’ bin Hâbis one hundred camels and he gave ‘Uyaina the same amount, and also gave to some of the eminent Arabs, giving them preference in this regard. Then a person came and said, “By Allâh, in this distribution justice has not been observed, nor has Allâh’s pleasure been aimed at.” I said (to him), “By Allâh, I will inform the Prophet صلى الله عليه وسلم (of what you have said).” I went and informed him, and he said, “If Allâh and His Messenger did not act justly, who else would act justly. May Allâh be merciful to Mûsa (Moses), for he was harmed with more than this, yet he kept his patience.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 378, Vol. 4)

CHAPTER 47. The *Khawârij* and their characteristics.

638. Narrated Jâbir bin ‘Abdullâh رضي الله عنه عنهم : While Allâh’s Messenger صلى الله عليه وسلم was distributing the booty at Al-Jîrâna, somebody said to him, “Be just (in your distribution).” The Prophet صلى الله عليه وسلم replied, “Verily I would be miserable if I did not act justly.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 366, Vol. 4)

٦٣٧ - حديث عبد الله بن مسعود
 رضي الله عنه، قال: لما كان يوم حنين
 أتى النبي ﷺ أناساً في القسمة فأنظرني
 الأقرع بن حabis مائة من الإبل،
 وأعطي عينه مثل ذلك، وأعطي أناساً
 من أشراف العرب، فثارهم يومئذ في
 القسمة؛ قال رجل: والله إن هذه
 القسمة ما عدل فيها، وما أريد بها
 وجه الله. قللت: والله! لا يخبرنَّ النبيَّ
 ﷺ، فأتته فأخبرته، فقال: «فمن
 يغدر إذا لم يغدر الله ورسوله؟ رحم
 الله موسى، قد أوذى بأكثر من هذا
 فصبراً».

(٤٧) باب: ذِكْرُ الْخَوَارِجِ وَصِفَاتِهِمْ

٦٣٨ - حديث جابر بن عبد الله
 رضي الله عنهما، قال: بينما رسول الله
 ﷺ يقسم عينه بالجغراء، إذ قال له
 رجل: اغدر. فقال له: «شقيت إن لم
 أغدر».

639. Narrated Abû Sa‘îd Al-Khudrî رضي الله عنه : ‘Alî sent a piece of gold to the Prophet صلى الله عليه وسلم who distributed it among four person: Al-Aqra‘ bin Hâbis Al-Hanzali from the tribe of Al-Mujasha‘î, ‘Uyaina bin Badr Al-Fazari, Zaid At-Tâ‘î who belonged to (the tribe of) Banî Nabhân, and ‘Alqama bin ‘Ulâtha Al-‘Âmîri who belonged to (the tribe of) Banî Kilâb. So the Quraish and the *Ansâr* became angry and said, “He (i.e. the Prophet صلى الله عليه وسلم) gives to the chiefs of Najd and neglects us.” The Prophet said, “(I give them) so as to attract their hearts (to Islâm).” Then a man with sunken eyes, prominent cheeks, a raised forehead, a thick beard and a shaven head, came (in front of the Prophet صلى الله عليه وسلم and said), “Be afraid of Allâh, O Muhammad صلى الله عليه وسلم .” The Prophet صلى الله عليه وسلم said, “Who would obey Allâh if I disobeyed Him? (Is it fair that) while Allâh has trusted all the people of the earth to me, while you do not trust me?” Somebody, who, I think was Khâlid bin Al-Walîd, requested the Prophet صلى الله عليه وسلم to let him chop that man’s head off, but he prevented him. When the man left, the Prophet صلى الله عليه وسلم said, “Among the off-spring of this man will be some who will recite the Qur’ân but the Qur’ân will not reach beyond their throats (i.e. they will recite like parrots and will not understand it, nor act on it), and they will renegade from the religion (i.e. discard Islâm) as an arrow goes out through the game’s body. They will kill the Muslims but will leave the idolaters. If I should live up to their time, I will kill them as the people of ‘Ad were killed (i.e. I will kill all of them).” (*Sahîh Al-Bukhârî*, Hadîth No. 558-B, Vol. 4)

٦٣٩ - حديث أبي سعيد الخدري

رضي الله عنه، قال: بعثت على ربي الله عنه إلى النبي ﷺ بذهبية فقسمها بين الأربعة، الأقرع بن حايس الحنظلي ثم المجاشعي، وعبيدة بن بدر الفزارى، وزين الطائي، ثم أحد بنى تهان، وعلقمة بن علاته العامري، ثم أحد بنى كلاب؛ فغضبت قريش والأنصار. قالوا: يعطي صناديد أهل نجد ويدعانا؟ قال: إنما أتالفهم. فأقبل رجلٌ غير العينين، مشرف الوجترين، ناتيُّ الجبين، كث اللحية، مخلوق، فقال: أتق الله يا محمد؟ فقال: من يطع الله إذا عصيت؟ أي مني الله على أهل الأرض ولا تأموني!» فسأله رجلٌ قتلَه، أحسبه خالد بن الوليد، فمنعه. فلما ولَّ، قال: إنَّ من ضيقني هذا! أو «في عقب هذا قوم يقرءون القرآن لا يجاوز حناجرهم، يمرون من الدين مروق السهم من الرمية، يقتلون أهل الإسلام، ويدعون أهل الأوثان، لئن أنا أدركتم لاقتلتكم قتل عاد».

640. Narrated Abû Sa‘îd Al-Khudrî رضي الله عنه : ‘Alî bin Abî Tâlib sent a piece of gold not yet taken out of its ore in a tanned leather pouch to Allâh’s Messenger ﷺ . ملى الله عليه وسلم distributed that amongst four persons: ‘Uyaina bin Badr, Aqra’ bin Hâbis, Zaid Al-Khalîfah and the fourth was either ‘Alqama or ‘Âmir bin At-Tufail. On that, one of his companions said, “We are more deserving of this (gold) than these (persons).” When that news reached the Prophet ﷺ , he said, “Don’t you trust me, though I am the trustworthy man of the One in the Heaven, and I receive the news of heaven (i.e. Divine Inspiration) both in the morning and in the evening?” There got up a man with sunken eyes, raised cheek bones, raised forehead, a thick beard, a shaven head and a waist sheet that was tucked up, and he said, “O Allâh’s Messenger! Be afraid of Allâh.” The Prophet ﷺ said, “Woe to you! Am I not of all the people of the earth the most entitled to fear Allâh?” Then that man went away. Khalid bin Al-Walîd said, “O, Allâh’s Messenger! Shall I chop his neck off?” The Prophet ﷺ said, “No, may be, he offers Salât (prayer).” Khalid said, “Numerous are those who offer Salât and say by their tongues (i.e. mouths) what is not in their hearts.” Allâh’s Messenger ﷺ said, “I have not been ordered (by Allâh) to search the hearts of the people or cut open their bellies.” Then the Prophet ﷺ looked at him (i.e. that man) while the latter was going away and said, “From the offspring of this (man) there will come out (people) who will recite the Qur’ân continuously and

٦٤٠ - حديث أبي سعيد الخدري
رضي الله عنه، قال: بعث علي بن أبي طالب رضي الله عنه، إلى رسول الله ﷺ ، من اليمن بذهيبة في أديم مفروظ؛ لم تحصل من تراها، قال: فقسمها بين أربعة نفر: بين عينة بن بدر، وأفرع بن حabis، وزيد الخيل، والرابع إما علامة وإما عامر بن الطفيلي. فقال رجل من أصحابه: كنا نحن أحق بهدا من هؤلاء. قال: فبلغ ذلك النبي ﷺ ، فقال: «ألا تأمنوني وأنا أمين من في السماء، يأتيني خبر الرأس، مشمر الإزار؟» قال: فقام رجل غائر العينين، مشرف الوجنتين، ناشر الجبهة، كث اللحية، مخلوق الله؟» قال: ثم ولّ الرجل.

قال خالد بن الوليد: يا رسول الله! ألا أضرب عنقه؟ قال: «لا، لعله أن يكون يصلبي». فقال خالد: وكم من مصل يقول بيسانه ما ليس في قلبه! قال رسول الله ﷺ : «إنني لن أومز أن أقرب قلوب الناس، ولا

elegantly, but it will not exceed their throats. (They will neither understand it nor act upon it). They would go out of the religion (i.e. discard Islâm) as an arrow goes out through a game's body." I think he also said, "If I should be present at their time, I would kill them as the nation of Thamûd were killed." (*Sahîh Al-Bukhârî, Hadîth No. 638, Vol. 5*)

أَشَقَّ بُطْوَنَهُمْ». قَالَ: ثُمَّ نَظَرَ إِلَيْهِ، وَهُوَ مُقْفَّ، فَقَالَ: «إِنَّهُ يَخْرُجُ مِنْ ضِيقَتِي هَذَا قَوْمٌ يَتَلَوَّنَ كِتَابَ اللَّهِ رَبِّنَا، لَا يُجَاوِزُ حَنَاجِرَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ». وَأَظْنَهُ قَالَ: «لَئِنْ أَذْرَثْتُهُمْ لَا قَاتَلْتُهُمْ قُتْلَ ثُمُودَ».

641. Narrated Abû Sa‘îd Al-Khudrî صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: I heard Allâh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, "There will appear some people among you whose Salât (prayer) will make you look down upon yours, and whose Saum (fasting) will make you look down upon yours, and whose (good) deeds will make you look down upon yours, but they will recite the Qur'ân which will not exceed their throats (they will not act on it), and they will go out of Islâm (i.e. discard Islâm) as an arrow goes out through the game, whereupon the archer would examine the arrowhead but see nothing, and look at its (arrow's) unfeathered part but see nothing, and look at its feathers but see nothing, and finally he suspects to find something in its lower part." (*Sahîh Al-Bukhârî, Hadîth No. 578, Vol. 6*)

٦٤١ - حَدِيثُ أَبِي سَعِيدِ الْخُدْرِيِّ
رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ: «يَخْرُجُ فِيهِمْ قَوْمٌ تَخْرُقُونَ
صَلَاتَكُمْ مَعَ صَلَاتِهِمْ، وَصِيَامَكُمْ مَعَ
صِيَامِهِمْ، وَعَمَلَكُمْ مَعَ عَمَلِهِمْ،
وَيَقْرَءُونَ الْقُرْآنَ، لَا يُجَاوِزُ حَنَاجِرَهُمْ،
يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ
مِنَ الرَّمِيَّةِ، يَنْتَرُّ فِي النَّضْلِ فَلَا يَرَى
شَيْئًا، وَيَنْتَرُّ فِي الْقِدْحِ فَلَا يَرَى
شَيْئًا، وَيَنْتَرُّ فِي الرِّيشِ فَلَا يَرَى
شَيْئًا، وَيَتَمَارَى فِي الْقُوقِ».

642. Narrated Abû Sa‘îd Al-Khudrî صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: While we were with Allâh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ who was distributing (some property), there came Dhul-Khuwaisira, a man from the tribe of Banî Tamîm and said, "O Allâh's

٦٤٢ - حَدِيثُ أَبِي سَعِيدِ الْخُدْرِيِّ
رَضِيَ اللَّهُ عَنْهُ، قَالَ: يَبْيَنَمَا نَخْنُ عِنْدَ
رَسُولِ اللَّهِصَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَهُوَ يَقْسِمُ قَسْمًا، أَتَاهُ
ذُو الْخُوَيْصِرَةَ، وَهُوَ رَجُلٌ مِنْ بَنِي

Messenger! Do justice.” The Prophet ﷺ said, “Woe to you! Who would do justice if I did not? I would be a desperate loser if I did not do justice.” ‘Umar رضي الله عنه said, “O Allâh’s Messenger! Allow me to chop his head off.” The Prophet ﷺ said, “Leave him, for he has companions who offer *Salât* (prayer) and observe *Saum* (fasting) in such a way that you will consider your *Saum* negligible in comparison to theirs. They recite the Qur’ân, but it does not go beyond their throats (i.e. they do not act upon it); and they will desert Islâm as an arrow goes out through a game’s body, so that the hunter, on looking at the arrow’s blade, would see nothing on it; he would look at its *Risâf* and see nothing; he would look at its *Nadi* and see nothing, and he would look at its *Qudhadh*⁽¹⁾ and see nothing (neither flesh nor blood), for the arrow has been too fast even for the blood and excretions to smear. The sign by which they will be recognised is that among them there will be a black man, one of whose arms will resemble a woman’s breast or a lump of meat moving loosely. Those people will appear when there will be differences amongst the people.” Abû Sa‘id added: I testify that I heard this narration from Allâh’s Messenger ﷺ, and I testify that ‘Alî bin Abî Tâlib رضي الله عنه fought with such people⁽²⁾ and I was in his

تَمِيمٍ. فَقَالَ: يَا رَسُولَ اللَّهِ! اغْدِلْ! فَقَالَ: «وَيْلَكَ! وَمَنْ يَعْدِلُ إِذَا لَمْ أَغْدِلْ؟ قَدْ خَبَثَ وَخَسِيرَتْ إِنْ لَمْ أَكُنْ أَغْدِلْ» فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ! ائْدُنْ لِي فِيهِ، فَأَضْرِبْ عَنْهُهُ. فَقَالَ: «ذَغْهُ، فَإِنَّ لَهُ أَصْحَابًا يَخْفِرُ أَحْدُكُمْ صَلَاتَةً مَعَ صَلَاتِهِمْ، وَصِيَامُهُ مَعَ صِيَامِهِمْ، يَفْرَءُونَ الْقُرْآنَ، لَا يُجَاوِزُ تَرَاقِيَّهُمْ، يَمْرُّونَ مِنَ الدِّينِ كَمَا يَمْرُّ السَّهْمُ مِنَ الرَّمِيَّةِ، يُنْظَرُ إِلَى نَصْلِهِ، فَلَا يُوجَدُ فِيهِ شَيْءٌ؛ ثُمَّ يُنْظَرُ إِلَى رِصَافِهِ، فَلَا يُوجَدُ فِيهِ شَيْءٌ؛ ثُمَّ يُنْظَرُ إِلَى نَصْلِهِ، وَهُوَ قِدْحُهُ، فَلَا يُوجَدُ فِيهِ شَيْءٌ، ثُمَّ يُنْظَرُ إِلَى قَدْذِهِ، فَلَا يُوجَدُ فِيهِ شَيْءٌ؛ قَدْ سَبَقَ الْفَرْثَ وَالدَّمَ؛ آتَهُمْ رَجُلٌ أَسْوَدُ، إِنْدَى عَضْدَنِيهِ مِثْلُ ثَذِي الْمَرْأَةِ، أَوْ مِثْلُ الْبَضْعَةِ تَدَرَّدَ وَيَخْرُجُونَ عَلَى حِينٍ فُرْقَةٌ مِنَ النَّاسِ».

قَالَ أَبُو سَعِيدٍ: فَأَشَهُدُ أَنِّي سَمِعْتُ هَذَا الْحَدِيثَ مِنْ رَسُولِ اللَّهِ ﷺ، وَأَشَهُدُ أَنَّ عَلَيَّ بْنَ أَبِي طَالِبٍ قَاتَلَهُمْ، وَأَنَا مَعَهُ، فَأَمَرَ بِذَلِكَ الرَّجُلِ، فَالْتُّسِّسَ فَأُتَيَّ بِهِ، حَتَّى نَظَرْتُ إِلَيْهِ عَلَى نَفْتِ

⁽¹⁾ (H.642) *Risâf*, *Nadi* and *Qudhadh* are the names given to the different parts of an arrow.

⁽²⁾ (H.642) The example means that those people, in spite of their efforts in the way of worshipping Allâh, will gain nothing because of their insincerity.

company. He (i.e. 'Alî) ordered that the man (described by the Prophet ﷺ) should be looked for. The man was brought and I looked at him and noticed that he looked exactly as the Prophet ﷺ had described him. (*Sahîh Al-Bukhârî*, *Hadîth* No. 807, Vol. 4)

النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الَّذِي نَعَتُهُ.

CHAPTER 48. Exhortation to kill the *Khawârij*.

(٤٨) بَابُ التَّحْرِيْضِ عَلَى قَتْلِ الْخَوَارِجِ

643. Narrated 'Alî : رَضِيَ اللَّهُ عَنْهُ I relate the narrations of Allâh's Messenger ﷺ to you for I would rather fall from the sky than attribute something to him falsely. But when I tell you a thing which is between you and me, then no doubt, war is guile. I heard Allâh's Messenger ﷺ saying, "In the last days of this world there will appear some young foolish people who will use (in their claim) the best speech of all people (i.e. the Qur'ân) and they will abandon Islâm as an arrow going out through the game. Their belief will not go beyond their throats (i.e. they will have practically no belief), so wherever you meet them, kill them, for he who kills them shall get a reward on the Day of Resurrection." (*Sahîh Al-Bukhârî*, *Hadîth* No. 808, Vol. 4)

CHAPTER 49. The *Khawârij* are worst of all the mankind and creatures.

644. Narrated Yusair bin 'Amr : رَضِيَ اللَّهُ عَنْهُ I asked Sahl bin Hunaif : رَضِيَ اللَّهُ عَنْهُ "Did

٦٤٣ - حَدِيثُ عَلَيْهِ رَضِيَ اللَّهُ عَنْهُ، قَالَ: إِذَا حَدَّثْتُكُمْ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَأَنْ أَخْرَجَ مِنَ السَّمَاءِ أَحَبَّ إِلَيَّ مِنْ أَنْ أَكْذِبَ عَلَيْهِ، وَإِذَا حَدَّثْتُكُمْ فِيمَا بَيْنِ يَدَيْكُمْ، فَإِنَّ الْحَرْبَ خَدْعَةً. سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَقُولُ: «يَأَتِي فِي آخِرِ الزَّمَانِ قَوْمٌ، حُدَّثَتُمُ الْأَسْنَانَ، سُفَهَاهُ الْأَخْلَامَ، يَقُولُونَ مِنْ خَيْرِ قَوْلِ الْبَرِيَّةِ، يَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمَيَّةِ، لَا يُجَاوزُ إِيمَانُهُمْ حَنَاجِرُهُمْ، فَإِنَّمَا لَقِيَتُهُمْ فَاقْتُلُوهُمْ، فَإِنْ قَتَلْتُهُمْ أَجْرٌ لِمَنْ قَتَلَهُمْ يَوْمَ الْقِيَامَةِ».

(٤٩) بَابُ الْخَوَارِجِ شَرُّ الْخَلْقِ وَالْخَلِيلَةِ

٦٤٤ - حَدِيثُ سَهْلِ بْنِ حُنَيْفٍ رَضِيَ

you hear the Prophet ﷺ saying anything about *Al-Khawârij*.” He said, “I heard him saying while pointing his hand towards ‘Irâq, ‘There will appear in it some people who will recite the Qur’ân but it will not go beyond their throats and they will go out from (leave) Islâm as an arrow goes out through the game’s body.’” (*Sahîh Al-Bukhâri*, *Hadîth* No. 68, Vol. 9)

(لله عنه). عن يسّير بن عمرو، قال: قلت لسهل بن حنيف: هل سمعت النبي ﷺ يقول في الخارج شيئاً؟ قال: سمعته يقول، وأهوى بيده قبل العرّاق: «يخرج منه قوم يقرءون القرآن، لا يجاوز تراقيهم، يمرقون من الإسلام مُرْوَق السَّهْمِ مِن الرَّمِيَّةِ».

CHAPTER 50. Prohibition of giving Zakât to Allâh’s Messenger ﷺ and to his posterity and they are Banû Hâshim and Banû Al-Muttâlib.

(٥٠) باب: تحرير الزكاة على رسول الله ﷺ وعلى آلِه وَهُنْ بُنُوْهَا شِيمٍ وَبَنُو المُظَلِّبِ ذُنُونَ عَيْرِهِمْ

645. Narrated Abû Huraira رضى الله عنه: Dates used to be brought to Allâh’s Messenger ﷺ immediately after being plucked. Different persons would bring their dates till a big heap collected (in front of the Prophet ﷺ). Once Al-Hasan and Al-Husain were playing with these dates. One of them took a date and put it in his mouth. Allâh’s Messenger ﷺ saw it and took it out from his mouth and said, “Don’t you know that Muhammad’s offspring do not eat what is given in *Sadaqa* (charity)?” (*Sahîh Al-Bukhâri*, *Hadîth* No. 562, Vol. 2)

٦٤٥ - حديث أبي هريرة رضي الله عنه، قال: كان رسول الله ﷺ يُؤتى بالتمر عند صرامة النخل؛ فيجيء هذا يتمرة، وهذا من تمرة، حتى يصير عنده كوماً من تمرة. فجعل الحسن والحسين رضي الله عنهما يلعنان بذلك التمرة؛ فأخذ أحدهما تمرة فجعلها في فيه، فنظر إليه رسول الله ﷺ فأخرجهما من فيه، فقال: «أما علمت أنَّ آل محمد ﷺ لا يأكلون الصدقة؟».

646. Narrated Abû Huraira رضى الله عنه: The Prophet ﷺ said,

٦٤٦ - حديث أبي هريرة رضي الله

"Sometimes when I return home and find a date fallen on my bed, I pick it up in order to eat it, but I fear that it might be from a *Sadaqa* (charity) so I throw it." (*Sahîh Al-Bukhâri*, *Hadîth* No. 612-B, Vol. 3)

647. Narrated Anas : رضي الله عنه The Prophet passed by a fallen date and said, "Were it not for my doubt that this might have been given in *Sadaqa* (charity), I would have eaten it." (*Sahîh Al-Bukhâri*, *Hadîth* No. 271, Vol. 3)

CHAPTER 52. Gifts are allowed for the Prophet صلى الله عليه وسلم and Banû Hâshim and Banû Al-Muttâlib even if the giver of that gift got it by way of a charity, and if the one given something as a charity took it, then that charity is no more called as a charity and becomes legal for all those to whom it was illegal.

648. Narrated Anas : رضي الله عنه Some meat was presented to the Prophet صلى الله عليه وسلم and it had been given to Barîra (the freed slave-girl of 'Âisha (رضي الله عنها) in charity. He said, "This meat is a thing of charity for Barîra but is a gift for us." (*Sahîh Al-Bukhâri*, *Hadîth* No. 572, Vol. 2)

649. Narrated Umm 'Atîyya Al-Ansâriya : رضي الله عنها The Prophet صلى الله عليه وسلم went to 'Âisha (رضي الله عنها) and asked her whether she had something (to eat). She replied that she had nothing except the mutton (piece) which Nusaiba (Umm 'Atîyya) had sent to us (Barîra)

عنه، عن النبي ﷺ، قال: «إِنِّي لَا نَقْلِبُ إِلَى أَهْلِي فَأَجِدُ التَّمَرَةَ سَاقِطَةً عَلَى فِرَاشِي فَأَزْفَعُهَا لِأَكُلُّهَا، ثُمَّ أَخْشَى أَنْ تَكُونَ صَدَقَةً فَأُلْغِيَّهَا».

٦٤٧ - حديث أنس رضي الله عنه
قال: مَرَّ النَّبِيُّ ﷺ بِتَمْرَةٍ مَسْقُوطَةً، فَقَالَ: «لَوْلَا أَنْ تَكُونَ صَدَقَةً لِأَكَلْتُهَا».

(٥٢) باب: إباحة الهدية للنبي ﷺ
ولبني هاشم وبنى المطلب، وإن كان المهدى ملكها بطريق الصدقة. وبيان أن الصدقة إذا قبضها المتصدق عليه زالت عنها وصف الصدقة وحلت لكل من ممن كانت الصدقة محرومة عليه

٦٤٨ - حديث أنس رضي الله عنه، أنَّ
النبي ﷺ أتى يلخص تصدق به على بريرة، فقال: «هُوَ عَلَيْهَا صَدَقَةٌ، وَهُوَ لَنَا هَدِيَّةٌ».

٦٤٩ - حديث أم عطيه الأنصارية
رضي الله عنها، قالت: دخل النبي ﷺ على عائشة رضي الله عنها، فقال: «هل عندكم شيء؟» قالت: لا! إلا شيء

in charity.” The Prophet ﷺ said, “It has reached its place and now it is not a thing of charity but a gift for us.” (*Sahîh Al-Bukhârî, Hadîth No. 571, Vol. 2*)

CHAPTER 53. The Prophet ﷺ accepted the gift and refused the alms (charity).

650. Narrated Abû Hurâira رضي الله عنه : Whenever a meal was brought to Allâh’s Messenger ﷺ he would ask whether it was a gift or *Sadaqa* (something given in charity). If he was told that it was *Sadaqa*, he would tell his companions to eat it, but if it was a gift, he would hurry to share it with them. (*Sahîh Al-Bukhârî, Hadîth No. 750, Vol. 3*)

بَعَثْتُ يَهُ إِلَيْنَا نُسِيَّةً مِنَ الشَّاءِ الَّتِي
بَعَثْتُ بِهَا مِنَ الصَّدَقَةِ. فَقَالَ: «إِنَّهَا قَدْ
بَلَغَتْ مَحِلَّهَا».

(٥٣) باب: قُبُولِ النَّبِيِّ ﷺ الْهَدِيَّةِ وَرَدُّهُ الصَّدَقَةَ

٦٥٠ - حديث أبي هريرة رضي الله عنه، قال: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أُتِيَ بِطَعَامٍ سَأَلَ عَنْهُ: «أَهْدِيَةٌ أَمْ صَدَقَةٌ؟» فَإِنْ قِيلَ صَدَقَةٌ، قَالَ لِأَصْحَابِهِ: «كُلُوا»، وَلَمْ يُأْكُلْ. وَإِنْ قِيلَ هَدِيَّةٌ، ضَرَبَ بِيَدِهِ، ﷺ فَأَكَلَ مَعَهُمْ.

CHAPTER 54. To invoke for Allâh’s blessings for the one who brought a charitable-gift.

651. Narrated ‘Abdullâh bin Abû Aûfa رضي الله عنهما : Whenever a person brought his alms to the Prophet ﷺ , the Prophet ﷺ would say, “O Allâh! Send Your Blessings upon so-and-so.” My father went to the Prophet ﷺ with his alms and the Prophet ﷺ said, “O Allâh! Send Your Blessings upon the offspring of Abû Aûfa ”. (*Sahîh Al-Bukhârî, Hadîth No. 574-A, Vol. 2*)

٦٥١ - حديث عبد الله بن أبي أوفى رضي الله عنهما قال: كَانَ النَّبِيُّ ﷺ إِذَا أَتَاهُ قَوْمٌ بِصَدَقَتِهِمْ قَالَ: «اللَّهُمَّ صَلِّ عَلَى آلِ فُلَانِ»، فَأَتَاهُ أَبِي بِصَدَقَةِهِ، فَقَالَ: «اللَّهُمَّ صَلِّ عَلَى آلِ أَبِي أَوْفَى».

13. THE BOOK OF *AS-SIYÂM*⁽¹⁾ (THE FASTING)

CHAPTER 1. The superiority of the month of Ramadân.

652. Narrated Abû Huraira رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "When the month of Ramadân starts, the gates of the heaven are opened and the gates of Hell are closed and the devils are chained." (*Sahîh Al-Bukhâri*, *Hadîth* No. 123, Vol. 3)

CHAPTER 2. It is obligatory to start fasting in Ramadân with the sighting of new moon and to finish with the sighting of new moon. If the weather is cloudy at the beginning or at the end, then complete thirty days as the period of the month.

653. Narrated ‘Abdullâh bin ‘Umar رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم mentioned Ramadân and said, "Do not observe *Saum* (fast) unless you see the crescent (of Ramadân), and do not give up *Saum* till you see the crescent (of Shawwâl), and if the sky is overcast (if you cannot see the crescent), then act on estimation (i.e. count Sha'bân as thirty days)." (*Sahîh Al-Bukhâri*, *Hadîth* No. 130, Vol. 3)

654. Narrated Ibn ‘Umar رضى الله عنهما : The Prophet ﷺ, (holding out his ten fingers thrice), said, "The month is thus and thus and thus," namely thirty days. Then (holding out his ten fingers twice and then nine fingers), he

١٣ - كتاب الصيام

(١) بَابُ: فَضْلِ شَهْرِ رَمَضَانَ

٦٥٢ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا دَخَلَ شَهْرَ رَمَضَانَ فُتَحَتْ أَبْوَابُ السَّمَاءِ وَغُلُقَتْ أَبْوَابُ جَهَنَّمَ، وَسُلِسِلَتِ الشَّيَاطِينُ».

(٢) بَابُ: وُجُوبِ صَومِ رَمَضَانَ لِرُؤْيَا الْهِلَالِ، وَالْفِطْرِ لِرُؤْيَا الْهِلَالِ، وَأَنَّ إِذَا عُمِّ فِي أَوَّلِهِ أَوْ آخِرِهِ أَكْمَلَتْ عِدَّةَ الشَّهْرِ ثَلَاثِينَ يَوْمًا

٦٥٣ - حَدِيثُ عَبْدِ اللَّهِ بْنِ عُمَرَ رضي الله عنهما، أَنَّ رَسُولَ اللهِ ﷺ ذَكَرَ رَمَضَانَ، فَقَالَ: «لَا تَصُومُوا حَتَّى تَرَوُ الْهِلَالَ، وَلَا تُفْطِرُوا حَتَّى تَرَوْهُ، فَإِنْ عُمِّ عَلَيْكُمْ فَاقْدُرُوا لَهُ».

٦٥٤ - حَدِيثُ ابْنِ عُمَرَ رضي الله عنهما، قَالَ: قَالَ النَّبِيُّ ﷺ: «الشَّهْرُ هَكَذَا وَهَكَذَا وَهَكَذَا» يَعْنِي ثَلَاثِينَ. ثُمَّ قَالَ: «وَهَكَذَا وَهَكَذَا وَهَكَذَا» يَعْنِي

⁽¹⁾ [13. The Book of *As-Siyâm* (the Fasting) *As-Siyâm*: plural of *As-Saum* (the fasting)].

said, "It may be thus and thus and thus," namely twenty-nine days. He meant once thirty days and once twenty-nine days. (*Sahîh Al-Bukhâri*, Hadîth No. 222, Vol. 7)

655. Narrated Ibn 'Umar : رضي الله عنهما The Prophet said, "We are an illiterate nation; we neither write, nor know accounts. The month is like this and this, i.e. sometimes of 29 days and sometimes of 30 days." (*Sahîh Al-Bukhâri*, Hadîth No. 137, Vol. 3)

656. Narrated Abû Huraira : رضي الله عنه , ملى الله عليه وسلم or said, Abûl-Qâsim said, "Start *Saum* (fast) on seeing the crescent (of Ramadân), and give up *Saum* on seeing the crescent (of Shawwâl), and if the sky is overcast (and you cannot see the crescent), complete thirty days of Sh'âbân." (*Sahîh Al-Bukhâri*, Hadîth No. 133, Vol. 3)

CHAPTER 3. Not to observe *Saum* for a day or two ahead of Ramadân.

657. Narrated Abû Huraira : رضي الله عنه The Prophet said, "None of you should observe *Saum* (fast) for a day or two ahead of Ramadân, unless he has the habit of observing *Saum* (*Nawâfi*), (and if his *Saum* coincides with that day) then he can observe *Saum* that day." (*Sahîh Al-Bukhâri*, Hadîth No. 138, Vol. 3)

CHAPTER 4. The month may be of twenty-nine days.

658. Narrated Umm Salama : رضي الله عنها The Prophet took an oath that he would not enter upon some of his wives for one month. But when

تسعًا وعشرين، يقول، مرّة ثلاثين
ومرّة تسعًا وعشرين.

655 - حديث ابن عمر رضي الله عنهما ، عن النبي ﷺ، أَنَّهُ قَالَ: «إِنَّ
أُمَّةَ أُمَّةٍ، لَا تَكْتُبُ وَلَا تَخْسُبُ،
الشَّهْرُ هَذَا وَهَذَا» يَعْنِي مَرَّةً تِسْعَةَ
وَعِشْرِينَ، وَمَرَّةً ثَلَاثِينَ.

656 - حديث أبي هريرة رضي الله عنه ، قَالَ النَّبِيُّ ﷺ، أَوْ قَالَ:
قَالَ أَبُو الْفَاقِسِ ﷺ «صُومُوا لِرُؤْيَتِهِ
وَأَفْطِرُوا لِرُؤْيَتِهِ، فَإِنْ عُبَيْتِ عَلَيْكُمْ
فَأَكْمِلُوا عِدَّةَ شَعْبَانَ ثَلَاثِينَ».

(٣) بَابٌ: لَا تَقْدِمُوا رَمَضَانَ بِصَوْمٍ
يَوْمٍ وَلَا يَوْمَيْنِ

657 - حديث أبي هريرة رضي الله عنه ، عن النبي ﷺ، قَالَ: «لَا يَتَقدِّمَنَّ
أَحَدُكُمْ رَمَضَانَ بِصَوْمٍ يَوْمٍ أَوْ يَوْمَيْنِ
إِلَّا أَنْ يَكُونَ رَجُلٌ كَانَ يَصُومُ صَوْمَهُ
فَلْيَصُمْ ذَلِكَ الْيَوْمَ».

(٤) بَابٌ: الشَّهْرُ يَكُونُ تِسْعَةَ وَعِشْرِينَ

658 - حديث أم سلمة رضي الله عنها ، أَنَّ النَّبِيَّ ﷺ حَلَفَ لَا يَدْخُلُ
عَلَى بَعْضِ أَهْلِهِ شَهْرًا؛ فَلَمَّا مَضَى

twenty-nine days had elapsed, he went to them in the morning or evening. It was said to him, "O Allâh's Prophet ﷺ ! You had taken an oath that you would not enter upon them for one month." He replied, "The month can be of twenty-nine days." (*Sahîh Al-Bukhârî*, Hadîth No. 130, Vol. 7)

CHAPTER 7. The meaning of the statement of the Prophet ﷺ : The months of 'Eid are not incomplete, or do not decrease (in superiority).

659. Narrated Abû Bakra رضى الله عنه : The Prophet ﷺ said, "The two months of 'Eid i.e. Ramadân and Dhul-Hijja, do not decrease (in superiority)." ^[1] (*Sahîh Al-Bukhârî*, Hadîth No. 136, Vol. 3)

CHAPTER 8. The timing of *Saum* (fast) begins with the dawn, and one is allowed to eat and drink till dawn, and the explanation of the dawn that marks the legal beginning of a *Saum* and about the beginning of the time of the *Fajr* (morning) prayer etc.

660. Narrated 'Adî bin Hâtim رضى الله عنه : When the Verses were revealed: 'Until the white thread appears to you, distinct from the black thread,' I took two (hair)

تِسْعَةٌ وَعِشْرُونَ يَوْمًا عَذَّا عَلَيْهِنَّ أَوْ رَاحَ؛ فَقَبِيلَ لَهُ : يَا نَبِيَّ اللَّهِ! حَلَفْتَ أَنْ لَا تَدْخُلَ عَلَيْهِنَّ شَهْرًا . قَالَ : «إِنَّ الشَّهْرَ يَكُونُ تِسْعَةً وَعِشْرِينَ يَوْمًا».

(٧) بَابُ: بَيَانٍ مَعْنَى قَوْلِهِ شَهْرًا عِنْدِ لَا يَنْقُصَانِ

٦٥٩ - حَدِيثُ أَبِي بَكْرَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ، قَالَ: «شَهْرَانِ لَا يَنْقُصَانِ، شَهْرًا عِيدٌ، رَمَضَانُ وَدُوَّ الْحَجَّةَ».

(٨) بَابُ: بَيَانٍ أَنَّ الدُّخُولَ فِي الصَّوْمَ يَحْصُلُ بِظُلُوعِ الْفَجْرِ، وَأَنَّ لَهُ الْأَكْلَ وَغَيْرَهُ حَتَّى يَطْلُعَ الْفَجْرُ. وَبَيَانٍ صِفَةِ الْفَجْرِ الَّذِي تَعَلَّقُ بِهِ الْأَحْكَامُ مِنَ الدُّخُولِ فِي الصَّوْمِ، وَدُخُولِ وَقْتِ صَلَاةِ الصُّبْحِ وَغَيْرِ ذَلِكَ

٦٦٠ - حَدِيثُ عَدِيِّ بْنِ حَاتِمٍ رضي الله عنه، قَالَ: لَمَّا نَزَّلَتْ هَذِهِ يَسِّيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ

^[1] (H.659) There are many interpretations of this *Hadîth*, but the most common one is this: The good deeds done in these two months are rewarded fully, whether these months are of 29 or 30 days. There is no harm if Muslims unknowingly start observing *Saum* on a wrong day, or stay at 'Arafât during *Hajj* on a day other than the prescribed one, on condition that the crescent should be watched carefully. For example, if two persons witness that they have seen the crescent and the people observe *Saum* or stay at 'Arafât accordingly, and later the two witnesses turn to be liars, the acts of worshipping performed by the Muslims will not be rejected by Allâh. (*Fath Al-Bârî*, Vol. 5, P. 26,27).

strings, one black and the other white, and kept them under my pillow and went on looking at them throughout the night but could not make anything out of it. So, the next morning I went to Allâh's Messenger ﷺ and told him the whole story. He explained to me, "That Verse means the darkness of night and the whiteness of dawn." (*Sahîh Al-Bukhâri*, *Hadîth* No. 140, Vol. 3)

الأَسْوَدِ عَمِدَتْ إِلَى عَقَالٍ أَسْوَدَ،
وَإِلَى عَقَالٍ أَيْضَّ، فَجَعَلُتُهُمَا تَحْتَ
وِسَادَتِي، فَجَعَلْتُ أَنْظُرُ فِي اللَّيلِ فَلَا
يَسْتَيِّنُ لِي، فَعَدَوْتُ عَلَى رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَذَكَرْتُ لَهُ ذَلِكَ، قَالَ: «إِنَّمَا
ذَلِكَ سَوَادُ اللَّيلِ وَبَياضُ النَّهَارِ».

661. Narrated Sahl bin Sa'd رضي الله عنه: When the following Verses were revealed: 'Eat and drink until the white thread appears to you, distinct from the black thread,' and 'of dawn' was not revealed, some people who intended to observe *Saum* (fast), tied black and white threads to their legs and went on eating till they differentiated between the two. Allâh then revealed the words, 'of dawn', and it became clear that meant night and day. (*Sahîh Al-Bukhâri*, *Hadîth* No. 141, Vol. 3)

661 - حديث سهل بن سعد رضي الله عنه، قَالَ: أَنْزَلْتُ **«وَكُلُوا وَاشْرِبُوا**
حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَيْضُ مِنَ
الْخَيْطِ الْأَسْوَدِ» وَلَمْ يَتَرَكَنْ - مِنَ الْفَجْرِ
- فَكَانَ رِجَالٌ، إِذَا أَرَادُوا الصَّوْمَ،
رَبَطُوا أَحَدُهُمْ فِي رِجْلِهِ **الْخَيْطَ الْأَيْضَ**
وَ**الْخَيْطَ الْأَسْوَدَ**، وَلَمْ يَرَأْنَ يَأْكُلُ حَتَّى
يَتَبَيَّنَ لَهُ رُؤُيَتُهُمَا، فَأَنْزَلَ اللَّهُ بَعْدَهُ - مِنَ
الْفَجْرِ - فَعَلِمُوا أَنَّهُ إِنَّمَا يَغْنِي اللَّيلَ
وَالنَّهَارَ.

662. Narrated 'Abdullâh bin 'Umar رضي الله عنهما: Allâh's Messenger ﷺ said, "Bilâl pronounces *Adhâن* at night, so keep on eating and drinking (*Sahûr*) till Ibn Umm Maktûm pronounces *Adhâن*." (The narrator added, "Ibn Umm Maktûm was a blind man who would not pronounce the *Adhâن* unless he was told that the day had dawned.") (*Sahîh Al-Bukhâri*, *Hadîth* No. 591, Vol. 1)

662 - حديث ابن عمر رضي الله عنهما، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «إِنَّ
بِلَالًا يُؤَذِّنُ بِلَيْلًا، فَكُلُوا وَاشْرِبُوا حَتَّى
يُنَادِيَ ابْنُ أُمِّ مَكْتُومٍ».

663. Narrated 'Âisha رضي الله عنها: Bilâl used to pronounce the *Adhâن* at night,

663 - حديث عائشة رضي الله عنها

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so Allâh's Messenger ﷺ said, "Carry on taking your meals (eat and drink) till Ibn Umm Maktûm pronounces the *Adhâن*, for he does not pronounce it till (it is told to him that) it is dawn." (*Sahîh Al-Bukhâri*, *Hadîth* No. 142, Vol. 3)

664. Narrated 'Abdullâh bin Mas'ûd رضي الله عنه that the Prophet ﷺ said: "The *Adhâن* pronounced by Bilâl should not stop you from taking *Sahûr*, for he pronounces the *Adhâن* at night, so that the one offering the late night prayer (*Tahajjud*) from among you might hurry up, and the sleeping from amongst you might wake up. It does not mean that *Al-Fajr* (dawn) or *As-Subhu* (morning) has started." Then he (the Prophet ﷺ) pointed with his fingers and raised them up (towards the sky) and then lowered them (towards the earth) like this (Ibn Mas'ûd imitates the gesture of the Prophet ﷺ). (*Sahîh Al-Bukhâri*, *Hadîth* No. 595, Vol. 1)

CHAPTER 9. The superiority of *Sahûr* meals and stress on its taking, and preference of taking it late before dawn, and about hastening for *Iftâr* (breaking the *Saum*).

665. Narrated Anas bin Mâlik رضي الله عنه that the Prophet ﷺ said, "Take *Sahûr* as there is a blessing in it." (*Sahîh Al-Bukhâri*, *Hadîth* No. 146, Vol. 3)

666. Narrated Anas bin Thâbit رضي الله عنه that Zâid bin Thâbit said, "We took the *Sahûr* [the meal taken before dawn while *Saum* (fasting) is observed] with the Prophet ﷺ and then stood up for the (morning) *Salât* (prayer)." I asked him how long the interval between the two (*Suhûr* and *Salât*) was. He replied,

أَنَّ بِلَالًا كَانَ يُؤَذِّنُ بِلَيْلٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «كُلُوا وَاشْرِبُوا حَتَّى يُؤَذِّنَ ابْنُ أُمٍّ مَكْثُومٍ، فَإِنَّهُ لَا يُؤَذِّنُ حَتَّى يَطْلُعَ الْفَجْرُ». (664)

664 - حديث عبد الله بن مسعود
رضي الله عنه، عن النبي ﷺ قال: «لَا يَمْنَعَنَّ أَحَدَكُمْ» أَوْ «أَحَدًا مِنْكُمْ أَذَانَ بِلَالٍ مِنْ سَحُورِهِ، فَإِنَّهُ يُؤَذِّنُ» أَوْ «يُنَادِي بِلَيْلٍ لِيَرْجِعَ قَائِمَكُمْ وَلِيُبَيِّنَ نَائِمَكُمْ، وَلَيُنَيِّسَ لَهُ أَنْ يَقُولَ الْفَجْرُ أَوِ الصُّبْحُ». وَقَالَ يَا صَاحِبِي وَرَفِعَهَا إِلَى فَوْقِ وَطَاطًا إِلَى أَسْفَلٍ «حَتَّى يَقُولَ هَكَذَا».

(٩) بَابُ: فَضْلِ السَّحُورِ وَتَأْكِيدِ
اسْتِخْبَابِهِ، وَاسْتِخْبَابِ تَأْخِيرِهِ وَتَغْيِيلِ
الْفَطْرِ

665 - حديث أنس بن مالك رضي الله عنه
قال النبي ﷺ: «تَسَحَّرُوا فَإِنَّ فِي السَّحُورِ بَرَكَةً».

666 - حديث زيد بن ثابت عن أنس رضي الله عنه
أن زيد بن ثابت حدثه أنه سحرروا مع النبي ﷺ ثم قاموا إلى الصلاة، قلت: كم بينهما؟

"The interval between the two was just sufficient to recite fifty to sixty 'Ayât.'" (*Sahîh Al-Bukhâri*, *Hadîth* No. 549, Vol. 1)

667. Narrated Sahl bin Sa'd رضي الله عنه عن سعيد رضي الله عنه، مولى الله عليه وسلم said, "The people will remain on the right path as long as they hasten the *Iftâr* (breaking of the *Saum*)."
(*Sahîh Al-Bukhâri*, *Hadîth* No. 178, Vol. 3)

CHAPTER 10. The time for *Iftâr* (breaking of the *Saum*) and ending of day.

668. Narrated 'Umar bin Al-Khattâb رضي الله عنه عن سعيد رضي الله عنه : Allâh's Messenger ﷺ said, "When night falls from this side and the day vanishes from this side and the sun sets, then the person observing *Saum* (fast) should *Iftâr* (break his *Saum*)."
(*Sahîh Al-Bukhâri*, *Hadîth* No. 175, Vol. 3)

669. Narrated Ibn Abî Aûfa رضي الله عنهما We were in the company of Allâh's Messenger ﷺ on a journey. He said to a man, "Get down and mix *Sawîq*⁽¹⁾ with water for me." The man said, "The sun (has not set yet)⁽²⁾ O Allâh's Messenger." The Prophet ﷺ again said to him, "Get down and mix *Sawîq* with water for me." The man again said, "O Allâh's Messenger! The sun!" The Prophet ﷺ said to him (for the third time), "Get down and mix *Sawîq* with water for me." The man dismounted and mixed *Sawîq* with water for him. The Prophet ﷺ drank it and then beckoned with his

فَالْأَيَّهُ : قَدْرُ خَمْسِينَ أَوْ سِتِّينَ ، يَعْنِي

667 - حديث سهل بن سعيد رضي الله عنه، أنَّ رَسُولَ اللَّهِ ﷺ قَالَ : «لَا يَرَأُ النَّاسُ بِخَيْرٍ مَا عَجَلُوا الْفِطَرَ» .

(١٠) بَابُ: بَيَانٌ وَثْتِ انتِقَاصِ الصَّوْمِ وَخُرُوجِ النَّهَارِ

668 - حديث عمر رضي الله عنه
قالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «إِذَا أَقْبَلَ اللَّيْلُ مِنْ هُنَّا، وَأَذْبَرَ النَّهَارُ مِنْ هُنَّا، وَغَرَبَتِ الشَّمْسُ فَقَدْ أَفْطَرَ الصَّائِمُ» .

669 - حديث ابن أبي أوفى رضي الله عنهما
قالَ : كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ، فَقَالَ لِرَجُلٍ : «اِنْزِلْ فَاجْدَحْ لِي» فَقَالَ : يَا رَسُولَ اللَّهِ! الشَّمْسُ، قَالَ : «اِنْزِلْ فَاجْدَحْ لِي» قَالَ : يَا رَسُولَ اللَّهِ! الشَّمْسُ، قَالَ : «اِنْزِلْ فَاجْدَحْ لِي» فَنَزَلَ فَجَدَحَ لَهُ، فَشَرِّبَ ؛ ثُمَّ رَمَى بِيَدِهِ هُنَّا، ثُمَّ قَالَ : «إِذَا رَأَيْتُمُ اللَّيْلَ أَقْبَلَ مِنْ هُنَّا فَقَدْ أَفْطَرَ الصَّائِمُ» .

⁽¹⁾ (H.669) *Sawîq*: See glossary.

⁽²⁾ (H.669) His saying: "The sun (has not set yet)" indicates that the Prophet ﷺ was fasting and the man meant that the time of *Iftâr* [breaking the *Saum* (fast)] was not due.

hand (towards the east) and said, “When you see the night falling from this side, then a observing *Saum* (fast) person should *Iftâr* (break his *Saum*).” (*Sahîh Al-Bukhâri*, *Hadîth* No. 162, Vol. 3)

CHAPTER 11. Prohibition of *Al-Wisâl* [observing *Saum* (fast) continuously].

670. Narrated ‘Abdullâh bin ‘Umar صلّى الله عليه وسّلم : رضى الله عنهما Allâh’s Messenger forbade *Al-Wisâl*. The people said (to him), “But you practise it?” He said, “I am not like you, for I am given food and drink by Allâh.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 183, Vol. 3)

(١١) بَابُ النَّهْيِ عَنِ الْوِصَالِ فِي الصَّوْمَ

٦٧٠ - حَدِيثُ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْوِصَالِ، قَالُوا: إِنَّكَ تُوَاصِلُ، قَالَ: إِنِّي لَسْتُ مِثْلَكُمْ، إِنِّي أَطْعَمُ وَأَسْقَى.

٦٧١ - حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْوِصَالِ فِي الصَّوْمَ، فَقَالَ لَهُ رَجُلٌ مِنَ الْمُسْلِمِينَ: إِنَّكَ تُوَاصِلُ يَا رَسُولَ اللَّهِ! قَالَ: «وَأَيُّكُمْ مِثْلِي؟ إِنِّي أَبِيْتُ يُظْعِمُنِي رَبِّي وَيَسْقِينِي». فَلَمَّا أَبْنَا أَنَّ يَتَهَوَّا عَنِ الْوِصَالِ؛ وَاصْلَبَ بِهِمْ يَوْمًا، ثُمَّ يَوْمًا، ثُمَّ رَأَوْا الْهِلَالَ. فَقَالَ: «لَوْ تَأْخَرُ لِزِدْتُكُمْ» كَالشَّكِيلِ لَهُمْ حِينَ أَبْنَا أَنَّ يَتَهَوَّا.

٦٧٢ - حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ

: رضى الله عنه Allâh’s Messenger forbade *Al-Wisâl* in observing *As-Saum* (the fasts). So, one of the Muslims said to him, “But you practise *Al-Wisâl* O Allâh’s Messenger!” The Prophet صلّى الله عليه وسّلم replied, “Who amongst you is similar to me? I am given food and drink during night by my Lord.” So, when the people refused to stop *Al-Wisâl* (observing *Saum* continuously), the Prophet صلّى الله عليه وسّلم observed *Saum* day and night continuously along with them for a day and then another day and then they saw the crescent (of the month of Shawwâl). The Prophet صلّى الله عليه وسّلم said to them (angrily), “If it (the crescent) had not appeared, I would have made you observe *Saum* for a longer period.” That was as a punishment for them when they refused to stop (practising *Al-Wisâl*). (*Sahîh Al-Bukhâri*, *Hadîth* No. 186, Vol. 3)

672. Narrated Abû Huraira : رضى الله عنه The Prophet said twice, “O

you people! Be cautious! Do not practise *Al-Wisâl*.” The people said to him, “But you practise *Al-Wisâl*?” The Prophet ﷺ replied, “My Lord gives me food and drink during night. Do that much of deeds which are within your ability.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 187, Vol. 3)

673. Narrated Anas : رضي الله عنه The Prophet ﷺ observed *Saum Al-Wisâl*⁽¹⁾ on the last days of the month. Some people did the same, and when the news reached the Prophet ﷺ he said, “If the month had been prolonged for me, then I would have observed *Saum Al-Wisâl* for such a long time that the most exaggerating ones among you would have given up their exaggeration. I am not like you; my Lord keeps on giving me food and drink (at night).” (*Sahîh Al-Bukhâri*, *Hadîth* No. 347, Vol. 9)

674. Narrated ‘Âisha : رضي الله عنها Allâh’s Messenger forbade *Al-Wisâl* out of mercy to them. They said to him, “But you practise *Al-Wisâl*?” He said, “I am not similar to you, for my Lord gives me food and drink.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 185, Vol. 3)

CHAPTER 12. It is not unlawful to kiss during fasting if one is not urged by sexual desire.

675. Narrated Hishâm’s father: ‘Âisha said, “Allâh’s Messenger ﷺ used to kiss some of his

عنه، عن النبی ﷺ قَالَ: «إِنَّكُمْ وَالْوِصَالَ مَرَّتَيْنِ». قَيْلَ: إِنَّكَ تُوَاصِلُ. قَالَ: «إِنِّي أَبِيتُ يُظْعِمُنِي رَبِّي وَيَسِّقِينِ، فَأَكْلَفُوا مِنَ الْعَمَلِ مَا تُطِيقُونَ».

٦٧٣ - حديث أنس رضي الله عنه، قَالَ: وَاصِلَ النَّبِيُّ ﷺ آخِرَ الشَّهْرِ، وَوَاصِلَ أَنَاسٌ مِنَ النَّاسِ، فَبَلَغَ النَّبِيُّ ﷺ فَقَالَ: «لَنْ مُدَّ بِي الشَّهْرُ لَوْاَصَلْتُ وِصَالًا يَدْعُ الْمُتَعَمِّقُونَ تَعَمَّقُهُمْ؛ إِنِّي لَسْتُ مِنْكُمْ، إِنِّي أَطْلُ يُظْعِمُنِي رَبِّي وَيَسِّقِينِ».

٦٧٤ - حديث عائشة رضي الله عنها، قَالَتْ: نَهَى رَسُولُ اللهِ ﷺ عَنِ الْوِصَالِ، رَحْمَةً لَهُمْ، فَقَالُوا: إِنَّكَ تُوَاصِلُ. قَالَ: «إِنِّي لَسْتُ كَهِيْتَكُمْ، إِنِّي يُظْعِمُنِي رَبِّي وَيَسِّقِينِ».

(١٢) بَابُ: بَيَانُ أَنَّ الْقُبْلَةَ فِي الصَّوْمِ لَيَسْتُ مُحَرَّمَةً عَلَى مَنْ لَمْ تُحَرِّكْ شَهْوَتَهُ

٦٧٥ - حديث عائشة رضي الله عنها، قَالَتْ: إِنْ كَانَ رَسُولُ اللهِ ﷺ لَيَقْبَلُ

⁽¹⁾ (H.673) *Al-Wisâl* is not to break one’s fast at sunset, but continue fasting for another period which may extend for several days.

wives while he was observing *Saum* (fast)," and then she smiled. (*Sahîh Al-Bukhâri*, *Hadîth* No. 150, Vol. 3)

بَعْضَ أَزْوَاجِهِ وَهُوَ صَائِمٌ؛ ثُمَّ
ضَحِّكَ.

676. Narrated ‘Âisha رضي الله عنها : The Prophet used to kiss and embrace (his wives) while he was observing *Saum* (fast), and he had more power to control his desires than any of you. (*Sahîh Al-Bukhâri*, *Hadîth* No. 149, Vol. 3)

CHAPTER 13. There is no harm as regards fasting if one is *Junab* even after dawn.

677. Narrated ‘Âisha رضي الله عنها and Umm Salama رضي الله عنها : At times Allâh's Messenger صلى الله عليه وسلم used to get up in the morning in the state of *Janâba* after having sexual relations with his wives. He would then take a bath and observe *Saum* (fast). (A conversation regarding this above narration between the subnarrators is not translated). (*Sahîh Al-Bukhâri*, *Hadîth* No. 148, Vol. 3)

٦٧٦ - حَدِيثُ عَائِشَةَ رضي الله عنها،
قَالَتْ: كَانَ النَّبِيُّ ﷺ يُقَبِّلُ وَيُبَاشِرُ
وَهُوَ صَائِمٌ، وَكَانَ أَمْلَكَنُمْ لِإِزِيرِهِ.

(١٣) بَابُ: صِحَّةِ صَفَومِ مَنْ ظَلَّعَ عَلَيْهِ
الْفَجْرُ وَهُوَ جُنْبٌ

677 - حديث عائشة و أم سلمة
رضي الله عنهما. عن أبي بكر بن عبد الرحمن بن الحريث بن هشام، أن أباه عبد الرحمن أخبر مروان أن عائشة وأم سلمة أخبرتاه أن رسول الله ﷺ كان يذكره الفجر وهو جنب من أهله، ثم يتغسل ويصوم.

فَقَالَ مَرْوَانُ لِعَبْدِ الرَّحْمَنِ ابْنِ
الْحَرِيثِ: أَقْسِمُ بِاللَّهِ لِتَقْرَعَنَّ بِهَا أَبَا
هُرَيْرَةَ، وَمَرْوَانُ يَوْمَئِذٍ عَلَى الْمَدِينَةِ؛
فَقَالَ أَبُو بَكْرٍ: فَكَرِهَ ذَلِكَ عَبْدُ
الرَّحْمَنِ. ثُمَّ قُدِّرَ لَنَا أَنْ نَجْتَمِعَ بِذِي
الْحُلْيَفَةِ، وَكَانَتْ لِأَبِي هُرَيْرَةَ هُنَالِكَ
أَرْضٌ، فَقَالَ عَبْدُ الرَّحْمَنِ لِأَبِي هُرَيْرَةَ
إِنِّي ذَاكِرٌ لَكَ أَمْرًا، وَلَوْلَا مَرْوَانُ أَقْسَمَ
عَلَيَّ فِيهِ لَمْ أَذْكُرْ لَكَ فَذَكَرَ قَوْلَ

عائشة وأم سلامة؛ فَقَالَ: كَذِلِكَ حَدَّثَنِي الْفَضْلُ بْنُ عَبَّاسٍ، وَهُوَ أَعْلَمُ.

(١٤) بَابٌ: تَغْلِيظٌ لَخَرِيمِ الْجَمَاعِ فِي نَهَارِ رَمَضَانٍ عَلَى الصَّائِمِ، وَوُجُوبِ الْكَفَارَةِ الْكُبْرَى فِيهِ، وَأَنَّهَا تَحِبُّ عَلَى الْمُؤْسِرِ وَالْمُغَسِّرِ، وَتَثْبِتُ فِي ذَمَّةِ الْمُغَسِّرِ حَتَّى يَسْتَطِيعَ

٦٧٨ - حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَقَالَ: إِنَّ الْآخِرَ وَقَعَ عَلَى امْرَأَتِهِ فِي رَمَضَانَ، فَقَالَ: أَتَجِدُ مَا تُحِرِّزُ رَفْقَةً؟ قَالَ: لَا، قَالَ: فَقَاتَلْتُ أَنْ تَصُومَ شَهْرَيْنِ مُتَابِعَيْنِ؟ قَالَ: لَا. قَالَ: أَفَتَجِدُ مَا تُطْعِمُ بِهِ سَيِّئَ مِسْكِينَ؟ قَالَ: لَا. قَالَ: فَأَتَيْتَ النَّبِيِّ ﷺ بِعَرَقٍ فِيهِ تَمْرٌ، وَهُوَ الرَّبِيلُ، قَالَ: أَطْعِمْ هَذَا عَنْكَ؟ قَالَ: عَلَى أَخْرَجِ مَنِّا؟ مَا بَيْنَ لَأْبَتِهَا أَهْلُ بَيْتٍ أَخْرَجَ مِنِّا. قَالَ: فَأَطْعِمْهُ أَهْلَكَ.

٦٧٩ - حَدِيثُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: أَتَى رَجُلٌ النَّبِيِّ ﷺ فِي الْمَسْجِدِ، فَقَالَ: اخْتَرْتُ. قَالَ: مِمَّ ذَاكَ؟ قَالَ: وَقَعْتُ بِامْرَأَتِي فِي

CHAPTER 14. It is absolutely forbidden to have sexual relation during the day in Ramadân, for a person observing *Saum* (fast), and it is obligatory on him to pay the great penalty of its expiation, and it is an obligation on both rich and poor, and it will be a binding on the neck of the poor till he pays it.

678. Narrated Abû Huraira رضي الله عنه: A man came to the Prophet صلى الله عليه وسلم and said, "I had sexual intercourse with my wife in Ramadân [while observing *Saum* (fasting)]." The Prophet صلى الله عليه وسلم asked him, "Can you afford to manumit a slave?" He replied in the negative. The Prophet صلى الله عليه وسلم asked him, "Can you observe *Saum* for two successive months?" He replied in the negative. He asked him, "Can you afford to feed sixty poor persons?" He replied in the negative. (Abû Huraira رضي الله عنه added): Then a basket-full of dates was brought to the Prophet صلى الله عليه وسلم and he said (to that man), "Feed (poor people) with this on your behalf (by way of atonement)." He said, "(Should I feed it) to poorer people than we? There is no poorer house than ours between its (Al-Madina's) mountains." The Prophet صلى الله عليه وسلم said, "Then feed your family with it." (*Sahîh Al-Bukhârî*, Hadith No. 158, Vol. 3)

679. Narrated 'Âisha رضي الله عنها: A man came to the Prophet صلى الله عليه وسلم in the mosque and said, "I am burnt (ruined)!" The Prophet صلى الله عليه وسلم asked him, "With what (what have you done)?" He said, "I have had sexual

relation with my wife in the month of Ramadân [while observing *Saum* (fast)].” The Prophet ﷺ said to him, “Give in charity.” He said, “I have nothing.” The man sat down, and in the meantime there came a person driving a donkey carrying food to the Prophet ﷺ. (The subnarrator, ‘Abdur Rahmân added: I do not know what kind of food it was). On that the Prophet ﷺ asked, “Where is the burnt person?” The man said, “Here I am.” The Prophet ﷺ said to him, “Take this (food) and give it in charity (to someone).” The man said, “To a poorer person than I? My family has nothing to eat.” Then the Prophet ﷺ said to him, “Then eat it yourselves.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 811-B, Vol. 8)

CHAPTER 15. A traveller may or may not observe *Saum* (fast) in the month of Ramadân without being liable for a sin, if the journey is of two stages or more.

680. Narrated Ibn ‘Abbâs رضي الله عنهما : Allâh’s Messenger ﷺ set out for Makka in Ramadân and he was observing *Saum* (fast), and when he reached Al-Kadîd, he broke his *Saum*; the people (with him) broke their *Saum* too. (*Sahîh Al-Bukhâri*, *Hadîth* No. 165, Vol. 3)

681. Narrated Jâbir bin ‘Abdullâh رضي الله عنهما : Allâh’s Messenger ﷺ was on a journey and saw a crowd of people, and a man was being shaded (by them). He asked, “What is the matter?” They said, “He (the man) is observing *Saum* (fast).” The Prophet ﷺ said, “It is not from *Al-Birr* (righteousness) that you observe *Saum*

رمضان. قَالَ لَهُ: «تَصَدِّقُ» قَالَ: مَا عِنْدِي شَيْءٌ.

فَجَلَسَ. وَأَتَاهُ إِنْسَانٌ يَسْوُقُ حِمَارًا، وَمَعَهُ طَعَامٌ (قَالَ عَبْدُ الرَّحْمَنِ، أَحَدُ رُوَاةِ الْحَدِيثِ: مَا أَذْرِي مَا هُوَ إِلَى النَّبِيِّ ﷺ؛ فَقَالَ: «أَيْنَ الْمُخْتَرُ؟» فَقَالَ: هَا أَنَا ذَا، قَالَ: «خُذْ هَذَا فَتَصَدِّقْ بِهِ» قَالَ: عَلَى أَخْوَجَ وَنِي؟ مَا لِأَهْلِي طَعَامٌ. قَالَ: «فَكُلُوهُ». .

(١٥) بَابُ: جَوَازِ الصَّوْمِ وَالْفَطْرِ فِي شَهْرِ رَمَضَانِ لِلْمُسَافِرِ فِي غَيْرِ مَغْصِبَةٍ إِذَا كَانَ سَفَرُهُ مَرْحَلَيْنِ فَأَكْثُرُ

٦٨٠ - حَدِيثُ ابْنِ عَبَّاسٍ رضي الله عنهما، أَنَّ رَسُولَ اللهِ ﷺ خَرَجَ إِلَيْهِ مَكَّةَ فِي رَمَضَانَ، فَصَامَ حَتَّى بَلَغَ الْكَدِيدَ أَفْطَرَ، فَأَفْطَرَ النَّاسُ.

٦٨١ - حَدِيثُ جَابِرِ بْنِ عَبْدِ اللَّهِ رضي الله عنهما، قَالَ: كَانَ رَسُولُ اللهِ ﷺ فِي سَفَرٍ، فَرَأَى زِحَاماً وَرَجُلاً قَدْ ظُلِّلَ عَلَيْهِ، فَقَالَ: «مَا هَذَا؟» فَقَالُوا: صَائِمٌ. فَقَالَ: «لَيْسَ مِنَ الْبِرِّ الصَّوْمُ فِي السَّفَرِ».

on a journey.”⁽¹⁾ (*Sahîh Al-Bukhâri*, *Hadîth* No. 167, Vol. 3)

682. Narrated Anas bin Mâlik : رضى الله عنه We used to travel with the Prophet صلى الله عليه وسلم and neither did the persons observing *Saum* (fast) criticize those who were not observing *Saum*, nor did those who were not observing *Saum* criticize the ones who were observing *Saum*. (*Sahîh Al-Bukhâri*, *Hadîth* No. 168, Vol. 3)

CHAPTER 16. The reward of a person who is not observing *Saum* (fast) on a journey, if he take over himself the duty of (all) the work.

683. Narrated Anas : رضى الله عنه We were with the Prophet صلى الله عليه وسلم (on a journey) and the only shade one could have was the shade made by one's own garment. Those who observed *Saum* (fast) did not do any work and those who did not observe *Saum* served the camels and brought the water on them and treated the sick and (wounded). So, the Prophet صلى الله عليه وسلم said, “Today, those who were not observing *Saum* took (all) the reward.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 140, Vol. 4)

CHAPTER 17. One has the choice to observe *Saum* (fast) or not during a journey.

684. Narrated ‘Âisha ، رضى الله عنها , the wife of the Prophet : صلى الله عليه وسلم Hamza

٦٨٢ - حديث أنس بن مالك رضى الله عنه، قال: كنّا نسافر مع النبي ﷺ، فلمن يعب الصائم على المفتر، ولا المفتر على الصائم.

(١٦) باب: أجر المفتر في السفر إذا تولى العمل

٦٨٣ - حديث أنس رضى الله عنه، قال: كنّا مع النبي ﷺ، أكثرنا ظلاً الذي يستظل بيكسائه؛ وأماماً الذين صاموا فلمن يعمّلوا شيئاً، وأماماً الذين أفطروا فبعثوا الركاب وامتهنوا وعالجوا؛ فقال النبي ﷺ: «ذهب المفترون اليوم بالأجر».

(١٧) باب: التخيير في الصوم والفتر في السفر

٦٨٤ - حديث عائشة رضى الله عنها، زوج النبي ﷺ، أن حمزة بن عمرو

⁽¹⁾ (H.681) The *Ahâdîth* of this chapter show that it is permissible for one to observe *Saum* (fast) or break his *Saum* while travelling. But it is recommended for a healthy strong person to fast, whereas a weak or sick person is recommended not to observe *Saum*. The saying of the Prophet ، صلى الله عليه وسلم “It is not righteousness that you observe *Saum* on a journey,” is applicable to a particular case, i.e. when one is so weak or sick that observing *Saum* would harm him. In such case one has to break his *Saum*, for Allâh does not like His devotees to harm themselves needlessly.

13. The Book of *As-Siyâm* (the Fasting)

bin ‘Amr Al-Aslamî [as he used to observe *Saum* (fast) often], asked the Prophet ﷺ, “Should I observe *Saum* while travelling?” The Prophet ﷺ replied, “You may observe *Saum* if you wish, and you may not observe *Saum* if you wish.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 164, Vol. 3)

685. Narrated Abû Ad-Dardâ: رضى الله عنه We set out with Allâh’s Messenger ﷺ on one of his journeys on a very hot day, and it was so hot that one had to put his hand over his head because of the severity of heat. None of us were observing *Saum* (fast) except the Prophet ﷺ and Ibn Rawâha. (*Sahîh Al-Bukhâri*, *Hadîth* No. 166, Vol. 3)

CHAPTER 18. It is preferable for a pilgrim not to observe *Saum* (fast) on the day of ‘Arafah in ‘Arafât.

686. Narrated Umm Al-Fadl bint Al-Harith : رضى الله عنها On the day of ‘Arafah, some people who were with me, differed about the *Saum* (fast) of the Prophet ﷺ; some said that he was observing *Saum* while others said that he was not observing *Saum*. So I sent a bowl full of milk to him while he was riding his camel, and he drank that milk. (*Sahîh Al-Bukhâri*, *Hadîth* No. 723, Vol. 2)

687. Narrated Maimûna : رضى الله عنها The people doubted whether the Prophet ﷺ was observing *Saum* (fast) on the day of ‘Arafah or not, so I sent milk while he was standing at ‘Arafât, he drank it and the people were looking at him. (*Sahîh Al-Bukhâri*, *Hadîth* No. 210, Vol. 3)

الْأَسْلَمِيَّ قَالَ لِلنَّبِيِّ ﷺ: أَصُومُ فِي السَّفَرِ؟ وَكَانَ كَثِيرُ الصِّيَامِ، فَقَالَ: إِنْ شِئْتَ فَصُومْ وَإِنْ شِئْتَ فَأَفْطِرْ.

٦٨٥ - حديث أبي الدرداء رضي الله عنه، قال: خرجنا مع النبي ﷺ في بعض أسفاره، في يوم حار، حتى يضيع الرجل يده على رأسه من شدة الحر، وما فينا صائم، إلا ما كان من النبي ﷺ وأبن رواحة.

(١٨) باب: استحباب الفطر للحجاج
يعرفات يوم عرفة

٦٨٦ - حديث أم القفضل بنت الحارث، أن ناسا اختلفوا عندها، يوم عرفة، في صوم النبي ﷺ؛ فقال بعضهم: هو صائم. وقال بعضهم: ليس بصائم. فأرسلت إليه يقدح لبن، وهو واقف على بعيره، فشربه.

٦٨٧ - حديث ميمونة رضي الله عنها، أن الناس شكوا في صيام النبي ﷺ يوم عرفة، فأرسلت إليه بحلاب، وهو واقف في الموقف، فشرب منه، والناس يتظرون.

CHAPTER 19. Observing *Saum* (fast) on the day of ‘Âshûra.

688. Narrated ‘Âisha : رضى الله عنها (The tribe of) Quraish used to observe *Saum* (fast) on the day of ‘Âshûra in the Pre-Islâmic period, and then Allâh’s Messenger ﷺ ordered (Muslims) to observe *Saum* on it till *As-Saum* (the fast) in the month of Ramadân was prescribed; whereupon the Prophet ﷺ said, “He who wants to observe *Saum* (on ‘Âshûra) may do so, and who does not want to observe *Saum* (fast) may do so.” (*Sahîh Al-Bukhâri*, Hadîth No. 117, Vol. 3)

689. Narrated Ibn ‘Umar : رضى الله عنهما *Saum* (fast) was observed on the day of ‘Âshûra (i.e. 10th of *Muharram*) by the people of the Pre-Islâmic period. But when (the order of compulsory *Saum* in) the month of Ramadân was revealed, the Prophet ﷺ said, “It is up to one to observe *Saum* on it (i.e. day of ‘Âshûra) or not.” (*Sahîh Al-Bukhâri*, Hadîth No. 28, Vol. 6)

690. Narrated ‘Abdullâh bin Mas‘ûd that Al-Ash‘ath entered upon him while he was eating. Al-Ash‘ath said, “Today is ‘Âshûra.” I said (to him), “*Saum* (fast) had been observed (on this day) before (the order of compulsory *Saum* in) Ramadân was revealed. But when (the order of *Saum* in) Ramadân was revealed, observing *Saum* (on ‘Âshûra) was given up, so come and eat.” (*Sahîh Al-Bukhâri*, Hadîth No. 30, (Vol. 6)

691. Narrated Humaid bin ‘Abdur-Rahmân that he heard Mu‘âwiya bin Abî Sufyân on رضى الله عنه the day of ‘Ashûra during the year he performed the *Hajj*, saying on the

(١٩) بَابُ صَوْمٍ يَوْمَ عَاشُورَاءِ

٦٨٨ - حَدِيثُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا
أَنَّ قُرَيْشًا كَانَتْ تَصُومُ يَوْمَ عَاشُورَاءَ
فِي الْجَاهِلِيَّةِ، ثُمَّ أَمَرَ رَسُولُ اللَّهِ ﷺ
بِصِيَامِهِ حَتَّى فُرِضَ رَمَضَانُ، وَقَالَ
رَسُولُ اللَّهِ ﷺ: «مَنْ شَاءَ فَلْيَصُمْهُ وَمَنْ
شَاءَ أَفْطَرَ».

٦٨٩ - حَدِيثُ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا
كَانَ عَاشُورَاءُ يَصُومُهُ
أَهْلُ الْجَاهِلِيَّةِ، فَلَمَّا نَزَلَ رَمَضَانُ،
قَالَ: «مَنْ شَاءَ صَامَهُ وَمَنْ شَاءَ لَمْ
يَصُمْهُ».

٦٩٠ - حَدِيثُ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ
رضي الله عنه. دَخَلَ عَلَيْهِ الْأَشْعَثُ وَهُوَ
يَطْعُمُ، فَقَالَ: الْيَوْمُ عَاشُورَاءُ، فَقَالَ:
كَانَ يُصَامُ قَبْلَ أَنْ يَنْزَلَ رَمَضَانُ، فَلَمَّا
نَزَلَ رَمَضَانُ تُرِكَ، فَادْنُ فَكُلْ.

٦٩١ - حَدِيثُ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ
رضي الله عنهما. عَنْ حُمَيْدِ بْنِ عَبْدِ
الرَّحْمَنِ، أَنَّهُ سَمِعَ مُعَاوِيَةَ بْنَ أَبِي

pulpit, “O the people of Al-Madîna! Where are your religious scholars? I hear Allâh’s Messenger ﷺ saying, ‘This is the day of ‘Âshûra. Allâh has not enjoined observing *Saum* (fast) on this day on you but I am observing *Saum*. You have the choice either to observe *Saum* or not (on this day).’” (*Sahîh Al-Bukhâri*, Hadîth No. 221, Vol. 3)

692. Narrated Ibn ‘Abbâs رضي الله عنهما : The Prophet ﷺ came to Al-Madîna and saw the Jews observing *Saum* (fast) on the day of ‘Âshûra. He asked them about that. They replied, “This is a good day, the day on which Allâh rescued Banî Israel from their enemy. So, Mûsa (Moses) observed *Saum* on this day.” The Prophet ﷺ said, “We have more claim over Mûsa than you.” So, the Prophet ﷺ observed *Saum* on that day and ordered (the Muslims) to observe *Saum* (on that day). (*Sahîh Al-Bukhâri*, Hadîth No. 222, Vol. 3)

693. Narrated Abû Mûsa رضي الله عنه : The day of ‘Âshûra was considered as ‘Eid day by the Jews. So the Prophet ﷺ ordered, “I recommend you (Muslims) to observe *Saum* (fast) on this day.” (*Sahîh Al-Bukhâri*, Hadîth No. 223, Vol. 3)

694. Narrated Ibn ‘Abbâs رضي الله عنهما : I never saw the Prophet ﷺ seeking to observe *Saum* (fast) on a day (more preferable to him) than this day, the day of ‘Âshûra, or this month, i.e. the month of Ramadân.^[1] (*Sahîh Al-Bukhâri*, Hadîth No. 224, Vol. 3)

سُفْيَانَ رضي الله عنهما، يَوْمَ عَاشُورَاءِ،
عَامَ حَجَّ، عَلَى الْمِنْبَرِ، يَقُولُ: يَا أَهْلَ
الْمَدِينَةِ! أَيْنَ عُلَمَاؤُكُمْ؟ سَمِعْتُ رَسُولَ
الله ﷺ، يَقُولُ: «هَذَا يَوْمٌ عَاشُورَاءِ،
وَلَئِنْ يُكْتَبَ عَلَيْكُمْ صِيَامُهُ، وَأَنَا صَائِمٌ،
فَمَنْ شَاءَ فَلْيَصُمْ وَمَنْ شَاءَ فَلْيَقْطُرْ». ٦٩٢

٦٩٣ - حَدِيثُ ابْنِ عَبَّاسٍ رضي الله عنهما، قَالَ: قَدِيمَ النَّبِيِّ ﷺ الْمَدِينَةِ،
فَرَأَى الْيَهُودَ تَصُومُ يَوْمَ عَاشُورَاءِ،
فَقَالَ: «مَا هَذَا؟» قَالُوا: هَذَا يَوْمٌ
صَالِحٌ، هَذَا يَوْمٌ نَجَّى اللَّهُ بَنَى إِسْرَائِيلَ
مِنْ عَدُوِّهِمْ فَصَامَهُ مُوسَى، قَالَ: «فَإِنَّا
أَحَقُّ بِمُوسَى مِنْكُمْ» فَصَامَهُ وَأَمَرَ
بِصَيَامِهِ.

٦٩٤ - حَدِيثُ أَبِي مُوسَى رضي الله عنه، قَالَ: كَانَ يَوْمُ عَاشُورَاءَ تَعَدُّهُ
الْيَهُودُ عِيدًا. قَالَ النَّبِيُّ ﷺ: «فَصُومُوهُ
أَنْتُمْ». ٦٩٤

٦٩٤ - حَدِيثُ ابْنِ عَبَّاسٍ رضي الله عنهما، قَالَ: مَا رَأَيْتُ النَّبِيَّ ﷺ
يَتَحَرَّى صِيَامَ يَوْمٍ فَضَلَّهُ عَلَى غَيْرِهِ إِلَّا
هَذَا الْيَوْمَ، يَوْمَ عَاشُورَاءَ؛ وَهَذَا

^[1] (H.694) This is only the opinion of Ibn ‘Abbâs رضي الله عنهما , which might differ from what other people think, for, in a narration reported by Qatâda from the Prophet ﷺ , it is

الشَّهْرُ، يَعْنِي شَهْرَ رَمَضَانَ.

CHAPTER 21. He who ate on the day of ‘Âshûra should not eat during the remaining part of that day.

695. Narrated Salama bin Al-Akwa‘^{صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ}: Once the Prophet ^{صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} ordered a person on the Day of ‘Âshûra (the tenth of Muharram) to announce, “Whoever has eaten, should not eat any more, but observe *Saum* (fast), and who has not eaten should not eat, but complete his *Saum* (till the end of the day). (*Sahîh Al-Bukhâri*, *Hadîth* No. 147, Vol. 3)

696. Narrated Ar-Ruba‘ bint Mu‘awwidh ^{صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ}: The Prophet ^{صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ} sent a messenger to the village of the *Ansâr* in the morning of the day of ‘Âshûra (10th of Muharram) to announce: ‘Whoever has eaten something should not eat but complete *Saum* (fast), and whoever is observing the *Saum* should complete it.’ She further said, “Since then we used to observe *Saum* on that day regularly and also make our boys (children) do so. We used to make toys of wool for the boys and if anyone of them cried for food, he was given those toys till it was the time of *Iftâr* (the breaking of *Saum*).” (*Sahîh Al-Bukhâri*, *Hadîth* No. 181, Vol. 3)

(٢١) بَابٌ: مَنْ أَكَلَ فِي عَاشُورَاءَ
فَلْيَكُفَّ بَقِيَّةَ يَوْمِهِ

٦٩٥ - حَدِيثُ سَلَمَةَ بْنِ الْأَكْوَعِ رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ رَجُلًا يُنَادِي فِي النَّاسِ يَوْمَ عَاشُورَاءَ: «أَنَّ مَنْ أَكَلَ فَلْيُتِمْ أَوْ فَلْيَصُمْ، وَمَنْ لَمْ يَأْكُلْ فَلَا يَأْكُلْ».

٦٩٦ - حَدِيثُ الرُّبَاعِ بِنْتِ مُعَاوِذِ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: أَرْسَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَاشُورَاءَ إِلَى قُرَى الْأَنْصَارِ «مَنْ أَضْبَحَ مُفْطِرًا فَلْيُتِمْ بَقِيَّةَ يَوْمِهِ، وَمَنْ أَضْبَحَ صَائِمًا فَلْيَصُمْ». قَالَتْ: فَكُنَّا نَصُومُهُ بَعْدُ، وَنَصُومُ صِبَيَانَا. وَنَجْعَلُ لَهُمُ اللُّعْبَةَ مِنَ الْعِهْنِ، فَإِذَا بَكَى أَحَدُهُمْ عَلَى الطَّعَامِ أَعْطِيَنَاهُ ذَاكَ حَتَّى يَكُونَ عِنْدَ الإِفْطَارِ.

mentioned that observing *Saum* (fast) on the day of ‘Arafah expiates the sins of two years, while observing *Saum* on the day of ‘Âshûra expiates the sins of only one year. This indicates that observing *Saum* on the day of ‘Arafah is superior to that of ‘Âshûra.

CHAPTER 22. It is forbidden to observe *Saum* (fast) on the day of ‘Eid-al-Fitr and ‘Eid-al-Adha.

697. Narrated Abû ‘Ubâdah, the slave of Ibn Azhar: I witnessed the ‘Eid with ‘Umar bin Al-Khattâb رضي الله عنه who said, “Allâh’s Messenger ﷺ has forbidden people to observe *Saum* (fast) on the day on which you break *Saum* (of Ramadân) i.e. the first day of ‘Eid-al-Fitr and the day on which you eat the meat of your sacrifices (i.e. ‘Eid-al-Adha). (*Sahîh Al-Bukhâri*, Hadîth No. 211, Vol. 3)

698. Narrated Abû Sa‘îd Al-Khudrî رضي الله عنه said: The Prophet ﷺ said: “No *Saum* (fast) is permissible on two days: ‘Eid-al-Fitr and ‘Eid-al-Adha. (*Sahîh Al-Bukhâri*, Hadîth No. 288, Vol. 2)

699. Narrated Ziyâd bin Jubair رضي الله عنه عنهما and said, “A man vowed to observe *Saum* (fast) one day (the subnarrator thinks that he said that the day was Monday), and that day happened to be the ‘Eid day.” Ibn ‘Umar said, “Allâh orders vows to be fulfilled and the Prophet ﷺ forbade *Saum* on this day (i.e. ‘Eid).” (*Sahîh Al-Bukhâri*, Hadîth No. 214, Vol. 3)

CHAPTER 24. It is disliked to observe *Saum* (fast) on Friday alone.

700. Narrated Muhammad bin ‘Abbâd عبّاد: I asked Jâbir, “Did the Prophet ﷺ forbid observing *Saum* (fast) on Fridays?” He replied, “Yes.” (In another quotation it is added, “If he intends to observe *Saum* only that

(٢٢) بَابُ النَّهْيِ عَنْ صَوْمِ يَوْمِ الْفِطْرِ
وَيَوْمِ الْأَضْحَى

٦٩٧ - حَدِيثُ عُمَرَ بْنِ الْخَطَّابِ
رَضِيَ اللَّهُ عَنْهُ، قَالَ: هَذَا يَوْمًا نَهَا
رَسُولُ اللَّهِ ﷺ عَنْ صِيَامِهِمَا: يَوْمُ
فَطْرِكُمْ مِنْ صِيَامِكُمْ، وَالْيَوْمُ الْآخَرُ
تَأْكُلُونَ فِيهِ مِنْ نُسُكِكُمْ.

٦٩٨ - حَدِيثُ أَبِي سَعِيدِ الْخُدْرِيِّ
رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ، قَالَ:
... وَلَا صَوْمَ فِي يَوْمَيْنِ: الْفِطْرِ
وَالْأَضْحَى ...».

٦٩٩ - حَدِيثُ ابْنِ عُمَرَ رَضِيَ اللَّهُ
عَنْهُمَا. عَنْ زَيَادِ بْنِ جُبَيْرٍ، قَالَ: جَاءَ
رَجُلٌ إِلَى ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا فَقَالَ:
رَجُلٌ نَذَرَ أَنْ يَصُومَ يَوْمًا، قَالَ: أَظْنَهُ،
قَالَ: الْإِثْنَيْنِ، فَوَاقَ يَوْمَ عِيدٍ؛ فَقَالَ
ابْنُ عُمَرَ: أَمَرَ اللَّهُ بِيَوْمَ النَّدِيرِ، وَنَهَا
النَّبِيُّ ﷺ عَنْ صَوْمِ هَذَا الْيَوْمِ.

(٤) بَابُ كَرَاهَةِ صِيَامِ الْجُمُعَةِ
مُنْقَرِدًا

٧٠٠ - حَدِيثُ جَابِرٍ عَنْ مُحَمَّدِ بْنِ
عَبَّادٍ، قَالَ: سَأَلْتُ جَابِرًا رَضِيَ اللَّهُ عَنْهُ:
نَهَا النَّبِيُّ ﷺ عَنْ صَوْمِ يَوْمِ
الْجُمُعَةِ؟ قَالَ: نَعَمْ.

day)." (*Sahîh Al-Bukhâri*, *Hadîth* No. 205, Vol. 3)

701. Narrated Abû Huraira : رضى الله عنه heard the Prophet ﷺ saying, "None of you should observe *Saum* (fast) on Friday, unless he observes *Saum* a day before or after it." (*Sahîh Al-Bukhâri*, *Hadîth* No. 206, Vol. 3)

CHAPTER 25. The abrogation of the order of the Holy Verse (V.2:184): For those who can fast with difficulty, (i.e. an old man etc.), they have (a choice, either to fast or) to feed a poor (for every day), by the next Holy Verse (V.2:185): So whoever of you sights (the crescent on the first night of) the month of Ramadân (i.e. is present at his home), he must fast that month."

702. Narrated Salama : رضى الله عنه When the Divine Revelation: 'For those who can fast with difficulty (e.g. an old man etc.) they have (a choice, either to fast or) to feed a poor (for every day).' (V.2:184), was revealed, it was permissible for one to give a ransom and give up observing *Saum* (fast), till the Verse succeeding it was revealed and abrogated it. (*Sahîh Al-Bukhâri*, *Hadîth* No. 34, Vol. 6)

CHAPTER 26. To observe *Saum* (fast) in lieu of the missed days of fasting in Ramadân (*Qadâ*) during the month of Sha'bân.

703. Narrated 'Âisha : رضى الله عنها Sometimes I missed some days of Ramadân, but could not observe *Saum* (fast) in lieu of them except in the month of Sha'bân. (*Sahîh Al-Bukhâri*, *Hadîth* No. 171, Vol. 3)

٧٠١ - حديث أبي هريرة رضي الله عنه، قال: سمعت النبي ﷺ يقول: «لَا يصوّمَ أحدُكُمْ يَوْمَ الْجُمُعَةِ إِلَّا يَوْمًا قَبْلَهُ أَوْ بَعْدَهُ».

(٢٥) باب: بيان نسخ قوله تعالى
«وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةً» بقوله
«فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلِيصُمِّمْهُ»

٧٠٢ - حديث سلمة رضي الله عنه،
قال: لَمَّا نَزَّلْتُ «وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةً طَعَامٌ مِسْكِينٍ» كَانَ مِنْ أَرَادَ أَنْ
يُفْطِرَ وَيَعْتَدِيَ، حَتَّى نَزَّلَتِ الْآيَةُ الَّتِي
بَعْدَهَا فَنَسَخَتْهَا.

(٢٦) باب: قضاء رمضان في شعبان

٧٠٣ - حديث عائشة رضي الله عنها،
قالت: كَانَ يَكُونُ عَلَيَّ الصَّوْمُ مِنْ
رمضان، فَمَا أَسْتَطِعُ أَنْ أَفْضِيَ إِلَّا في
شعبان.

CHAPTER 27. Observing *Saum* (fast) in lieu of the missed on behalf of a dead person.

704. Narrated ‘Âisha : رضى الله عنها Allâh’s Messenger ملئ الله عليه وسلم said, “Whoever died and he ought to have observed *Saum* (fast) (the missed days of Ramadân) then his guardians must observe *Saum* on his behalf.” (*Sahîh Al-Bukhârî*, *Hadîth* No. 173, Vol. 3)

705. Narrated Ibn ‘Abbâs : رضى الله عنهنما ملئ الله عليه وسلم and said, “O Allâh’s Messenger! My mother died and she ought to have observed *Saum* (fast) one month (for her missed Ramadân). Shall I observe *Saum* on her behalf?” The Prophet ملئ الله عليه وسلم replied in the affirmative and said, “Allâh’s debts have more right to be paid.” (*Sahîh Al-Bukhârî*, *Hadîth* No. 174, Vol. 3)

CHAPTER 29. To protect one’s tongue (from evil talk) while observing *Saum* (fast).

706. Narrated Abû Huraira : رضى الله عنه Allâh’s Messenger ملئ الله عليه وسلم said, “*As-Siyâm* (fasting) is *Junnah* (protection or shield or a screen or a shelter from the Hell-fire). So, the person observing *Saum* should avoid sexual relation with his wife and should not behave foolishly and impudently, and if somebody fights with him or abuses him, he should say to him twice, ‘I am observing *Saum*.’” The Prophet ملئ الله عليه وسلم added, “By Him in Whose Hands my soul is, the smell coming from the mouth of a person observing *Saum* is better with Allâh than the smell of musk. (Allâh says about the fasting person), ‘He has left his food, drink and desires for My sake. The *Saum* if for

(٢٧) بَابُ: قَضَاءُ الصِّيَامِ عَنِ الْمَيْتِ

٧٠٤ - حِدِيثُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «مَنْ مَاتَ وَعَلَيْهِ صِيَامٌ صَامَ عَنْهُ وَلَيْهِ».

٧٠٥ - حِدِيثُ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّ أُمِّي مَاتَتْ وَعَلَيْهَا صَوْمُ شَهْرٍ، أَفَأَفْضِلُهُ عَنْهَا؟ قَالَ: «نَعَمْ!» قَالَ: «فَدَيْنُ اللَّهُ أَحَقُّ أَنْ يَفْضُلَ».

(٢٩) بَابُ: حِفْظُ اللِّسَانِ لِلصَّائِمِ

٧٠٦ - حِدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «الصِّيَامُ جُنَاحٌ، فَلَا يَرْفُثُ وَلَا يَجْهَلُ، وَإِنْ امْرُؤٌ قَاتَلَهُ أَوْ شَاتَمَهُ فَلْيَقُلْ إِنِّي صَائِمٌ، مَرَّتَنِي. وَالَّذِي نَفْسِي بِيَدِهِ لَحْلُوفٌ فَمِنَ الصَّائِمِ أَطْبَعُ عِنْدَ اللَّهِ تَعَالَى مِنْ رِيحِ الْمِسْكِ، يَتَرُكُ طَعَامَهُ وَشَرَابَهُ وَشَهْوَتَهُ مِنْ أَجْلِي، الصِّيَامُ لِي وَأَنَا أَجْزِي بِهِ، وَالْحَسَنَةُ بِعَشْرِ أَمْتَالِهَا».

Me.⁽¹⁾ So I will reward (the fasting person) for it and the reward of good deeds is multiplied ten times.' " (*Sahîh Al-Bukhârî, Hadîth No. 118, Vol. 3*)

CHAPTER 30. The superiority of observing *Saum* (fasts).

707. Narrated Abû Huraira : رضى الله عنه said ملّى الله عليه وسلم said، "Allâh said, 'All the deeds of Adam's sons (people) are for them, except *Saum* (fasts) which is for Me, and I will give the reward for it.' Observing *Saum* is *Junnah* (protection or shield from the Hell-fire and from committing sins); if one of you is observing *Saum*, he should avoid sexual relation with his wife and quarrelling, and if somebody should fight or quarrel with him, he should say, 'I am fasting.' By Him in Whose Hands my soul is! The smell coming out from the mouth of a person observing *Saum* is better to Allâh than the smell of musk. There are two pleasures for the person observing *Saum*, one at the time of breaking his *Saum*, and the other at the time when he will meet his Lord; then he will be pleased because of his observing *Saum*." (*Sahîh Al-Bukhârî, Hadîth No. 128, Vol. 3*)

708. Narrated Sahl : رضى الله عنه said ملّى الله عليه وسلم said، "There is a gate in Paradise called *Ar-Raiyyân*, and those who observe *Saum* (fast) will enter through it on the Day of Resurrection and none except them will enter through it. It will be said, 'Where

(٣٠) بَابُ: فَضْلِ الصَّيَامِ

٧٠٧ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «قَالَ اللَّهُ: كُلُّ عَمَلٍ ابْنُ آدَمَ لَهُ إِلَّا الصَّيَامُ، فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ، وَالصَّيَامُ جُنَاحٌ، وَإِذَا كَانَ يَوْمٌ صَوْمٌ أَحِدُكُمْ فَلَا يَرْفَثُ وَلَا يَصْخَبُ، فَإِنْ سَابَهُ أَحَدٌ أَوْ قَاتَلَهُ فَلْيَقُلْ إِنِّي أَمْرُؤٌ صَائِمٌ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَحُلُوفٌ فِيمَ الصَّائِمُ أَطْيَبُ عِنْدَ اللَّهِ مِنْ رِيحِ الْمِسْكِ. لِلصَّائِمِ فَرْحَتَانٌ يَفْرَحُهُمَا: إِذَا أَفْطَرَ فَرَحَ، وَإِذَا لَقِيَ رَبَّهُ فَرَحَ بِصَوْمِهِ».

٧٠٨ - حَدِيثُ سَهْلٍ رضي الله عنه عن النَّبِيِّ ﷺ، قَالَ: «إِنَّ فِي الْجَنَّةِ بَابًا يُقَالُ لَهُ: الرَّيَانُ، يَدْخُلُ مِنْهُ الصَّائِمُونَ يَوْمَ الْقِيَامَةِ، لَا يَدْخُلُ مِنْهُ أَحَدٌ غَيْرُهُمْ، يُقَالُ: أَيْنَ الصَّائِمُونَ؟

⁽¹⁾ (H.706) Although all practices of worshipping are for Allâh Alone, here Allâh singles out *Saum* (fast), because *Saum* cannot be practised for the sake of showing off as nobody can know whether one is observing *Saum* or not, except Allâh. Therefore, fasting is a pure performance that cannot be blemished with hypocrisy. (*Fath-ul-Bârî, Vol. 5, P. 10*).

are those who used to observe *Saum*? They will get up, and none except them will enter through it. After their entry the gate will be closed and nobody will enter through it.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 120, Vol. 3)

CHAPTER 31. The superiority of observing *Saum* (fast) in Allâh’s Cause by the one who has the power to do it without getting hurt (by doing so) or overlooking his duties.

709. Narrated Abû Sa‘îd : رضى الله عنه said: I heard the Prophet ﷺ saying, “Whosoever observes *Saum* (fast) for one day for Allâh’s Cause, Allâh will keep his face away from the (Hell) Fire for (a distance covered by a journey of) seventy years.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 93, Vol. 4)

CHAPTER 33. Eating, drinking and sexual intercourse in forgetfulness does not break *As-Saum* (the fast).

710. Narrated Abû Huraira : رضى الله عنه said: The Prophet ﷺ said, “If somebody eats or drinks forgetfully then he should complete his *Saum* (fast), for what he has eaten or drunk, has been given to him by Allâh.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 154, Vol. 3)

CHAPTER 34. *As-Saum* (the fast) observed by the Prophet ﷺ besides Ramadân and it is preferable to observe *Saum* (fast) every month; even for a day.

711. Narrated ‘Âisha : رضى الله عنها Allâh’s Messenger ﷺ used to observe *Saum* (fast) till one would say that he would never stop observing *Saum*, and he would abandon (leave) observing *Saum* till one would say that he would never observe *Saum*. I never saw

فِيَقُومُونَ، لَا يَدْخُلُ مِنْهُ أَحَدٌ غَيْرُهُمْ، فَإِذَا دَخَلُوا أَغْلِقَ قَلْمَنْ يَدْخُلُ مِنْهُ أَحَدٌ».

(٣١) بَابُ: فَضْلِ الصِّيَامِ فِي سَبِيلِ اللَّهِ لِمَنْ يُطِيقُهُ بِلَا ضَرَرٍ وَلَا تَفْوِيتِ حَقٍّ

٧٠٩ - حَدِيثُ أَبِي سَعِيدٍ رضي الله عنه، قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ صَامَ يَوْمًا فِي سَبِيلِ اللَّهِ بَعْدَ اللَّهِ وَجْهَهُ عَنِ النَّارِ سَبْعِينَ حَرِيفًا».

(٣٢) بَابُ: أَكْلُ التَّانِسِيِّ وَشَرْبُهِ وَجِمَاعَهُ لَا يُفَطِّرُ

٧١٠ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ، قَالَ: «إِذَا نَسِيَ فَأَكْلَ وَشَرِبَ فَلْيُتَمِّمْ صَوْمَهُ فَإِنَّمَا أَطْعَمَهُ اللَّهُ وَسَقاَهُ».

(٣٤) بَابُ: صِيَامُ النَّبِيِّ ﷺ فِي غَيْرِ رَمَضَانَ وَاسْتِخْبَابُ أَنْ لَا يَخْلُ شَهْرًا عَنْ صَبَوْمِ

٧١١ - حَدِيثُ عَائِشَةَ رضي الله عنها، قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَصُومُ حَتَّى يَقُولَ لَا يُفَطِّرُ، وَيُفَطِّرُ حَتَّى يَقُولَ لَا يَصُومُ، فَمَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ

Allâh's Messenger ﷺ observing *Saum* for a whole month except the month of Ramadân, and did not see him observing *Saum* in any month more than in the month of Sha'bân. (*Sahîh Al-Bukhârî, Hadîth No. 190, Vol. 3*)

712. Narrated ‘Âisha : رضى الله عنها The Prophet never observed *Saum* (fast) in any month more than in the month of Sha'bân, he used to observe *Saum* the whole (i.e. not all but most of the)^[1] month of Sha'bân. He used to say, “Do those deeds which you can do easily, as Allâh will not get tired (of giving rewards) till you get bored and tired (of performing religious deeds).” The most beloved *Salât* (prayer) to the Prophet ﷺ was the one that was done regularly (throughout the life) even if it were little. And whenever the Prophet ﷺ offered a *Salât* he used to offer it regularly. (*Sahîh Al-Bukhârî, Hadîth No. 191, Vol. 3*)

713. Narrated Ibn ‘Abbâs : رضى الله عنهما The Prophet ﷺ never observed *Saum* (fast) a full month except the month of Ramadân, and he used to observe *Saum* till one would say, ‘By Allâh, he will never stop observing *Saum*,’ and he would abandon observing *Saum* till one would say, ‘By Allâh, he will never observe *Saum*.’ (*Sahîh Al-Bukhârî, Hadîth No. 192, Vol. 3*)

CHAPTER 35. Forbiddance to observe perpetual *Saum* (fast) for the one who is hurt by it, or his duties are neglected, or he does not abandon observing *Saum* on the days

استكمل صيام شهر إلّا رمضان، وما رأيته أكثر صياماً منه في شعبان.

712 - حديث عائشة رضي الله عنها،
قالت: لَمْ يَكُنِ النَّبِيُّ ﷺ يَصُومُ شَهْرًا أَكْثَرَ مِنْ شَعْبَانَ، فَإِنَّهُ كَانَ يَصُومُ شَعْبَانَ كُلَّهُ، وَكَانَ يَقُولُ: «خُذُوا مِنَ الْعَمَلِ مَا تُطِيقُونَ فَإِنَّ اللَّهَ لَا يَمْلُكُ حَتَّى تَمَلُّوا» وَأَحَبُّ الصَّلَاةَ إِلَى النَّبِيِّ ﷺ مَا دُوِّمَ عَلَيْهِ وَإِنْ قَلَّ، وَكَانَ إِذَا صَلَّى صَلَاةً دَأَوْمَ عَلَيْهَا.

713 - حديث ابن عباس رضي الله عنهما،
قال: مَا صَامَ النَّبِيُّ ﷺ شَهْرًا كَامِلًا قَطُّ غَيْرَ رَمَضَانَ، وَيَصُومُ حَتَّى يَقُولَ الْفَاقِلُ، لَا وَاللَّهِ لَا يُفْطِرُ؛ وَيُفْطِرُ حَتَّى يَقُولَ الْفَاقِلُ، لَا وَاللَّهِ لَا يَصُومُ.

(٣٥) باب: النهي عن صوم الدفتر
لمن تضرر به، أو فوت به حقاً أو لم يفطر العيدين والشريق، وبيان تفضيل

^[1] (H.712) Please see *Fath Al-Bâri*, Vol. 5, Page 117 to have the correct answer in details.

13. The Book of *As-Siyâm* (the Fasting)

of two ‘Eid and also on the three days of *Tashrîq* at Mina (during *Hajj*). And the superiority of observing *Saum* on alternate days.

714. Narrated ‘Abdullâh bin ‘Amr رضي الله عنهما : Allâh’s Messenger صلى الله عليه وسلم was informed that I had taken an oath to observe *Saum* (fast) daily and to offer (voluntary) *Salât* (prayer) (every night) all the night throughout my life (so Allâh’s Messenger صلى الله عليه وسلم came to me and asked whether it was correct); I replied, “Let my parents be sacrificed for you! I said so.” The Prophet said صلى الله عليه وسلم, “You cannot do that. So, observe *Saum* for few days and give it up for few days, offer *Salât* and sleep. Observe *Saum* three days a month, as the reward of good deeds is multiplied ten times and that will be equal to one year of observing *Saum*.” I replied, “I can do better than that.” The Prophet said to me, “Observe *Saum* one day and give up for two days.” I replied, “I can do better than that.” The Prophet said صلى الله عليه وسلم, “Then observe *Saum* a day and give up for a day and that is the *Saum* of Prophet Dawûd (David), and that is the best *Saum*.” I said, “I have the power to do better (more) than that.” The Prophet said صلى الله عليه وسلم, “There is no better (*Saum*) than that.” (*Sahîh Al-Bukhâri*, Hadith No. 197, Vol. 3)

715. Narrated ‘Abdullâh bin ‘Amr bin Al-‘Âs رضي الله عنهما : Allâh’s Messenger صلى الله عليه وسلم said to me, “O ‘Abdullâh! Have I not been informed that you observe *Saum* (fast) during the day and offer *Salât* (prayer) all the night?” ‘Abdullâh replied, “Yes, O Allâh’s Messenger!” The Prophet صلى الله عليه وسلم said, “Don’t do that; observe *Saum* for

صوم يوم وإفطار يوم

٧١٤ - حديث عبد الله بن عمرو
رضي الله عنهما، قال: أخبر رسول الله ﷺ أنني أقول، والله! لا صومان النهار ولا قومان الليل ما عشت؛ فقلت له: قد قلته، يأبى أنت وأمّي. قال: فإنك لا تستطيع ذلك، فصم وأنظر، وقم ونَمْ، وصم من الشهرين ثلاثة أيام، فإن الحسنة بعشر أمثالها، وذلك مثل صيام الدّهر، قلت: إني أطيق أفضل من ذلك قال: «فصم يوماً وأنظر يومين» قلت: إني أطيق أفضل من ذلك. قال: «فصم يوماً وأنظر يوماً، فذلك صيام داؤد عليه السلام، وهو أفضل الصيام». قلت: إني أطيق أفضل من ذلك. فقال النبي ﷺ: «لا أفضل من ذلك».

٧١٥ - حديث عبد الله بن عمرو
أبن العاص رضي الله عنهما، قال: قال لي رسول الله ﷺ: يا عبد الله! ألم أخبرك أنك تصوم النهار وتقوم الليل؟ قلت: بلّى يا رسول الله! قال: «فلا

few days and then give it up for few days, offer *Salât* and also sleep at night as your body has a right on you, and your wife has a right on you, and your guest has a right on you. It is sufficient for you to observe *Saum* three days in a month; as the reward of good deeds is multiplied ten times, so it will be like observing *Saum* throughout the year." I insisted (on observing *Saum*) and so I was given a hard instruction. I said, "O Allâh's Messenger! I have strength." The Prophet ﷺ said, "Observe *Saum* like the *Saum* of the Prophet Dawûd (David) عليه السلام and do not observe *Saum* more than that." I asked, "How was the *Saum* of the Prophet of Allâh, Dawûd عليه السلام?" He said, "Half of the year (i.e. he used to observe *Saum* on every alternate day)." Afterwards when 'Abdullâh became old, he used to say, "It would have been better for me if I had accepted the permission of the Prophet (which he gave me i.e. to observe *Saum* only three days a month)." (*Sahîh Al-Bukhârî*, *Hadîth* No. 196, Vol. 3)

716. Narrated ‘Abdullâh bin ‘Amr رضي الله عنهما . Allâh’s Messenger ﷺ : الله عنهم said to me, “Recite the whole Qur’ân in one month’s time.” I said, “But I have strength (to do more than that).” Allâh’s Messenger ﷺ said, “Then finish the recitation of the Qur’ân in seven days, and do not finish it in less than this period.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 574, Vol. 6)

717. Narrated ‘Abdullâh bin ‘Amr bin Al-‘Âs : رَضِيَ اللَّهُ عَنْهُمَا Allâh’s Messenger said to me, “O ‘Abdullâh! do not be like so-and-so who used to offer Salât (prayer) at night and then stopped

تَقْعِلُ، صُمْ وَأَفْطَرُ، وَقْمٌ وَنَمْ، فَإِنَّ
لِجَسَدِكَ عَلَيْكَ حَقًا، وَإِنَّ لِعَيْنِكَ عَلَيْكَ
حَقًا، وَإِنَّ لِرَوْجِكَ عَلَيْكَ حَقًا، وَإِنَّ
لِرَوْرِكَ عَلَيْكَ حَقًا، وَإِنَّ بَحْسِبَكَ أَنْ
تَصُومَ كُلَّ شَهْرٍ ثَلَاثَةَ أَيَّامٍ، فَإِنَّ لَكَ
بِكُلِّ حَسَنَةٍ عَشَرَ أَمْثَالَهَا، فَإِنَّ ذَلِكَ
صِيَامُ الدَّهْرِ كُلُّهُ» فَشَدَّذْتُ فَشَدَّدَ عَلَيَّ،
قُلْتُ: يَا رَسُولَ اللَّهِ! إِنِّي أَجِدُ فُرَةً.
قَالَ: «فَصُمْ صِيَامُ نَبِيِّ اللَّهِ دَاؤُدَ عَلَيْهِ
السَّلَامُ، وَلَا تَرْدُ عَلَيْهِ». قُلْتُ: وَمَا
كَانَ صِيَامُ نَبِيِّ اللَّهِ دَاؤُدَ عَلَيْهِ السَّلَامُ!
قَالَ: «نِصْفُ الدَّهْرِ».

فَكَانَ عَبْدُ اللهِ يَقُولُ بَعْدَمَا كَبَرَ: يَا
لَيْلَتِي قِيلْتُ رُحْصَةَ الْيَمِّيِّ عَلَيْهِ السَّلَامُ.

٧١٦ - حَدِيثُ عَبْدِ اللَّهِ بْنِ عَمْرِو رضي الله عنهما، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَفَرِ إِلَهٌ لِّلْقُرْآنِ فِي شَهْرٍ» قُلْتُ: إِنِّي أَجِدُ قُوَّةً. حَتَّى قَالَ: «فَاقْرَأْهُ فِي سَبْعِ وَلَا تَرْدُ عَلَى ذَلِكَ».

٧١٧ - حَدِيثُ عَبْدِ اللَّهِ بْنِ عَمْرٍو
أَبْنِ الْعَاصِ رضي الله عنهم، قال: قَالَ
لِي رَسُولُ اللَّهِ ﷺ: «يَا عَبْدَ اللَّهِ! لَا

the night prayer.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 252, Vol. 2)

تُكْنِي مِثْلَ فُلَانَ، كَانَ يَقُومُ اللَّيْلَ فَتَرَكَ
قِيَامَ اللَّيْلِ».

718. Narrated ‘Abdullâh bin ‘Amr رضى الله عنهما : The news of my observing *Saum* (fast) everyday and offering (voluntary) *Salât* (prayer) throughout the night reached the Prophet صلى الله عليه وسلم . So he sent for me or I met him, and he said, “I have been informed that you observe *Saum* everyday and offer *Salât* every night (all the night). Observe *Saum* (for some days) and give up *Saum* (for some days); offer *Salât* and sleep, for your eyes have a right on you, and your body and your family (i.e. wife) have a right on you.” I replied, “I have more power than that (i.e. *Saum*).” The Prophet صلى الله عليه وسلم said, “Then observe *Saum* like the *Saum* of (the Prophet) Dawûd (David).” I said, “How?” He replied, “He used to observe *Saum* on alternate days, and he used not to flee on meeting the enemy.” I said, “From where can I get that chance?” (‘Atâ’ said, “I do not know how the expression of *Saum* daily throughout the life occurred.”) So, the Prophet صلى الله عليه وسلم said twice, “Whoever observes *Saum* daily throughout his life is just as the one who does not observe *Saum* at all.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 198, Vol. 3)

719. Narrated ‘Abdullâh bin ‘Amr bin Al-‘Âs رضى الله عنهما : The Prophet صلى الله عليه وسلم said to me, “You observe *Saum* (fast) daily all the year and offer *Salât* (prayer) (every night) all the night?” I replied in the affirmative. The Prophet صلى الله عليه وسلم said, “If you keep on doing this, your eyes will become weak and

718 - حديث عبد الله بن عمر
رضي الله عنهما، قال: بلغ النبي ﷺ أني
أشربُ الصوم وأصلبُ الليل، فلما
أرسل إلي. وإنما لقيته، فقال: «الله
أخبرني أنك تصوم ولا تفطر وتصلي
ولا تنام؛ فصم وأفطر وقم ونم، فإن
لعيتك علينا حظا، وإن لنفسك
وأهلتك علينا حظا». قال: إني
لأقوى بذلك. قال: «فصم صيام داؤه
علينا السلام» قال: وكيف؟ قال:
«كان يصوم يوما ويفطر يوما، ولا يفتر
إذا لاقى». قال: من لي بهدوء، يا نبي
الله! قال: عطاء (أخذ الرواة): لا
أدري كيف ذكر صيام الأبد. قال
النبي ﷺ: «لا صائم من صام الأبد»
مرئين.

719 - حديث عبد الله بن عمر
ابن العاص رضي الله عنهما، قال: قال
لي النبي ﷺ: «إنك تصوم الدهر
ونقوم الليل؟» فقلت: نعم! قال:
«إنك إذا فقلت ذلك، هجمنت له»

13. The Book of *As-Siyâm* (the Fasting)

your body will get tired. He who observes *Saum* all the year is as if he did not observed *Saum* at all. The *Saum* of three days (a month) will be equal to the *Saum* of the whole year." I replied, "I have the strength for more than this." The Prophet ﷺ said, "Then observe *Saum* like the *Saum* of Dawûd (David) who used to observe *Saum* on alternate days and would never flee from the battlefield on meeting the enemy." (*Sahîh Al-Bukhâri*, *Hadîth* No.200, Vol.3)

720. Narrated 'Abdullâh bin 'Amr bin Al-'As رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم told me, "The most beloved *As-Salât* (prayer) to Allâh is that of Dawûd (David), and the most beloved *Saum* (fasts) to Allâh are those of Dawûd . هُنَّا سَاعَةً عَلَيْهِ السَّلَامُ . He used to sleep for half of the night and then offer *Salât* for one-third of the night and again sleep for its sixth part and used to observe *Saum* on alternate days." (*Sahîh Al-Bukhâri*, *Hadîth* No. 231, Vol.2)

721. Narrated 'Abdullâh bin 'Amr رضى الله عنهما : Allâh's Messenger صلى الله عليه وسلم was informed about my *Saum* (fasts), and he came to me and I spread for him a leather cushion stuffed with palm fibre, but he sat on the ground and the cushion remained between me and him, and then he said, "Isn't it sufficient for you to observe *Saum* three days a month?" I replied, "O Allâh's Messenger! (I can observe more)." He said, "Five?" I replied, "O Allâh's Messenger! (I can observe more)." He said, "Seven?" I replied, "O Allâh's Messenger! (I can observe more)." He said, "Nine (days month)?" I replied, "O Allâh's Messenger (I can observe more)." He said, "Eleven (days per

الْعَيْنِ، وَنَفِهَتْ لَهُ النَّفْسُ، لَا صَامَ مَنْ صَامَ الدَّهْرَ، صَوْمٌ ثَلَاثَةُ أَيَّامٍ صَوْمٌ الدَّهْرِ كُلُّهُ». قُلْتُ : فَإِنِّي أَطِيقُ أَكْثَرَ مِنْ ذَلِكَ . قَالَ : «فَصُمْ صَوْمًا دَاؤِدًا عَلَيْهِ السَّلَامُ، كَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا، وَلَا يَقْرُءُ إِذَا لَاقَ»

٧٢٠ - حَدِيثُ عَبْدِ اللَّهِ ابْنِ عَمْرِو ابْنِ الْعَاصِ رضي الله عنهما، أَنَّ رَسُولَ اللهِ ﷺ قَالَ لَهُ : «أَحَبُّ الصَّلَاةَ إِلَى اللهِ صَلَاةً دَاؤِدَةً عَلَيْهِ السَّلَامُ، وَأَحَبُّ الصَّيَامَ إِلَى اللهِ صَيَامُ دَاؤِدَةً، وَكَانَ يَنَمُّ نِصْفَ اللَّيْلِ وَيَقُومُ ثُلُثَةً وَيَنَمُّ سُدُسَةً، وَيَصُومُ يَوْمًا، وَيُفْطِرُ يَوْمًا» .

٧٢١ - حَدِيثُ عَبْدِ اللَّهِ بْنِ عَمْرِو رضي الله عنهما، حَدَّثَ : أَنَّ رَسُولَ اللهِ ﷺ ذَكَرَ لَهُ صَوْمِي، فَدَخَلَ عَلَيَّ، فَأَلْقَيْتُ لَهُ وِسَادَةً مِنْ أَدَمَ، حَشُورًا لِيفُ، فَجَلَسَ عَلَى الْأَرْضِ، وَصَارَتِ الْوِسَادَةُ بَيْنِي وَبَيْنَهُ؛ فَقَالَ : «أَمَا يُكَفِّيكَ مِنْ كُلِّ شَهْرٍ ثَلَاثَةُ أَيَّامٍ؟» قَالَ، قُلْتُ : يَا رَسُولَ اللهِ ! قَالَ : «خَمْسًا» قُلْتُ : يَا رَسُولَ اللهِ ! قَالَ : «سِبْعًا» قُلْتُ : يَا رَسُولَ اللهِ ! قَالَ : «تِسْعًا» قُلْتُ : يَا رَسُولَ اللهِ ! قَالَ : «إِحْدَى

month)?” And then the Prophet ﷺ said, “There is no *Saum* superior to that of the Prophet Dawûd (David) ; it was for half of the year. So, observe *Saum* on alternate days.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 201, Vol.3)

CHAPTER 37. Observing *Saum* (fast) on the last days of Sha‘bân.

722. Narrated ‘Imrân bin Husain رضي الله عنه that the Prophet ﷺ asked him (‘Imrân) or asked a man and ‘Imrân was listening, “O Abû so-and-so! Have you observed *Saum* (fasts) the last days of this month?” (the narrator thought that he said, “the month of Ramadân”). The man replied, “No, O Allâh’s Messenger!” The Prophet ﷺ said to him, “When you finish your *Saum* (of Ramadân) observe *Saum* for two days (in Shawwâl).” [Through another series of narrators ‘Imrân said, ‘The Prophet ﷺ said, ‘(Have you observed *Saum*) the last days of Sha‘bân?’ ”⁽¹⁾] (*Sahîh Al-Bukhâri*, *Hadîth* No. 204, Vol. 3)

CHAPTER 40. The superiority of the *Lailat-ul-Qadr* (The Night of Decree) and exhortation to find it, and about its date and place and the most suitable time to find it.

723. Narrated Ibn ‘Umar رضي الله عنه that some men amongst the companions of the Prophet ﷺ were shown in

عشرة». ثُمَّ قَالَ النَّبِيُّ ﷺ: «لَا صَوْمٌ فَوْقَ صَوْمٍ دَاؤُدَ عَلَيْهِ السَّلَامُ، شَطَرِ الدَّهْرِ، شُمْ يَوْمًا وَأَفْطَرْ يَوْمًا».

(٣٧) بَابٌ: صَوْمٌ سَرِّ شَعْبَانَ

٧٢٢ - حَدِيثُ عِمَرَانَ بْنِ حُصَيْنٍ رضي الله عنهما، عن النبيِّ ﷺ، أَنَّهُ سَأَلَهُ، أَنَّ رَجُلًا سَأَلَ رَجُلًا وَعِمَرَانَ يَسْمَعُ فَقَالَ: «يَا أَبَا فُلَانِ! أَمَا صُمِّتَ سَرَّ هَذَا الشَّهْرِ؟» قَالَ: أَظُنُّهُ قَالَ: يَعْنِي رَمَضَانَ. قَالَ الرَّجُلُ: لَا يَا رَسُولَ اللَّهِ!، قَالَ: «فَإِذَا أَفْطَرْتَ فَصُمِّنْ يَوْمَيْنِ».

(٤٠) بَابٌ: فَضْلُ لَيْلَةِ الْقُدرِ وَالْحَثُّ عَلَى طَلَبِهَا وَبَيَانِ مَحْلِهَا وَأَزْجَحِ أَوْقَاتِ طَلَبِهَا

٧٢٣ - حَدِيثُ ابْنِ عُمَرَ رضي الله عنهما، أَنَّ رِجَالًا مِنْ أَصْحَاحِ النَّبِيِّ

⁽¹⁾ (H.722) The man whom the Prophet ﷺ asked seemed to have had the habit of observing *Saum* (fast) the last days of every month, but he did not carry on this habit in the month of Sha‘bân, for Allâh’s Messenger ﷺ had forbidden the *Saum* of the day preceding Ramadân immediately. In this narration the Prophet ﷺ orders the man to make up for the days of Sha‘bân which he missed by observing *Saum* some days in Shawwâl, and that indicates that one should keep his habits of worshipping, and there is no harm if one observes *Saum* the last days of Sha‘bân if it is his habit to observe *Saum* the last days of every month. (*Fath Al-Bârî*, Vol. 5, P. 134-135)

their dreams that the ‘Night of *Qadr*’ was in the last seven nights of Ramadân. Allâh’s Messenger ﷺ said, “It seems that all your dreams agree that (the ‘Night of *Qadr*’) is in the last seven nights, and whoever wants to search it (i.e. the ‘Night of *Qadr*’) should search in the last seven (nights of Ramadân).” (*Sahîh Al-Bukhârî, Hadîth No. 232, Vol. 3*)

724. Narrated Abû Salama : رضي الله عنه asked Abû Sa‘îd رضي الله عنه and he was a friend of mine (about the ‘Night of *Qadr*’) and he said, “We practised *I’tikâf* (seclusion in the mosque) in the middle third of the month of Ramadân with the Prophet . In the morning of the 20th of Ramadân, the Prophet came and addressed us and said, ‘I was informed of (the date of the ‘Night of *Qadr*) but I was caused to forget it; (or I forget), so search for it in the odd nights of the last ten nights of the month of Ramadân. (In the dream) I saw myself prostrating in mud and water (as a sign). So, whoever was in *I’tikâf* with me should return to it with me (for another 10-days’ period)’, and we returned. At that time there was no sign of clouds in the sky, but suddenly a cloud came and it rained till rain-water started leaking through the roof of the mosque which was made of date-palm leaf-stalks. Then *As-Salât* (the prayer) was established and I saw Allâh’s Messenger ﷺ prostrating in mud and water and I saw the traces of mud on his forehead.” (*Sahîh Al-Bukhârî, Hadîth No. 233, Vol. 3*)

725. Narrated Abû Sa‘îd Al-Khudrî رضي الله عنه : Allâh’s Messenger ﷺ used to practice *I’tikâf* (in the mosque)

بِعِلَّةٍ، أُرُوا لِيَّةَ الْقَدْرِ فِي الْمَنَامِ ، فِي السَّبْعِ الْأَوَاخِرِ . فَقَالَ رَسُولُ اللَّهِ ﷺ : «أَرَى رُؤْيَاكُمْ قَدْ تَوَاطَأْتُ فِي السَّبْعِ الْأَوَاخِرِ ، فَمَنْ كَانَ مُتَحَرِّكًا فَلَيَتَحَرَّهَا فِي السَّبْعِ الْأَوَاخِرِ ». .

٧٢٤ - حِدِيثُ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: اعْتَكَفْنَا مَعَ النَّبِيِّ ﷺ الْعَشْرَ الْأَوْسَطَ مِنْ رَمَضَانَ، فَخَرَجَ صَبِيحةً عِشْرِينَ، فَخَطَبَا، وَقَالَ: «إِنِّي أُرِيَتْ لِيَّةَ الْقَدْرِ ثُمَّ أُنْسِيَتُهَا». أَوْ «نُسِيَّتُهَا»، فَالْتَّمِسُوهَا فِي الْعَشْرِ الْأَوَاخِرِ فِي الْوَتْرِ، وَإِنِّي رَأَيْتُ أَنِّي أَسْجُدُ فِي مَاءٍ وَطِينٍ، فَمَنْ كَانَ اعْتَكَفَ مَعَ رَسُولِ اللَّهِ ﷺ، فَلَيَرْجِعَ فَرَجَعْنَا . وَمَا نَرَى فِي السَّمَاءِ فَزَعَةً؛ فَجَاءَتْ سَحَابَةٌ فَمَطَرَتْ حَتَّى سَالَ سَقْفُ الْمَسْجِدِ، وَكَانَ مِنْ جَرِيدَةِ النَّخْلِ، وَأُقِيمَتِ الصَّلَاةُ، فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ يَسْجُدُ فِي الْمَاءِ وَالْطِينِ، حَتَّى رَأَيْتُ أَثْرَ الطِينِ فِي جَبَهَتِهِ .

٧٢٥ - حِدِيثُ أَبِي سَعِيدٍ الْخُذْرِيِّ رَضِيَ اللَّهُ عَنْهُ، كَانَ رَسُولُ اللَّهِ ﷺ يُجاوِرُ

in the middle third of Ramadân, and after passing the twenty nights he used to go back to his house (i.e. on the 21st), and the people who were in *I'tikâf* with him also used to go back to their houses. Once, in Ramadân, in which he practiced *I'tikâf*, he established the night *Salât* (prayer) at the night in which he used to return home, and then he addressed the people and ordered them whatever Allâh wished him to order and said, "I used to practice *I'tikâf* for these ten days (i.e. the middle 1/3rd) but now I intend to stay in *I'tikâf* for the last ten days (of this month); so whoever was in *I'tikâf* with me should stay at his place of *I'tikâf*. Verily, I have been shown (the date of) this 'Night of *Qadr*' but I have forgotten it. So search for it in the odd nights of the last ten days (of this month). I also saw myself (in the dream) prostrating in mud and water." On the night of the 21st, the sky was overcast with clouds and it rained, and the rain-water started leaking through the roof of the mosque at the *Musalla* (praying place) of the Prophet ﷺ. I saw with my own eyes, the Prophet ﷺ at the completion of the morning prayer, leaving with his face covered with mud and water. (*Sahîh Al-Bukhâri*, *Hadîth* No. 235, Vol. 3)

726. Narrated 'Âisha : رضى الله عنها Allâh's Messenger ﷺ used to practice *I'tikâf* in the last ten nights of Ramadân and used to say, "Look for the 'Night of *Qadr*' in the last ten nights of the month of Ramadân." (*Sahîh Al-Bukhâri*, *Hadîth* No. 237, Vol. 3)

في رمضان العشر التي في وسط الشهر، فإذا كان حين يمسي من عشرين ليلة تمضي، ويستقبل أحدى وعشرين، رجع إلى مسكنه، ورجع من كان يجاور معه؛ وأنه أقام في شهر جاور فيه الليلة التي كان يرجع فيها، فخطب الناس، فأمرهم ما شاء الله، ثم قال: «كنت أجاور هذه العشر، ثم قذ بدا لي أن أجاور هذه العشر الآخر، فمن كان اغترف معي فليثبت في معتكفيه، وقد أريت هذه الليلة، ثم أنسيتها، فابتغوها في العشر الآخر، وابتغوها في كل وتر، وقد رأيتني أسجد في ماء وطين». فاستهلت السماء في تلك الليلة فامطرت، فوقف المسجد في مصلى النبي ﷺ ليلة أحدى وعشرين، فبصرت عيني، نظرت إليه انصرف من الصبح ووجهه ممتليء طينا وماء.

٧٢٦ - حديث عائشة رضي الله عنها، قالـتـ : كـانـ رـسـوـلـ اللهـ ﷺ يـجاـوـرـ فـيـ العـشـرـ الـأـوـاـخـرـ مـنـ رـمـضـانـ، وـيـقـوـلـ : (تـحـرـرـواـ لـيـلـةـ الـقـدـرـ فـيـ الـعـشـرـ الـأـوـاـخـرـ مـنـ رـمـضـانـ).

14. THE BOOK OF
I'TIKÂF⁽¹⁾

CHAPTER 1. *I'tikâf* (i.e. to confine oneself in a mosque for prayers and invocations, leaving the worldly jobs for a limited number of days) in the last ten days of Ramadân.

727. Narrated 'Abdullâh bin 'Umar رضي الله عنهما : Allâh's Messenger ﷺ used to practice *I'tikâf* in the last ten days of the month of Ramadân. (*Sahîh Al-Bukhâri*, *Hadîth* No. 242, Vol. 3)

728. Narrated 'Âisha رضي الله عنها the wife of the Prophet ﷺ : The Prophet ﷺ used to practice *I'tikâf* in the last ten days of Ramadân till he died; and then his wives used to practice *I'tikâf* after him. (*Sahîh Al-Bukhâri*, *Hadîth* No. 243, Vol. 3)

CHAPTER 2. When a person intending to observe *I'tikâf* should enter the place of his *I'tikâf*?

729. Narrated 'Âisha رضي الله عنها : The Prophet ﷺ used to practice *I'tikâf* in the last ten days of Ramadân and I used to pitch a tent for him, and after offering the morning *Salât* (prayer), he used to enter the tent.

١٤ - كتاب الاعتكاف

(١) باب: اغْتِكَافُ الْعَشْرِ الْأَوَّلِ وَالْآخِرِ مِنْ رَمَضَانَ

٧٢٧ - حَدِيثُ عَبْدِ اللَّهِ بْنِ عُمَرَ رضي الله عنهما، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَعْتَكِفُ الْعَشْرَ الْأَوَّلَ وَالْآخِرَ مِنْ رَمَضَانَ.

٧٢٨ - حَدِيثُ عَائِشَةَ رضي الله عنها، زَوْجِ النَّبِيِّ ﷺ، أَنَّ النَّبِيِّ ﷺ، كَانَ يَعْتَكِفُ الْعَشْرَ الْأَوَّلَ وَالْآخِرَ مِنْ رَمَضَانَ، حَتَّى تَوَفَّاهُ اللَّهُ، ثُمَّ اغْتَكَفَ أَزْوَاجَهُ مِنْ بَعْدِهِ.

(٢) باب: مَنْ يَذْخُلُ مَنْ أَرَادَ الْأَغْتِكَافَ فِي مَعْتَكِفِهِ

٧٢٩ - حَدِيثُ عَائِشَةَ رضي الله عنها، قَالَتْ: كَانَ النَّبِيُّ ﷺ يَعْتَكِفُ فِي الْعَشْرِ الْأَوَّلِ وَالْآخِرِ مِنْ رَمَضَانَ، فَكُنْتُ أَضْرِبُ لَهُ خَيَّاءً، فَقُصَّلَى الصِّبَحَ، ثُمَّ يَذْخُلُهُ؛ فَاسْتَأذَنْتُ حَفْصَةَ عَائِشَةَ أَنْ

⁽¹⁾ (14. The Book of *I'tikâf*) See glossary.

Hafsa asked the permission of ‘Âisha to pitch a tent for her and she allowed her, and she pitched her tent. When Zainab bint Jahsh saw it, she pitched another tent. In the morning the Prophet ﷺ noticed the tents. He said, “What is this?” He was told of the whole situation. Then the Prophet ﷺ said, “Do you think that they intended to do *Al-Bîr* (righteousness) by doing this?” He therefore abandoned the *I'tikâf* in that month and observed *I'tikâf* for ten days in the month of Shawwâl. (*Sahîh Al-Bukhâri*, *Hadîth* No. 249, Vol. 3)

CHAPTER 3. One should exert more as regards prayers and good deeds in the last ten days of Ramadân.

730. Narrated ‘Âisha : رضي الله عنها With the start of the last ten days of Ramadân, the Prophet ﷺ used to tighten his belt (i.e. work hard) and used to pray all the night, and used to keep his family awake for the prayers. (*Sahîh Al-Bukhâri*, *Hadîth* No. 241, Vol. 3)

تَضْرِبُ خِبَاءً، فَأَدِنْتُ لَهَا فَضَرَبَتْ خِبَاءً؛ فَلَمَّا رَأَتُهُ زَيْنَبُ ابْنَةُ جَحْشٍ ضَرَبَتْ خِبَاءً آخَرَ؛ فَلَمَّا أَصْبَحَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى الْأَخْيَةَ، فَقَالَ: «مَا هَذَا؟» فَأَخْبَرَهُ رَأْيَ الْأَخْيَةِ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الْبَرُّ تُرَوَّنَ بِهِنَّ». قَرَرَكَ الْأَعْتِكَافَ ذِلِّكَ الشَّهْرَ، ثُمَّ اغْتَكَفَ عَشْرًا مِنْ شَوَّالٍ.

(٣) بَابُ الْأَجْتِهادِ فِي الْعَشْرِ الْأَوَّلِيِّ مِنْ شَهْرِ رَمَضَانَ

٧٣ - حَدِيثُ عَائِشَةَ رضي الله عنها، قَالَتْ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، إِذَا دَخَلَ الْعَشْرُ شَدَّ مِنْزَرَهُ وَأَخْبَأَ لَيْلَهُ، وَأَنْفَظَ أَهْلَهُ.

**15.THE BOOK OF HAJJ
(PILGRIMAGE TO MAKKA)**

CHAPTER 1. What is permitted for the *Muhrim* in *Hajj* and '*Umra* and what is not permitted, and the forbiddance of the use of perfume.

731. Narrated 'Abdullâh bin 'Umar رضي الله عنهما : A man asked, "O Allâh's Messenger! What kind of clothes should a *Muhrim* wear?" Allâh's Messenger صلى الله عليه وسلم replied, "He should not wear a shirt, a turban, trousers, a headcloak or leather socks except if he can find no slippers, he then may wear leather socks after cutting off what might cover the ankles. And he should not wear clothes which are scented with saffron or *Wars* (various kinds of perfumes)." (*Sahîh Al-Bukhâri*, *Hadîth* No. 615, Vol. 2)

732. Narrated Ibn 'Abbâs رضي الله عنهما : I heard the Prophet صلى الله عليه وسلم delivering a *Khutba* (religious talk) at 'Arafât saying, "If a *Muhrim* does not find slippers, he could wear *Khuffs* (but he has to cut short the *Khuffs* below the ankles), and if he does not find an *Izar* (a waist sheet for wrapping the lower half of the body) he could wear trousers." (*Sahîh Al-Bukhâri*, *Hadîth* No. 67, Vol. 3)

733. Narrated (Safwân bin) Ya'la: Ya'la said to 'Umar رضي الله عنه, "Show me the Prophet صلى الله عليه وسلم when he is being Inspired Divinely." While the Prophet صلى الله عليه وسلم was at Ji'râna (in the company of some of his companions) a person came and asked, "O Allâh's

١٥ - كتاب الحج

(١) بَابٌ : مَا يُبَاخُ لِلْمُهْرِمِ بِحَجَّ أَوْ
عُمْرَةَ، وَمَا لَا يُبَاخُ وَبَيَانٌ تَحْرِينٍ
الْطَّيِّبِ عَلَيْهِ

٧٣١ - حَدِيثُ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَجُلًا قَالَ يَا رَسُولَ اللَّهِ!
مَا يَلْبِسُ الْمُهْرِمُ مِنَ الثِّيَابِ؟ قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ
الْعَمَائِمَ وَلَا السَّرَّاويلَاتِ وَلَا الْأَبْرَانِسَ
وَلَا الْخِفَافَ، إِلَّا أَحَدٌ لَا يَجِدُ نَعِيْنَ
فَلْيَلْبِسْ خُفْيَنِ، وَلْيَقْطَعُهُمَا أَسْفَلَ مِنَ
الْكَعْبَيْنِ، وَلَا تَلْبِسُوا مِنَ الثِّيَابِ شَيْئًا
مَسْأَلَ الزَّغْفَرَانُ أَوْ وَزْنُّ".

٧٣٢ - حَدِيثُ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ يَخْطُبُ
بِعَرَفَاتٍ «مَنْ لَمْ يَجِدْ النَّعِيْنَ فَلْيَلْبِسْ
الْخُفْيَنِ، وَمَنْ لَمْ يَجِدْ إِزَارًا فَلْيَلْبِسْ
سَرَّاويلَ لِلْمُهْرِمِ». .

٧٣٣ - حَدِيثُ يَغْلَى. قَالَ لِعُمَرَ
رضي الله عنه: أَرِنِي النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ حِينَ
يُوحَى إِلَيْهِ؛ قَالَ: فَيَسْتَأْذِنُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ
بِالْجِعْرَانَةِ وَمَعَهُ نَفْرٌ مِنْ أَصْحَابِهِ، جَاءَهُ

Messenger! What is your verdict regarding the person who assumes *Ihrâm* for ‘*Umra* and is scented with perfume?” The Prophet ﷺ kept quiet for a while and he was divinely inspired (then) ‘Umar beckoned Ya‘la, so he came and Allâh’s Messenger ﷺ was shaded with a sheet. Ya‘la put his head in and saw that the face of Allâh’s Messenger ﷺ was red and he was snoring. When that state of the Prophet ﷺ was over, he asked, “Where is the person who asked about ‘*Umra*?” Then that person was brought and the Prophet ﷺ said, “Wash the perfume off your body thrice and take off the cloak and do the same in ‘*Umra* as you do in *Hajj*.” (*Sahîh Al-Bukhârî*, *Hadîth* No. 610-B, Vol. 2)

رَجُلٌ. فَقَالَ: يَا رَسُولَ اللَّهِ! كَيْفَ تَرَى
فِي رَجُلٍ أَخْرَمْ بِعُمْرَةٍ وَهُوَ مُتَضَمِّنٌ
بِطِيبٍ؟ فَسَكَتَ السَّيِّدُ عَلَيْهِ سَاعَةً،
فَجَاءَهُ الْوَخِيُّ، فَأَشَارَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ
إِلَى يَغْلَى، فَجَاءَ يَغْلَى، وَعَلَى رَسُولِ
اللَّهِ عَلَيْهِ ثُوبٌ قَدْ أَظْلَلَ بِهِ، فَادْخَلَ
رَأْسَهُ، فَإِذَا رَسُولُ اللَّهِ عَلَيْهِ مُحَمَّرُ
الْوَجْهُ، وَهُوَ يَغْطِي؛ ثُمَّ سُرِّيَ عَنْهُ،
فَقَالَ: أَيْنَ الَّذِي سَأَلَ عَنِ الْعُمْرَةِ؟
فَأَنْتَ بِرَجُلٍ، فَقَالَ: «اغْسِلِ الطَّيِّبَ
الَّذِي بِكَ ثَلَاثَ مَرَاتٍ، وَأَنْغِ عَنْكَ
الْجُبَّةَ، وَاضْطَعْ فِي عُمْرَتِكَ كَمَا تَضَعُ
فِي حَجَّتِكَ».

CHAPTER 2. The demarcation of *Mawâqît* for *Hajj* and ‘*Umra*. (*Mawâqît* are places at which one should assume the state of *Ihrâm* for the purpose of *Hajj* or ‘*Umra*).

734. Narrated Ibn ‘Abbâs رضي الله عنهما : had fixed Dhul-Hulaifa as the *Miqât* for the people of Al-Madîna; Al-Juhfa for the people of Shâm and Qarn-ul-Manâzil for the people of Najd; and Yalamlam for the people of Yemen. So, these (above-mentioned) are the *Mawâqît* for all those living at those places, and besides them for those who come through those places with the intention of performing *Hajj* and ‘*Umra*; and whoever lives within these places should assume *Ihrâm* from his dwelling place, and similarly the people of

(٢) بَابُ: مَوَاقِيتُ الْحَجَّ وَالْعُمْرَةِ

٧٣٤ - حَدِيثُ ابْنِ عَبَّاسٍ رضي الله عنهما ، قَالَ: وَقَتَ رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ لِأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ، وَلِأَهْلِ الشَّامِ الْجُحْفَةِ، وَلِأَهْلِ نَجْدِ قَرْنَ الْمَنَازِلِ، وَلِأَهْلِ الْيَمَنِ يَلْمَلَمَ، فَهُنَّ لَهُنَّ وَلِمَنْ أَتَى عَلَيْهِنَّ مِنْ غَيْرِ أَهْلِهِنَّ لِمَنْ كَانَ يُرِيدُ الْحَجَّ وَالْعُمْرَةَ، فَمَنْ كَانَ دُونَهُنَّ فَمُهَلَّهُ مِنْ أَهْلِهِ، وَكَذَّاكَ، حَتَّى أَهْلُ مَكَّةَ يُهْلُونَ مِنْهَا.

15. The Book of Hajj

Makka can assume *Ihrâm* (for *Hajj* only) from Makka. (*Sahîh Al-Bukhârî*, *Hadîth* No. 601, Vol. 2)

735. Narrated ‘Abdullâh bin ‘Umar صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : Allâh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, “The people of Al-Madîna should assume *Ihrâm* from Dhul-Hulaifa; the people of Shâm from Al-Juhfa; and the people of Najd from Qarn(-ul-Manâzil).” And ‘Abdullâh added, “I was informed that Allâh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had said, ‘The people of Yemen should assume *Ihrâm* from Yalamlam.’” (*Sahîh Al-Bukhârî*, *Hadîth* No. 600, Vol. 2)

٧٣٥ - حَدِيثُ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «يُهِلُّ أَهْلُ الْمَدِينَةِ مِنْ ذِي الْحُلَيْفَةِ، وَأَهْلُ الشَّامِ مِنَ الْجُحْفَةِ، وَأَهْلُ نَجْدِ مِنْ قَرْنِ». قَالَ عَبْدُ اللَّهِ: وَلَيَغْنِي أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «وَيُهِلُّ أَهْلُ الْيَمَنِ مِنْ يَلَمْلَمَ».

CHAPTER 3. *Talbîya*, its characteristics and its time.

736. Narrated ‘Abdullâh bin ‘Umar صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : The *Talbîya* of Allâh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was: *Labbaik Allâhumma labbaik, labbaik lâ sharîka Laka labbaik, innal-hamda wan-ni’mata Laka, wal-mulka lâ sharîka Laka* (I respond to Your Call, O Allâh, I respond to Your Call, and I am obedient to Your Orders, You have no partner, I respond to Your Call, all the praises, thanks and blessings are for You, All the sovereignty is for You, and you have no partners with You. (*Sahîh Al-Bukhârî*, *Hadîth* No. 621, Vol. 2)

CHAPTER 4. Order for the people of Al-Madîna to assume the state of *Ihrâm* at Dhul-Hulaifa mosque.

737. Narrated ‘Abdullâh bin ‘Umar صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : Never did Allâh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ recite *Talbîya* and assume *Ihrâm* except at the mosque, that is, the

(٣) بَابُ التَّلْبِيَّةِ وَصِيقَتِهَا وَوَقْتَهَا

٧٣٦ - حَدِيثُ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ تَلْبِيَّةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ لَا شَرِيكَ لَكَ».

(٤) بَابُ أَمْرِ أَهْلِ الْمَدِينَةِ بِالْإِخْرَامِ مِنْ عِنْدِ مَسْجِدِ ذِي الْحُلَيْفَةِ

٧٣٧ - حَدِيثُ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: مَا أَهْلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا مِنْ عِنْدِ الْمَسْجِدِ، يَعْنِي مَسْجِدِ ذِي الْحُلَيْفَةِ

mosque of Dhul-Hulaifa. (*Sahîh Al-Bukhâri*, *Hadîth* No. 614, Vol. 2)

CHAPTER 5. To assume *Ihlâl* (*Ihrâm*) as the ride proceeds for *Hajj* or '*Umra*.

738. Narrated 'Ubâdah ibn Jurayj : رضي الله عنه عباده بن جریج عن عباده بن عمر رضي الله عنهما . I asked 'Abdullâh bin 'Umar رضي الله عنهما . "O Abû 'Abdur Rahmân! I saw you doing four things which I never saw being done by anyone of your companions?" 'Abdullâh bin 'Umar said, "What are those, O Ibn Jurayj?" I said, "I never saw you touching any corner of the Ka'ba except these (two) facing south (Yemen), and I saw you wearing shoes made of tanned leather and dyeing your hair with *Hinna* (a kind of dye). I also noticed that whenever you were in Makka, the people assume *Ihlâl* (*Ihrâm* is also called the *Ihlâl* which means 'Loud calling' because a *Muhrim* has to recite *Talbiya* aloud when assuming the state of *Ihrâm*) on seeing the new moon crescent (Ist of Dhul-Hijja) while you did not assume the *Ihlâl* till the 8th of Dhul-Hijja (Day of *Tarwiya*)."
 'Abdullâh replied, "Regarding the corners of Ka'ba, I never saw Allâh's Messenger صلى الله عليه وسلم touching except those facing south (Yemen), and regarding the tanned leather shoes, no doubt I saw Allâh's Messenger صلى الله عليه وسلم wearing non-hairy shoes and he used to perform ablution while wearing the shoes (i.e. wash his feet and then put on the shoes). So I love to wear similar shoes. And about the dyeing of hair with *Hinna*; no doubt I saw Allâh's Messenger صلى الله عليه وسلم dyeing his hair with it and that is why I like to dye (my hair with it). Regarding *Ihlâl*, I did not see Allâh's Messenger صلى الله عليه وسلم

الْمُحْلِفَةَ .

(٥) بَابُ الْإِهْلَالِ مِنْ حِينَ تَبَعَّثُ الرَّاحِلَةُ

٧٣٨ - حَدِيثُ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنْ عَبْدِ اللَّهِ بْنِ جُرَيْجٍ، أَنَّهُ قَالَ لِعَبْدِ اللَّهِ بْنِ عُمَرَ: يَا أَبا عَبْدِ الرَّحْمَنِ! رَأَيْتُكَ تَضَعُّ أَرْبَعاً، لَمْ أَرْ أَحَدًا مِنْ أَصْحَاحِكَ يَضَعُّهَا! قَالَ: وَمَا هِيَ يَا ابْنَ جُرَيْجٍ؟ قَالَ: رَأَيْتُكَ لَا تَمْسُّ مِنَ الْأَرْكَانِ إِلَّا الْيَمَانَيْنِ، وَرَأَيْتُكَ تَلْبَسُ النَّعَالَ السُّبْتَيَّةَ، وَرَأَيْتُكَ تَضَعُّ بِالصُّفْرَةِ، وَرَأَيْتُكَ - إِذَا كُنْتَ بِمَكَّةَ - أَهْلَ النَّاسِ إِذَا رَأَوْا الْهِلَالَ، وَلَمْ تُهَلِّ أَنْتَ حَتَّى كَانَ يَوْمُ التَّرْوِيَةِ .

قَالَ عَبْدُ اللَّهِ: أَمَّا الْأَرْكَانُ، فَإِنَّمَا لَمْ أَرْ رَسُولَ اللَّهِ ﷺ يَمْسُّ إِلَّا الْيَمَانَيْنِ، وَأَمَّا النَّعَالُ السُّبْتَيَّةُ، فَإِنَّمَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَلْبَسُ النَّعْلَ الَّتِي لَيْسَ فِيهَا شَعْرٌ، وَيَتَوَضَّأُ فِيهَا، فَإِنَّمَا أُحِبُّ أَنْ أَلْبَسَهَا. وَأَمَّا الصُّفْرَةُ، فَإِنَّمَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَضَعُّ بِهَا، فَإِنَّمَا أُحِبُّ أَنْ أَضَعُّ بِهَا. وَأَمَّا الْإِهْلَالُ، فَإِنَّمَا لَمْ أَرْ رَسُولَ اللَّهِ ﷺ يَهْلِلُ حَتَّى تَبَعَّثَ بِهِ رَاحِلَتَهُ .

assuming *Ihlâl* till he set out for *Hajj*.”
(*Sahîh Al-Bukhâri*, *Hadîth* No. 167,
Vol. 1)

CHAPTER 7. To apply perfume just before assuming the state of *Ihrâm*.

739. Narrated ‘Âisha رضي الله عنها, the wife of the Prophet صلى الله عليه وسلم : I used to apply scent to Allâh’s Messenger صلى الله عليه وسلم when he wanted to assume *Ihrâm* and also on finishing *Ihrâm* before the *Tawâf* round the Ka’ba (*Tawâf-al-Ifâda*). (*Sahîh Al-Bukhâri*, *Hadîth* No. 612, Vol. 2)

740. Narrated ‘Âisha رضي الله عنها : It is as if I am just now looking at the glitter of scent in the parting of the Prophet’s صلى الله عليه وسلم head-hair while he was a *Muhrim*. (*Sahîh Al-Bukhâri*, *Hadîth* No. 271, Vol. 1)

741. Narrated Muhammad bin Al-Muntathir on the authority of his father that he had asked ‘Âisha رضي الله عنها about the saying of Ibn ‘Umar (i.e. he did not like to be *Muhrim* while the smell of scent was still coming from his body), ‘Âisha رضي الله عنها said, “I applied scent on Allâh’s Messenger صلى الله عليه وسلم and he went round (had sexual intercourse with) all his wives and in the morning he was a *Muhrim* (after taking a bath).” (*Sahîh Al-Bukhâri*, *Hadîth* No. 270, Vol. 1)

CHAPTER 8. Hunting is prohibited for a *Muhrim*.

742. Narrated ‘Abdullâh bin ‘Abbâs رضي الله عنهما from As-Sa‘b bin Jaththama Al-Laithî that he presented an onager to Allâh’s Messenger صلى الله عليه وسلم while he was at Al-Abwâ’ or at Waddân, and he refused to accept it. On noticing the signs of some unpleasant feeling of disappointment on his (As-Sa‘b’s) face,

(٧) باب: الطيب للمخرم عند الإحرام

٧٣٩ - حديث عائشة رضي الله عنها، زوج النبي ﷺ، قالت: كنت أطيب رسول الله ﷺ لآخرته حين يخرم، ولحلله قبل أن يطوف بالبيت.

٧٤٠ - حديث عائشة رضي الله عنها، قالت: كأني أنظر إلى وبيص الطيب في مفرق النبي ﷺ وهو مخرم.

٧٤١ - حديث عائشة رضي الله عنها. عن محمد بن المثنى، قال: سألت عائشة فذكرت لها قول ابن عمر: ما أحب أن أصبح محرماً أ Sanchez طيباً. فقالت عائشة: أنا طبّت رسول الله ﷺ، ثم طاف في نسائه، ثم أصبح محرماً.

(٨) باب: تحرير الصيد للمخرم

٧٤٢ - حديث الصعب بن جثامة للنبي رضي الله عنه، أنه أهدى لرسول الله ﷺ، جماراً وخسيباً، وهو بالأنواع، أو بودان، فردة عليه. فلما رأى ما في وجهه، قال: «إنا لم نرده

the Prophet ﷺ said to him, “I have only returned it because I am *Muhrim*.” (*Sahih Al-Bukhari*, *Hadith* No. 51, Vol. 3)

إِلَّا أَنَا حُرُمٌ».

743. Narrated Abû Qatâda : We were in the company of the Prophet ﷺ at a place called Al-Qâha, which is at a distance of three stages of journey from Al-Madîna, and some of us had assumed *Ihrâm* while the others had not. I noticed that some of my companions were watching something, so I looked up and saw an onager. (I rode my horse and took the spear and whip) but my whip fell down (and I asked them to pick it up for me) but they said, “We will not help you by any means as we are in a state of *Ihrâm*.” So, I picked up the whip myself and attacked the onager from behind a hillock and slaughtered it and brought it to my companions. Some of them said, “Eat it,” while some others said, “Do not eat it.” So, I went to the Prophet ﷺ who was ahead of us and asked him about it. He replied, “Eat it as it is *Halâl* (i.e. it is legal to eat).” (*Sahih Bukhari*, *Hadith* No. 49, Vol. 3)

744. Narrated ‘Abdullâh bin Abû Qatâda : My father set out (for Makka) in the year of Al-Hudaibiya, and his companions assumed *Ihrâm*, but he did not. At that time the Prophet ﷺ was informed that an enemy wanted to attack them, so the Prophet ﷺ proceeded onwards. While my father was among his companions, some of them laughed among themselves. (My father said,) “I looked up and saw an onager⁽¹¹⁾. I attacked,

743 - حديث أبي قتادة رضي الله عنه، قال: كنّا مع النبي ﷺ بالقاحفة، ومتنا المحرم ومتنا غير المحرم، فرأيت أصحابي يتراوغون شيئاً، فنظرت فإذا حماراً وحشـ، - يعني فوق سوطه -، فقالوا لا نعيينك علينا بشيء إنما محرمون، فتناولته فأخذته، ثم أتيت الحمار من وراء أكمة فقررهـ، فأتيت به أصحابي، فقال بعضهم: كلوا. وقال بعضهم: لا تأكلوا. فأتيت النبي ﷺ، وهو أمامنا. فسألته، فقال: كنوه، حلالـ».

744 - حديث أبي قتادة رضي الله عنه. عن عبد الله بن أبي قتادة، قال: انطلق أبي، عام الحديبية، فأحرم أصحابه ولم يحرم. وحدث النبي ﷺ، أن عدوا يغزوـ، فانطلق النبي ﷺ؛ فبيـنا أنا مع أصحابـ، تضحكـ بعضـهم إلى بعضـ، فنظرـ فإذا أنا

⁽¹¹⁾ (H.744) They were laughing because they saw an onager and could not hunt it because they were in a state of *Ihrâm*; neither were they allowed to draw the attention of Abû Qatâda who was not a *Muhrim* then.

stabbed and caught it. I then sought my companions help but they refused to help me. (Later) we all ate its meat. We were afraid that we might be left behind (separated) from the Prophet ﷺ so I went in search of the Prophet ﷺ and made my horse to run at a galloping speed at times and let it go slow at an ordinary speed at other times till I met a man from the tribe of Banî Ghifâr at midnight. I asked him, ‘Where did you leave the Prophet ﷺ?’ He replied, ‘I left him at Ta’hun and he had the intention of having the mid day rest at As-Suqya.’ I followed the track and joined the Prophet ﷺ and said, ‘O Allâh’s Messenger! Your people (companions) send you their greetings, and (ask for) Allâh’s Blessings upon you. They are afraid lest they may be left behind; so please wait for them.’ I added, ‘O Allâh’s Messenger! I hunted an onager and some of its meat is with me.’⁽¹⁾ The Prophet ﷺ told the people to eat it, though all of them were in the state of *Ihrâm*.” (*Sahîh Al-Bukhâri, Hadîth No. 47, Vol. 3*)

745. Narrated ‘Abdullâh bin Abû Qatâda رضي الله عنه that his father had told him that Allâh’s Messenger ﷺ set out for *Hajj* and so did his companions. He sent a batch of his companions by another route and Abû Qatâda was one of them. The Prophet ﷺ said to them, “Proceed along the sea-shore till we meet all together.” So, they took the route of the sea-shore, and when they started, all of them assumed *Ihrâm*

بِحَمَارٍ وَخَشِ فَحَمَلْتُ عَلَيْهِ. فَطَعَّمْتُهُ فَأَبْتَهُ، وَانْسَعَنْتُ بِهِمْ، فَأَبْوَا أَنْ يُعِينُونِي، فَأَكَلْنَا مِنْ لَحْمِهِ، وَخَشِنَّا أَنْ نُقْتَطَعْ، فَظَلَّبْتُ النَّبِيَّ ﷺ أَرْفَعَ فَرَسِي شَأْوَا وَأَسِيرُ شَأْوَا، فَلَقِيتَ رَجُلًا مِنْ بَنِي غَفارٍ فِي جَوْفِ اللَّيلِ؛ قُلْتُ: أَيْنَ تَرَكَ النَّبِيَّ ﷺ؟ قَالَ: تَرَكَهُ بِتَغْهُنَّ، وَهُوَ قَابِلٌ السُّقْيَا. قُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّ أَهْلَكَ يَقْرَئُونَ عَلَيْكَ السَّلَامَ وَرَحْمَةَ اللَّهِ، إِنَّهُمْ قَدْ خَشِنُوا أَنْ يُقْتَطَعُوا دُونَكَ فَاتَّظَرْهُمْ. قُلْتُ: يَا رَسُولَ اللَّهِ! أَصَبَّتْ حِمَارَ وَخَشِ وَعِنْدِي مِنْهُ فَاضِلَّةً، فَقَالَ لِلنَّاسِ: كُلُّوَا وَهُمْ مُخْرِمُونَ.

٧٤٥ - حِدِيثُ أَبِي قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ. أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ حَاجًا، فَخَرَجُوا مَعَهُ، فَصَرَفَ طَائِفَةً مِنْهُمْ، فِيهِمْ أَبُو قَتَادَةَ؛ فَقَالَ: «خُذُوا سَاحِلَ الْبَحْرِ حَتَّى تَلْتَقِي» فَأَخْذُوا سَاحِلَ الْبَحْرِ، فَلَمَّا انْصَرَفُوا أَخْرَمُوا كُلَّهُمْ، إِلَّا أَبُو قَتَادَةَ لَمْ يُخْرِمْ؛ فَيَنِّمَا هُمْ

⁽¹⁾ (H.744) Perhaps Abû Qatâda رضي الله عنه hurried to reach the Prophet ﷺ so that he might ask him whether it was legal for the *Muhrim* to eat from that game, since some of his companions had refused to eat.

except Abû Qatâda. While they were proceeding on, his companions saw a group of onagers. Abû Qatâda chased the onagers and attacked and wounded a she-onager. They got down and ate some of its meat and said to each other, "How do we eat the meat of the game while we are in a state of *Ihrâm*?" So, we (they) carried the rest of the she-onager's meat, and when they met Allâh's Messenger ﷺ they asked, "O Allâh's Messenger! We had assumed *Ihrâm* with the exception of Abû Qatâda and we saw (a group) of onagers. Abû Qatâda attacked them and wounded a she-onager from them. Then we got down and ate from its meat. Later, we said, (to each other), 'How do we eat the meat of the game and we are in a state of *Ihrâm*?' So, we carried the rest of its meat." The Prophet ﷺ asked, "Did anyone of you order (Abû Qatâda) to attack it or point at it?" They (we) replied in the negative. He said, "Then eat what is left of its meat." (*Sahîh Al-Bukhâri*, *Hadîth* No. 50, Vol. 3)

CHAPTER 9. Which animals a *Muhrim* and a non-*Muhrim* are permitted to kill while in a place of sanctuary or otherwise.

746. Narrated 'Âisha : Allâh's Messenger ﷺ said, "Five kinds of animals are harmful and could be killed in the *Harâm* (sanctuary). These are: a crow, a kite, a scorpion, a mouse and a rabid dog." (*Sahîh Al-Bukhâri*, *Hadîth* No. 55, Vol. 3)

747. Narrated Hafsa : Allâh's Messenger ﷺ said, "It is not

يَسِيرُونَ إِذْ رَأُوا حُمَرًا وَخُنَاحًا، فَحَمَلَ أَبُو قَتَادَةَ عَلَى الْحُمَرِ فَعَفَرَ مِنْهَا أَتَانَا، فَنَزَلُوا فَأَكَلُوا مِنْ لَحْمِهَا، وَقَالُوا: أَنَّا كُلُّ لَخْمٍ صَيْدٍ وَنَحْنُ مُحْرِمُونَ؟ فَحَمَلْنَا مَا بَقِيَ مِنْ لَحْمِ الْأَتَانِ، فَلَمَّا أَتَوْا رَسُولَ اللَّهِ ﷺ، قَالُوا: يَا رَسُولَ اللَّهِ! إِنَّا كُنَّا أَخْرَمْنَا، وَقَدْ كَانَ أَبُو قَتَادَةَ لَمْ يُحِرِّمْ، فَرَأَيْنَا حُمَرًا وَخُنَاحًا، فَحَمَلَ عَلَيْهَا أَبُو قَتَادَةَ، فَعَفَرَ مِنْهَا أَتَانَا، فَنَزَلُوا فَأَكَلُنا مِنْ لَحْمِهَا، ثُمَّ فُلِنَا: أَنَّا كُلُّ لَخْمٍ صَيْدٍ وَنَحْنُ مُحْرِمُونَ؟ فَحَمَلْنَا مَا بَقِيَ مِنْ لَحْمِهَا، قَالَ: «مِنْكُمْ أَحَدُ أَمْرَةُ أَنْ يَحْمِلَ عَلَيْهَا أَوْ أَشَارَ إِلَيْهَا؟» قَالُوا: لَا. قَالَ: «فَكُلُوا مَا بَقِيَ مِنْ لَحْمِهَا».

(٩) بَابٌ: مَا يُنَذِّبُ لِلْمُحْرِمِ وَغَيْرِهِ
قَتْلَةُ مِنَ الدَّوَابِ فِي الْحِلْلِ وَالْحَرَمِ

٧٤٦ - حَدِيثُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَ: «أَنَّ رَسُولَ اللَّهِ ﷺ قَاتَلَ، كُلُّهُنَّ فَاسِقٌ، يُقْتَلُنَّ فِي الْحَرَمِ: الْغُرَابُ وَالْحِدَاءُ وَالْعَقْرَبُ وَالْفَارَّةُ وَالْكَلْبُ الْعَقُورُ».

٧٤٧ - حَدِيثُ حَفْصَةَ رَضِيَ اللَّهُ عَنْهَا،

sinful (of a *Muhrim* or a non-*Muhrim*) to kill five kinds of animals, namely; a crow, a kite, a mouse, a scorpion and a rabid dog.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 54, Vol. 3)

قَالَتْ : قَالَ رَسُولُ اللَّهِ ﷺ : «خَمْسٌ مِّنَ الدَّوَابِ لَا حَرَجَ عَلَى مَنْ قَتَلَهُنَّ : الْغُرَابُ وَالْحِدَاءُ وَالْفَارَةُ وَالْعَقْرَبُ وَالْكَلْبُ الْعُقُورُ» .

748. Narrated ‘Abdullâh bin ‘Umar ملی الله عليه وسلم عن أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : Allâh’s Messenger said, “It is not sinful of a *Muhrim* to kill five kinds of animals (a crow, a kite, a scorpion, a mouse and a rabid dog).” (*Sahîh Al-Bukhâri*, *Hadîth* No. 52, Vol. 3)

٧٤٨ - حَدِيثُ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : «خَمْسٌ مِّنَ الدَّوَابِ لَيْسَ عَلَى الْمُحْرِمِ فِي قَتْلِهِنَّ جُنَاحٌ» .

CHAPTER 10. *Muhrim* can shave his head if there is an ailment, and expiation becomes obligatory for shaving and its amount.

749. Narrated Ka‘b bin ‘Ujra رضي الله عنه عن أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : Allâh’s Messenger said to him (Ka‘b), “Perhaps your lice have troubled you?” Ka‘b replied, “Yes! O Allâh’s Messenger”. Allâh’s Messenger said, “Have your head shaved and then either observe Saum (fast) for three days or feed six poor persons or slaughter one sheep as a sacrifice.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 41, Vol. 3)

(١٠) بَابٌ : جَوَازِ حَلْقِ الرَّأْسِ لِلْمُحْرِمِ إِذَا كَانَ بِهِ أَذَى وَوُجُوبِ الْفِدْيَةِ لِحَلْقِهِ وَبَيَانِ قَدْرِهَا

٧٤٩ - حَدِيثُ كَعْبِ بْنِ عُجْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنْ رَسُولِ اللَّهِ ﷺ، أَنَّهُ قَالَ : «الْعَلَكُ آذَاكَ هَوَامِلُكَ؟» قَالَ : نَعَمْ يَا رَسُولَ اللَّهِ! فَقَالَ رَسُولُ اللَّهِ ﷺ : «اَخْلِقْ رَأْسَكَ، وَصُمِّ ثَلَاثَةَ أَيَّامٍ، أَوْ أَطْعِمْ سِتَّةَ مَسَاكِينَ، أَوْ اِنْسُكْ بِشَاةً» .

750. Narrated ‘Abdullâh bin Ma‘qal رضي الله عنه : I sat with Ka‘b bin ‘Ujra in this mosque (i.e. Kûfa mosque), and asked him about the meaning of: “Pay a *Fidyah* (i.e. ransom) of either fasting or....”(V.2:196) He said, “I was taken to the Prophet ﷺ while lice were falling on my face. The Prophet ﷺ said, ‘I did not think that your trouble reached to such an extent. Can

٧٥٠ - حَدِيثُ كَعْبِ بْنِ عُجْرَةَ رَضِيَ اللَّهُ عَنْهُ. عَنْ عَبْدِ اللَّهِ بْنِ مَعْقِلٍ، قَالَ : قَعْدْتُ إِلَى كَعْبِ بْنِ عُجْرَةَ فِي هَذَا الْمَسْجِدِ، يَعْنِي مَسْجِدَ الْكُوفَةِ، فَسَأَلْتُهُ عَنْ «فِدْيَةٍ مِّنْ صِيَامٍ» (*) فَقَالَ : حُمِلْتُ إِلَى النَّبِيِّ ﷺ، وَالْقَمْلُ يَتَنَاثِرُ

you afford to slaughter a sheep (as a ransom for shaving your head)?' I said, 'No' He said, 'Then observe *Saum* (fast) for three days, or feed six poor persons by giving half a *Sâ'* of food for each and shave your head.' So the above Verse was revealed especially for me and generally for all of you." (*Sahîh Al-Bukhârî*, *Hadîth* No. 42, Vol. 6)

عَلَى وَجْهِي، فَقَالَ: «مَا كُنْتُ أَرَى أَنَّ
الْجَهْدَ قَدْ بَلَغَ إِلَكَ هَذَا، أَمَا تَجِدُ
شَاءَ؟» قُلْتُ: لَا، قَالَ: «صُمْ ثَلَاثَةَ
أَيَّامٍ، أَوْ أَطْعِنْ سِتَّةَ مَسَاكِينَ، لِكُلِّ
مِسْكِينٍ نِصْفُ صَاعٍ مِّنْ طَعَامٍ،
وَأَخْلِقْ رَأْسَكَ» فَنَزَّلْتُ فِي خَاصَّةَ،
وَهِيَ لَكُمْ عَامَّةَ.

(*) في الأصل: فدية من صيام - الناشر.

CHAPTER 11. Cupping is allowed for a *Muhrim*.

751. Narrated Ibn Buhaina : رضى الله عنه ، ملى الله عليه وسلم while in the state of *Ihrâm*, was cupped at the middle of his head at Lahya-Jamal. (*Sahîh Al-Bukhârî*, *Hadîth* No. 62, Vol. 3)

CHAPTER 13. A *Muhrim* is allowed to wash his body and head.

752. Narrated 'Abdullâh bin Hunain رضى الله عنه from 'Abdullâh bin Al-'Abbâs and Al-Miswar bin Makhrama رضى الله عنه them differed at *Al-Abwa*; Ibn 'Abbâs رضى الله عنهما said that a *Muhrim* could wash his head; while Al-Miswar maintained that he should not do so. 'Abdullâh bin 'Abbâs sent me to Abû Ayyûb Al-Ansârî and I found him bathing between the two wooden posts (of the well) and was screened with a sheet of cloth. I greeted him and he asked who I was? I replied, "I am 'Abdullâh bin Hunain and have been sent to you by Ibn 'Abbâs to ask you how Allâh's Messenger صلى الله عليه وسلم used to wash his head while in the state of *Ihrâm*." Abû Ayyûb Al-Ansârî رضى الله عنه caught hold of the sheet of cloth (with which he was

751 - حديث ابن بُحَيْثَةَ رضي الله عنه، قال: احتجَمَ الْبَيْتُ بِكَفَافٍ، وَهُوَ مُحْرِمٌ، يَلْعَبُ جَمِيلًا، فِي وَسْطِ رَأْسِهِ.
(13) بَابُ: جَوَازِ غَسلِ الْمُحْرِمِ بَدَنَهُ وَرَأْسَهُ

752 - حديث أَبِي أَيُوبَ الْأَنْصَارِيَّ رضي الله عنه. عَنْ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ، قَالَ: إِنَّ عَبْدَ اللَّهِ بْنَ الْعَبَاسِ وَالْمُسْوَرَ أَبْنَ مَحْرَمَةَ اخْتَلَفَا بِالْأَبْوَاءِ؛ فَقَالَ عَبْدُ اللَّهِ بْنُ عَبَاسٍ: يَغْسِلُ الْمُحْرِمُ رَأْسَهُ، وَقَالَ الْمُسْوَرُ: لَا يَغْسِلُ الْمُحْرِمُ رَأْسَهُ؛ فَأَرْسَلَنِي عَبْدُ اللَّهِ بْنُ الْعَبَاسِ رَأْسَهُ؛ إِلَى أَبِي أَيُوبَ الْأَنْصَارِيِّ. فَوَجَدْتُهُ يَغْسِلُ بَيْنَ الْقَرْبَتَيْنِ، وَهُوَ يُسْتَرِّ بِثُوبٍ، فَسَلَّمْتُ عَلَيْهِ، فَقَالَ: مَنْ هَذَا؟ فَقُلْتُ: أَنَا عَبْدُ اللَّهِ بْنُ حُنَيْنٍ، أَرْسَلَنِي

screening himself during his bath) and lowered it till his head appeared before me, and then told somebody to pour water on his head, (that man) poured water and he (Abû Ayyûb) rubbed his head with his hands by bringing them from back to front and from front to back and said, "I saw the Prophet ﷺ doing like this." (*Sahîh Al-Bukhâri*, Hadîth No. 66, Vol. 3)

إِلَيْكَ عَبْدُ اللَّهِ بْنُ الْعَبَّاسِ أَسْأَلُكَ كَيْفَ كَانَ رَسُولُ اللَّهِ ﷺ يَغْسِلُ رَأْسَهُ وَهُوَ مُحْرِمٌ؟ فَوَضَعَ أَبُو أَيُّوبَ يَدَهُ عَلَى الثَّوْبِ، فَطَاطَاهُ حَتَّى بَدَا لِي رَأْسُهُ، ثُمَّ قَالَ لِإِنْسَانٍ يَصْبِرُ عَلَيْهِ: اضْبِبْ؛ فَصَبَّ عَلَى رَأْسِهِ، ثُمَّ حَرَكَ رَأْسَهُ بِيَدِيهِ، فَأَقْبَلَ بِهِمَا وَأَذْبَرَ؛ وَقَالَ: هَكَذَا رَأَيْتُهُ ﷺ يَفْعَلُ.

CHAPTER 14. What to do with a Muhrim if he dies?

753. Narrated Ibn ‘Abbâs رضي الله عنهما : While a man was riding (his mount) in ‘Arafât, he fell down from his mount and broke his neck (and died). The Prophet ﷺ said, "Wash him with water and *Sidr* and shroud him in two pieces of cloth, and neither perfume him, nor cover his head, for he will be resurrected on the Day of Resurrection saying *Labbaik* (i.e. like a pilgrim)." (*Sahîh Al-Bukhâri*, Hadîth No. 355, Vol. 2)

CHAPTER 15. It is allowed for a Muhrim to assume conditional state of *Ihrâm*, because of disease etc.

754. Narrated ‘Âisha رضي الله عنها : Allâh’s Messenger ﷺ entered upon Dubâ‘a bint Az-Zubair and said to her, "Do you have a desire to perform the *Hajj*?" She replied, "By Allâh, I feel sick," He said to her, "Make your intention to perfrom *Hajj* and stipulate something by saying, 'O Allâh, I will finish my *Ihrâm* at any place where You stop me (i.e. I am unable to go

(١٤) بَابُ: مَا يُفْعَلُ الْمُحْرِمُ إِذَا مَاتَ

٧٥٣ - حَدِيثُ ابْنِ عَبَّاسٍ رضي الله عنهما ، قَالَ: بَيْنَمَا رَجُلٌ وَاقِفٌ بِعِرْقَةَ، إِذْ وَقَعَ عَنْ رَاحِلَتِهِ فَوَقَصَتْهُ، أَوْ قَالَ، فَأَوْقَصَتْهُ؛ قَالَ النَّبِيُّ ﷺ: «اغْسِلُوهُ بِماءٍ وَسِدْرٍ، وَكَفُّونُهُ فِي ثَوْبَيْنِ وَلَا تُخْنَطُوهُ، وَلَا تُخَمِّرُوا رَأْسَهُ، فَإِنَّهُ يُبَعْثُ يَوْمَ الْقِيَامَةِ مُلَبِّيًّا».

(١٥) بَابُ: جَوَازِ اشْتِرَاطِ الْمُحْرِمِ الْتَّحْلُلِ بِعُذْرِ الْمَرْضِ وَنَحْوِهِ

٧٥٤ - حَدِيثُ عَائِشَةَ رضي الله عنها ، قَالَتْ: دَخَلَ رَسُولُ اللَّهِ ﷺ، عَلَى ضَبَاعَةِ بَنْتِ الزُّبَيرِ، فَقَالَ لَهَا: «لَعَلَّكِ أَرَدْتِ الْحَجَّ؟» قَالَتْ: وَاللَّهِ! لَا أَجِدُنِي إِلَّا وَجْعَةً. فَقَالَ لَهَا: «جُحْجَى وَاشْتَرِطْيِ، قُولِي: اللَّهُمَّ! مَحْلِي

further).⁽¹⁾ She was the wife of Al-Miqdâd bin Al-Aswad. (*Sahîh Al-Bukhâri*, *Hâdiث* No. 26, Vol. 7)

CHAPTER 17. Types of *Ihrâm*, and it is allowed to perform *Hajj-al-Ifrâd*, or *Hajj-at-Tamatta'* or *Hajj-al-Qirân*, and one can add *Hajj* along with '*Umra*', and when a person performing *Hajj-al-Qirân* should finish his state of *Ihrâm*.

755. Narrated 'Âisha : We set out with the Prophet ﷺ in his last *Hajj* and we assumed *Ihrâm* for '*Umra*'. The Prophet ﷺ then said, "Whoever has got the *Hady* with him should assume *Ihrâm* for *Hajj* along with '*Umra*' and should not finish the *Ihrâm* till he finishes both." I was menstruating when I reached Makkâ, I neither did the *Tawâf* round the Ka'ba nor the *Sa'y* (going) between As-Safâ and Al-Marwa. I complained about that to the Prophet ﷺ on which he replied, "Undo and comb your head hair, and assume *Ihrâm* for *Hajj* (only) and leave the '*Umra*.' So, I did so. When we had performed the *Hajj*, the Prophet ﷺ sent me with my brother 'Abdur-Rahmân bin Abû Bakr to Tan'im. So I performed the '*Umra*. The Prophet ﷺ said to me, "This '*Umra* is in lieu of your missed one." Those who had assumed *Ihrâm* for '*Umra* (*Hajj-at-Tamattu'*) performed the *Tawâf* round the Ka'ba and *Sa'y* (going) between As-Safâ and Al-Marwa and then finished their *Ihrâm* (i.e. performed their '*Umra*, and then assumed the new *Ihrâm* for their *Hajj* from Makkâ and performed all the

حَيْثُ حَبَسْتَنِي». وَكَانَتْ تَخْتَ الْمِقْدَادِ ابْنِ الْأَسْوَدِ.

(١٧) بَابٌ: بَيْانٍ وُجُوهِ الْإِحْرَامِ وَأَنَّهُ يَحُورُ إِفْرَادُ الْحَجَّ وَالثَّمَنُ وَالْقَرَآنُ وَجَوَازِ إِدْخَالِ الْحَجَّ عَلَى الْعُمَرَةِ، وَمَنْ يَحْلِّ الْقَارِنُ مِنْ نُسُكِهِ

٧٥٥ - حَدِيثٌ عَائِشَةَ رضي الله عنها، زوج النبي ﷺ، قالت: خرجنا مع النبي ﷺ في حجّة الوداع، فأهللنا بعمره، ثم قال النبي ﷺ: «من كان معه هذى فليهلل بالحج مع العمارة، ثم لا يحل حتى يحل منهما جميعا». فقدمت مكة وأنا حائض، ولم أطف بالبيت ولا بين الصفا والمروءة، فشكوت ذلك إلى النبي ﷺ، فقال: «انقضى رأسك، وامشطي وأهلى بالحج ودععي العمارة» ففعلت. فلما قضينا الحج أرسلني النبي ﷺ مع عبد الرحمن بن أبي بكر إلى التشيم، فاغتمرت. فقال: «هذا مكان عمرتك». قالت: فطاف الدين كانوا أهلو بالعمارة بالبيت وبين الصفا والمروءة، ثم حلوا، ثم طافوا طوافا واحدا بعد أن رجعوا من مني وأماما

⁽¹⁾ (H.754) If the ailment gets aggravated, she would abandon her *Ihrâm*.

ceremonies of *Hajj*). After returning from Mina, they performed another *Sa'y* (going) between As-Safâ and Al-Marwa. Those who had assumed *Ihrâm* for *Hajj* and '*Umra* together (*Hajj-al-Qirân*) performed only one *Sa'y* (going) between As-Safâ and Al-Marwa. (*Sahîh Al-Bukhâri*, *Hadîth* No. 627, Vol. 2)

756. Narrated 'Âisha : رضي الله عنها We set out with the Prophet ﷺ in his last *Hajj*. Some of us intended to perform '*Umra* while others *Hajj*. When we reached Makka, Allâh's Messenger ﷺ said, "Anyone who had assumed the *Ihrâm* for '*Umra* and had not brought the *Hady* should finish his *Ihrâm*, and whoever had assumed the *Ihrâm* for '*Umra* and brought the *Hady* should not finish the *Ihrâm* till he has slaughtered his *Hady*, and whoever had assumed the *Ihrâm* for *Hajj* should complete his *Hajj*." 'Âisha further said, "I got menses (periods) and kept on menstruating till the day of 'Arafât, and I had assumed the *Ihrâm* for '*Umra* only (*Tamattû'*). the Prophet ﷺ ordered me to finish the *Ihrâm*, undo and comb my head hair and assume the *Ihrâm* for *Hajj* only and leave the '*Umra*. I did the same till I completed the *Hajj*. Then the Prophet ﷺ sent 'Abdur-Rahmân bin Abû Bakr رضي الله عنه with me and ordered me to perform '*Umra* from At-Tan'îm in lieu of the missed '*Umra*. (*Sahîh Al-Bukhâri*, *Hadîth* No. 316, Vol. 1)

757. Narrated 'Âisha : رضي الله عنها We set out with the sole intention of performing *Hajj* and when we reached Sarif (a place 11 k.m. from Makka), I got my menses. Allâh's Messenger ﷺ came to me while I was weeping.

الَّذِينَ جَمَعُوا الْحَجَّ وَالْعُمْرَةَ فَإِنَّمَا طَافُوا طَوَافًا وَاحِدًا .

٧٥٦ - حديث عائشة رضي الله عنها
 قالت: خرجنا مع النبي ﷺ في حجّة الوداع، فمما من أهل عمرة، ومنا من أهل بحث، فقدمنا مكة، فقال رسول الله ﷺ: «من أخرم بعمرة ولم يهدي فليدخل، ومن أخرم بعمرة وأهدى فلا يحل حتى يحل بآخر هديه، ومن أهل بحث فليتيم حجه». قالت: فحضرت فلم أزل حاضرا حتى كان يوم عرفة ولم أهمل إلا بعمرة، فأمرني النبي ﷺ أن أتفقد رأسي وأمشط وأهل بحث، وأنترك العمرة، فقلعت ذلك حتى قضيت حجي؛ فبعث معي عبد الرحمن بن أبي بكر، وأمرني أن أغثير، مكان عمرتي، من التسليم.

٧٥٧ - حديث عائشة رضي الله عنها
 قالت: خرجنا لا نرى إلا الحجّ، فلما كنا بسرف حضرت، فدخل على رسول الله ﷺ وأنا أبكي، قال: «ما

He said, "What is the matter with you? Have you got your menses?" I replied, "Yes." He said, "This is a thing which Allâh has ordained for the daughters of Adam. So do what all the pilgrims do with the exception of the *Tawâf* (circumambulation) round the Ka'ba." 'Âisha added, "Allâh's Messenger ﷺ sacrificed cows on behalf of his wives." (*Sahîh Al-Bukhâri*, *Hadîth* No. 293, Vol. 1)

758. Narrated 'Âisha : We set out assuming the *Ihrâm* for *Hajj* in the months of *Hajj* towards the sacred precincts of *Hajj*. We dismounted at Sarif and the Prophet ﷺ said to his companions, "Whoever has not got the *Hady* with him and likes to make it as '*Umra*', he could do it, but he who has got the *Hady* with him should not do it." The Prophet ﷺ and some of his wealthy companions had the *Hady* with them, so they did not finish their *Ihrâm* after performing the '*Umra*'. The Prophet ﷺ came to me and found me weeping. He asked me the reason for it. I replied, "I have heard of what you have said to your companions and I cannot perform the '*Umra*'." He asked me, "What is the matter with you?" I replied, "I am not offering *Salât* (prayer)." ^[1] He said, "There is no harm in it as you are one of the daughters of Adam and the same is written for you as for others. So, you should perform *Hajj* and I hope that Allâh will enable you to perform the '*Umra* as well.' So, I carried on till we departed from Mina and halted at Al-Mahassab. The Prophet ﷺ

لَكِ، أَفْقِسْتِ؟" قَلْتُ : نَعَمْ ! قَالَ : «إِنَّ هَذَا أَمْرٌ كَتَبَهُ اللَّهُ عَلَى بَنَاتِ آدَمَ فَأَنْصِبِي مَا يَقْضِي الْحَاجُّ غَيْرَ أَنْ لَا تُطْوِي بِالْبَيْتِ». قَالَتْ : وَضَحَّى رَسُولُ اللَّهِ ﷺ عَنْ نِسَائِهِ بِالْبَقَرِ .

٧٥٨ - حَدِيثُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا ، قَالَتْ : خَرَجْنَا مُهَلَّيْنِ بِالْحَجَّ فِي أَشْهُرِ الْحَجَّ وَحُرُمَ الْحَجَّ ، فَنَزَّلَنَا سَرْفَ ، فَقَالَ النَّبِيُّ ﷺ لِأَصْحَابِهِ : «مَنْ لَمْ يَكُنْ مَعَهُ هَذِي فَأَحَبَّ أَنْ يَجْعَلَهَا عُمْرَةً فَلْيَفْعَلْ ، وَمَنْ كَانَ مَعَهُ هَذِي فَلَا». وَكَانَ مَعَ النَّبِيِّ ﷺ وَرِجَالٍ مِنْ أَصْحَابِهِ ذُوِي قُوَّةِ الْهَذِي ، فَلَمْ تَكُنْ لَهُمْ عُمْرَةً ، فَدَخَلَ عَلَيَّ النَّبِيُّ ﷺ وَأَنَا أَبْكِي ، فَقَالَ : «مَا يُبَكِّيكِ؟» قَلْتُ : سَمِعْتُكَ تَقُولُ لِأَصْحَابِكَ مَا قُلْتَ فَمُنْغَتُ الْعُمْرَةَ ، قَالَ : «وَمَا شَأْنُكِ؟» قُلْتُ : لَا أَصَلِّي . قَالَ : «فَلَا يَضُرُّكَ ، أَنْتَ مِنْ بَنَاتِ آدَمَ ، كُتُبَ عَلَيْكَ مَا كُتُبَ عَلَيْهِنَّ ، فَكُونِي فِي حَجَّتِكِ ، عَسَى اللَّهُ أَنْ يَرْزُقَكُهَا». قَالَتْ : فَكُنْتُ ، حَتَّى نَقْرَنَا مِنْيَ ، فَنَزَّلَنَا الْمُحَصَّبَ ، فَدَعَا عَبْدَ

^[1] (H.758) This expression is an indirect way to say: "I have got menses and thus I cannot perform my *Salât* (prayer). Consequently I cannot perform the duties of '*Umra*.'

called ‘Abdur-Rahmân (bin Abû Bakr) and said, “Go out of the sanctuary with your sister and let her assume *Ihrâm* for ‘Umra, and after both of you have finished the *Tawâf* I will be waiting for you at this place.” We came back at mid-night and the Prophet ﷺ asked us, “Have you finished?” I replied in the affirmative. He announced the departure, and the people set out for the journey and some of them had performed the *Tawâf* of the Ka‘ba before the morning *Salât*, and after that the Prophet ﷺ set out for Al-Madîna. (*Sahîh Al-Bukhâri*, *Hadîth* No. 16, Vol. 3)

759. Narrated ‘Âisha رضي الله عنها : “We went out with the Prophet ﷺ (from Al-Madîna) with the intention of performing *Hajj* only, and when we reached Makka we performed *Tawâf* round the Ka‘ba^[1] and then the Prophet ordered those who had not driven the *Hady* along with them to finish their *Ihrâm*. So the people who had not driven the *Hady* along with them finished their *Ihrâm*. The Prophet’s wives, too, had not driven the *Hady* with them, so they too finished their *Ihrâm*.” ‘Âisha رضي الله عنها added, “I got my menses and could not perform *Tawâf* round the Ka‘ba.” So when it was the night of Hasba (i.e. when we stopped at Al-Muhassab), I said, “O Allâh’s Messenger! Everyone is returning after performing *Hajj* and ‘Umra but I am returning after performing *Hajj* only.” He said, “Didn’t you perform the *Tawâf* round the Ka‘ba the night we reached Makka?” I replied in the negative. He

الرَّحْمَنِ، فَقَالَ: «أَخْرُجْ بِأَخْتِكَ الْحَرَمَ، فَلَتَهْلِ بِعُمْرَةَ، ثُمَّ افْرَغَا مِنْ طَوَافِكُمَا أَتَتَظَرُكُمَا هُنَّا». فَأَتَيْنَا فِي جَوْفِ اللَّيْلِ، فَقَالَ: «فَرَغْتُمَا؟» قُلْتُ: نَعَمْ! فَنَادَى بِالرَّحِيلِ فِي أَضْحَاهِهِ، فَارْتَحَلَ النَّاسُ وَمَنْ طَافَ بِاللَّيْلِ قَبْلَ صَلَاةِ الصُّبْحِ، ثُمَّ خَرَجَ مُوجَّهًا إِلَى الْمَدِينَةِ.

759 - حديث عائشة رضي الله عنها
 خرجنا مع النبي ﷺ، ولا ترى إلا آلة الحجّ، فلما قدمنا تطوفنا بالبيت، فأمر النبي ﷺ من لم يكن ساقاً لهذى أن يحلّ، فحلّ من لم يكن ساقاً لهذى وزساؤه لم يُسْقَنَ فأخللنا. قالت عائشة رضي الله عنها، فحيضت فلم أطف بالبيت، فلما كانت ليلة الحضبة، قالت: يا رسول الله! يرجع الناس بعمره وحجّه وأرجع أنا بحجّه؟ قال: «وما طفت ليالي قدمنا مكة؟» قلت: لا. قال: «فاذهبي مع أخيك إلى التشيم فأهل بي عمرة، ثم موعديك كذا وكذا». قالت صفيه: ما أراني إلا حابستهم قال: «عفرى

^[1] (H.759) ‘Âisha did not perform that *Tawâf*. Here, by “we” she means her companions.

said, ‘Go with your brother to Tan‘îm and assume the *Ihrâm* for ‘Umra, (and after performing it) come back to such and such a place.’” On that Safiya رضي الله عنها said, “I feel that I will detain you all.” The Prophet صلى الله عليه وسلم said, “O ‘Aqra Halqa!^[1] Didn’t you perform the *Tawâf* of the Ka‘ba on the day of sacrifice (i.e. *Tawâf-al-Ifâda*)?” Safiya replied in the affirmative. He said (to Safiya رضي الله عنها), “There is no harm for you to proceed on with us.” ‘Âisha رضي الله عنها added, “(After returning from ‘Umra), the Prophet صلى الله عليه وسلم met me while he was ascending (from Makka) and I was descending to it, or I was ascending and he was descending.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 632, Vol. 2)

760. Narrated ‘Amr bin Aûs رضي الله عنه: ‘Abdur Rahmân bin Abû Bakr رضي الله عنهما told me that the Prophet صلى الله عليه وسلم had ordered him to let ‘Âisha ride behind him and to make her perform ‘Umra from At-Tan‘îm. (*Sahîh Al-Bukhâri*, *Hadîth* No. 12, Vol. 3)

761. Narrated ‘Atâ’ رضي الله عنه: I heard Jâbir bin ‘Abdullâh رضي الله عنه in a gathering saying, “We, the companions of Allâh’s Messenger صلى الله عليه وسلم assumed the state of *Ihrâm* to perform only *Hajj* without ‘Umra.” Jâbir رضي الله عنه added, “The Prophet صلى الله عليه وسلم arrived (at Makka) on the fourth of Dhul-Hijja. And when we arrived (in Makka), the Prophet صلى الله عليه وسلم ordered us to finish the state of *Ihrâm*, saying, ‘Finish your *Ihrâm* and go to your wives [(i.e. now sexual relationship is legal (allowed))

حلقى! أو ما ظفت يوم النحر؟’ قالت، قلت: بلى! قال: «لا بأس، انحرى». قالت عائشة رضي الله عنها: فلقيت النبي ﷺ وهو مضعد من مكة وأنا منهبطة عليها، أو أنا مضعدة وهو منهبط منها.

760 - حديث عبد الرحمن بن أبي بكر
رضي الله عنهما، أنَّ النَّبِيَّ ﷺ أَمْرَهُ
أَنْ يُرْدِفَ عَائِشَةَ وَيُعْمَرَهَا مِنَ التَّتِيمِ.

761 - حديث جابر بن عبد الله رضي الله عنهما. عن عطاء؛ سمعت جابر بن عبد الله، في أنس معه، قال: أهلتنا، أصحاب رسول الله ﷺ في الحجّ خالصاً ليس معاً عمرة. قال عطاء، قال جابر: فقدم النبي ﷺ صبيح رابعة مضت من ذي الحجة، فلما قدمنا أمرنا النبي ﷺ أن نحلّ،

[1] (H.759) *Aqra Halqâ* is just an exclamative expression, the literal meaning of which is not meant here. It expresses disapproval.

which was forbidden due to the state of *Ihrâm*).” Jâbir added, “The Prophet ﷺ did not oblige us (to go to our wives) but he only made that legal for us.” Then he heard that we were saying, “When there remains only five days between us and the day of ‘Arafâh he orders us to finish our *Ihrâm* by sleeping with our wives in which case we will proceed to ‘Arafât with our male organs dribbling with semen?” (Jâbir رضي الله عنه pointed out with his hand illustrating what he was saying). Allâh’s Messenger ﷺ stood up and said, “You (people) know that I fear Allâh much and I am the most truthful and the best doer of good deeds (pious) from among you. If I had not brought the *Hady* with me, I would have finished my *Ihrâm* as you will do, so finish your *Ihrâm*. If I had formerly known what, I came to know lately, I would not have brought the *Hady* with me.” So we finished our *Ihrâm* and listened to the Prophet ﷺ and obeyed him. (*Sahîh Al-Bukhâri*, *Hadîth* No. 464, Vol. 9)

762. Narrated Jâbir رضي الله عنه : The Prophet ﷺ ordered ‘Alî to keep the state of *Ihrâm*.” Jâbir added, “‘Alî bin Abî Tâlib رضي الله عنه returned (from Yemen) when he was a governor (of Yemen). The Prophet ﷺ said to him, ‘With what intention have you assumed the state of *Ihrâm*? ’ ‘Alî said, ‘I have assumed *Ihrâm* with the same intention as that of the Prophet ﷺ .’ Then the Prophet ﷺ said (to him), ‘Offer a *Hady* and keep the state of *Ihrâm* in which you are now.’ ‘Alî slaughtered a *Hady* on his behalf.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 639, Vol. 5)

وَقَالَ: أَحِلُّوا وَأَصِيبُوا مِنَ النِّسَاءِ
قَالَ عَطَاءً، قَالَ جَابِرٌ. وَلَمْ يَغْزِمْ
عَلَيْهِمْ، وَلِكِنْ أَحَلَّهُنَّ لَهُمْ؛ فَبَلَغَهُ أَنَا
تَقُولُ: لَمَّا لَمْ يَكُنْ بَيْنَنَا وَبَيْنَ عَرَفَةَ إِلَّا
خَمْسٌ أَمْرَنَا أَنْ نَحْلَ إِلَى نِسَائِنَا،
فَنَاتَيْتِي عَرَفَةَ تَقْطُرُ مَذَاكِيرُنَا الْمَذْيَ!
قَالَ، وَيَقُولُ جَابِرٌ، بِيَدِهِ هَكَذَا،
وَحَرَّكَهَا؛ فَقَامَ رَسُولُ اللَّهِ ﷺ، فَقَالَ:
«قَدْ عَلِمْتُمْ أَنِّي أَنْقَاعُكُمْ لِلَّهِ وَأَضْدَقُكُمْ
وَأَبْرُكُمْ، وَلَوْلَا هَذِيَ لَحَلَّتْ كَمَا
تَحْلُونَ، فَحِلُّوا فَلَوْ اسْتَقْبَلْتُ مِنْ أَمْرِي
مَا اسْتَدْبَرْتُ مَا أَهْدَيْتُ». فَحَلَّنَا
وَسَمِعْنَا وَأَطْعَنَا.

٧٦٢ - حَدِيثُ جَابِرٍ رضي الله عنه،
قَالَ: أَمَرَ النَّبِيَّ ﷺ عَلَيْهِ أَنْ يُقِيمَ عَلَيَّ
إِحْرَامِهِ. قَالَ جَابِرٌ: فَقَدِمَ عَلَيَّ بْنُ أَبِي
ظَالِّبٍ رضي الله عنه بِسِعَائِيهِ، قَالَ لَهُ
النَّبِيُّ ﷺ: «بِمَ أَهَلَّتَ يَا عَلَيُّ؟» قَالَ:
بِمَا أَهَلَّ بِهِ النَّبِيُّ ﷺ، قَالَ: «فَأَهَدِ
وَأَمْكُثْ حَرَاماً كَمَا أَنْتَ». قَالَ،
وَأَهَدَى لَهُ عَلَيُّ هَذِيَا.

763. Narrated Jâbir bin ‘Abdullâh رضي الله عنهما : The Prophet صلى الله عليه وسلم and his companions assumed *Ihrâm* for *Hajj* and none except the Prophet صلى الله عليه وسلم رضي الله عنه had the *Hady* with them. ‘Alî رضي الله عنه had come from Yemen and he had the *Hady* with him. He (‘Alî) said, “I have assumed *Ihrâm* with an intention like that of Allâh’s Messenger صلى الله عليه وسلم .” The Prophet صلى الله عليه وسلم ordered his companions to intend the *Ihrâm* with which they had come for ‘Umra (i.e. to perform the *Tawâf* of the Ka‘ba and *Sa‘y* between As-Safâ and Al-Marwa), to get their hair cut short and then to finish their *Ihrâm* with the exception of those who had the *Hady* with them. They asked, “Shall we go to Mina and the private organs of some of us are dribbling (if we finish *Ihrâm* and have sexual relations with our wives)?” The Prophet صلى الله عليه وسلم heard that and said, “Had I known formerly what I know now lately, I would not have brought the *Hady*. If I did not have the *Hady* with me I would have finished my *Ihrâm*.” ‘Âisha got her menses and performed all the ceremonies (of *Hajj*) except the *Tawâf*. So when she became clean from her menses, and she had performed *Tawâf* of the Ka‘ba, she said, “O Allâh’s Messenger! You (people) are returning with both *Hajj* and ‘Umra and I am returning only with *Hajj*!” So, he ordered ‘Abdur Rahmân bin Abû Bakr رضي الله عنهما to go with her to At-Tan‘îm. Thus she performed ‘Umra after the *Hajj* in the month of Dhul-Hijja. Surâqa bin Mâlik bin Ju‘shum رضي الله عنه met the Prophet صلى الله عليه وسلم at *Al-‘Aqaba* (*Jamrat-al-‘Aqaba*) while the latter was stoning it and said, “O Allâh’s Messenger! Is this

763 - حديث جابر بن عبد الله رضي الله عنهما، أنَّ النَّبِيَّ ﷺ أَهْلَ وَأَصْحَابَهُ بِالْحَجَّ، وَلَيْسَ مَعَ أَحَدٍ مِنْهُمْ هَذِئِي، عَيْرَ النَّبِيَّ ﷺ وَطَلْحَةَ وَكَانَ عَلَيْهِ قَدِيمٌ مِنَ الْيَمَنِ وَمَعَهُ الْهَذِيُّ، فَقَالَ: أَهْلَتُ بِمَا أَهْلَ بِهِ رَسُولُ الله ﷺ؛ وَأَنَّ النَّبِيَّ ﷺ أَذِنَ لِأَصْحَابِهِ أَنْ يَجْعَلُوهَا عُمْرَةً، يَطْوِفُوا بِالْبَيْتِ، ثُمَّ يَقْصَرُوا وَيَحْلُوا، إِلَّا مَنْ مَعَهُ الْهَذِيُّ، فَقَالُوا نَنْظَلُ إِلَى مَنِي وَذَكَرَ أَحَدُنَا يَقْنُطُ! فَبَلَغَ النَّبِيَّ ﷺ، فَقَالَ: «لَوِ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ مَا أَهْذَيْتُ، وَلَوْلَا أَنَّ مَعِي الْهَذِيَّ لَا خَلَّتُ». وَأَنَّ عَائِشَةَ حَاضِرَةً، فَنَسَكَتِ الْمَنَاسِكَ كُلُّهَا، عَيْرَ أَنَّهَا لَمْ تُطْفَ بِالْبَيْتِ؛ قَالَ: فَلَمَّا ظَهَرَتِ وَطَافَتْ، قَالَتْ: يَا رَسُولَ اللهِ! أَتَنْظَلُونَ بِعُمْرَةَ وَحَجَّةَ وَأَنْظَلُونَ بِالْحَجَّ؟ فَأَمَرَ عَبْدَ الرَّحْمَنِ بْنَ أَبِي بَكْرٍ أَنْ يَخْرُجَ مَعَهَا إِلَى التَّشْعِيمِ، فَاغْتَمَرَتِ بَعْدَ الْحَجَّ فِي ذِي الْحَجَّةِ.

وَأَنَّ سُرَاقَةَ بْنَ مَالِكَ بْنِ جُعْشَمْ لَقِيَ النَّبِيَّ ﷺ وَهُوَ بِالْعَقَبَةِ وَهُوَ يَرْمِيهَا، فَقَالَ: أَلَكُمْ هَذِهِ خَاصَّةً يَا رَسُولَ اللهِ! قَالَ: «لَا، بَلْ لِلْأَبْدِ».

permissible only for you?" The Prophet ﷺ replied, "No, it is forever (i.e. it is permissible for all Muslims to perform 'Umra before Hajj i.e. *Hajj-at-Tamattu'*)"⁽¹⁾ (*Sahîh Al-Bukhârî, Hadîth No. 13, Vol. 3*)

CHAPTER 21. To stay (at 'Arafât), and the Statement of Allâh: Then depart from the place whence all the people depart.(V.2:199)

764. Narrated 'Urwa: During the Period of Ignorance the people used to perform the *Tawâf* of the Ka'ba naked except the *Hums*; and the *Hums* were Quraish and their offspring. The *Hums* used to give clothes to the men who would perform the *Tawâf* wearing them; and women (of the *Hums*)⁽²⁾ used to give clothes to the women who would perform the *Tawâf* wearing them. Those to whom the *Hums* did not give clothes would perform the *Tawâf* round the Ka'ba naked. Most of the people used to go away (disperse) directly from 'Arafât but they (*Hums*) used to depart after staying at Al-Muzdalifa. 'Urwa added, "My father narrated that 'Âisha رضي الله عنها had said, 'The following Verse was revealed about the *Hums*: Then depart from the place whence all the people depart... (V.2:199).' " 'Urwa added, "They (the *Hums*) used to stay at Al-Muzdalifa and used to depart from there (to Mina) and so they were ordered to proceed to 'Arafât (by Allâh's order)." (*Sahîh Al-Bukhârî, Hadîth No. 726, Vol. 2*)

(٢١) بَاتٌ فِي الْوُقُوفِ وَقَوْلُهُ تَعَالَى
﴿ثُمَّ أَفِيضُوا مِنْ حَبْنُثٍ أَفَاضَ النَّاسُ﴾

٧٦٤ - حَدِيثُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا .
قَالَ عُرْوَةُ: كَانَ النَّاسُ يَطْوُفُونَ فِي
الْجَاهِلِيَّةِ غُرَاءً إِلَّا الْحُمْسَ، وَالْحُمْسُ
قَرِيشٌ وَمَا وَلَدَتْ، وَكَانَتِ الْحُمْسُ
يَخْسِبُونَ عَلَى النَّاسِ: يُعْطِي الرَّجُلُ
الرَّجُلَ الثِّيَابَ يَطْوُفُ فِيهَا، وَتُعْطِي
الْمَرْأَةُ الْمَرْأَةَ الثِّيَابَ تَطْوُفُ فِيهَا، فَمَنْ
لَمْ يُعْطِهِ الْحُمْسُ طَافَ بِالْبَيْتِ عَرِيَانًا؛
وَكَانَ يُفِيضُ جَمَاعَةُ النَّاسِ مِنْ
عَرَفَاتٍ، وَيُفِيضُ الْحُمْسُ مِنْ جَمْعٍ،
وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ هَذِهِ الْآيَةُ
نَزَّلَتِ فِي الْحُمْسِ ﴿ثُمَّ أَفِيضُوا مِنْ
حَبْنُثٍ أَفَاضَ النَّاسُ﴾ قَالَتْ: كَانُوا
يُفِيضُونَ مِنْ جَمْعٍ فَدُفِعُوا إِلَى عَرَفَاتٍ .

⁽¹⁾ (H.763) This may also mean that the performance of 'Umra during the months of *Hajj* was permissible contrary to what the pagans of the pre-Islâmic period believed. (*Fath Al-Bârî*, Vol. 4, P. 358)

⁽²⁾ (H.764) *Hums*: See the next *Hadîth* No. 765.

765. Narrated Jubair bin Mut‘im رضي الله عنه : My camel was lost and I went out in search of it on the day of ‘Arafâh, and I saw the Prophet صلى الله عليه وسلم standing in ‘Arafât, I said to myself: By Allâh he is from the *Hums* (literally: strictly religious, Quraish were called so, as they used to say, ‘We are the people of Allâh, we shall not go out of the sanctuary’). What has brought him here? (*Sahîh Al-Bukhâri*, *Hadîth* No. 725, Vol. 2)

CHAPTER 22. Abrogation of the finishing of the state of *Ihrâm* and order for to complete *Hajj* and *‘Umra*.

766. Narrated Abû Mûsa رضي الله عنه عن ابى موسى came upon Allâh’s Messenger صلى الله عليه وسلم when he was at Al-Bathâ. He asked me, “Have you intended to perform the *Hajj*?” I replied in the affirmative. He asked, “For what have you assumed *Ihrâm*?” I replied, “I have assumed *Ihrâm* with the same intention as that of the Prophet صلى الله عليه وسلم .” The Prophet صلى الله عليه وسلم said, “You have done well! Go and perform the *Tawâf* round the Ka‘ba and between As-Safâ and Al-Marwa.” Then I went to one of the women of Banî Qais and she took out the lice from my head. Later, I assumed the *Ihrâm* for *Hajj*. So, I used to give this verdict to the people till the caliphate of ‘Umar رضي الله عنه . When I told him about it, he said, “If we take (follow) the Holy Book, then it orders us to complete *Hajj* and *‘Umra* (*Hajj-at-Tamattu*) and if we follow the *Sunna* (legal ways) of Allâh’s Messenger صلى الله عليه وسلم , then Allâh’s Messenger صلى الله عليه وسلم did not finish his *Ihrâm* till the *Hady* had reached its destination (had been slaughtered), (i.e.

٧٦٥ - حَدِيثُ جُبَيْرٍ بْنِ مُظْعِمٍ رضي الله عنه . قَالَ: أَضْلَلْتُ بَعِيرًا لِي، فَذَقْبَثُ أَطْلَبْهُ يَوْمَ عَرَفَةَ، فَرَأَيْتُ النَّبِيَّ ﷺ وَاقِفًا بِعَرَفَةَ، فَقُلْتُ: هَذَا وَاللَّهُ مِنَ الْخَمْسِ، فَمَا شَانَهُ هُمَّنَا؟

(٢٢) بَابٌ: فِي نَسْخِ التَّحَلُّلِ مِنِ الْإِحْرَامِ وَالْأَمْرِ بِالْتَّمَامِ

٧٦٦ - حَدِيثُ أَبِي مُوسَى رضي الله عنه، قَالَ: قَدِمْتُ عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ بِالْبَطْحَاءِ؛ فَقَالَ: «أَحَاجَجْتَ؟» قُلْتُ: نَعَمْ، قَالَ: «بِمَا أَهْلَلْتَ؟» قُلْتُ: لِتَيْكَ، بِإِهْلَالِ كِإِهْلَالِ النَّبِيِّ ﷺ، قَالَ: «أَخْسَنْتَ، انْطَلَقْ فَطْفَ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ». ثُمَّ أَتَيْتُ امْرَأَةً مِنْ نِسَاءِ بَنِي قَيْسٍ فَقُلْتُ رَأْسِيِّ، ثُمَّ أَهْلَلْتُ بِالْحَجَّ؛ فَكُنْتُ أُفْتَنِي بِهِ النَّاسُ حَتَّى خِلَافَةَ عُمَرَ رضي الله عنه ، فَذَكَرْتُهُ لَهُ، فَقَالَ: إِنْ تَأْخُذْ بِكِتَابِ اللَّهِ فَإِنَّهُ يَأْمُرُنَا بِالْتَّمَامِ، وَإِنْ تَأْخُذْ بِسُنْنَةَ رَسُولِ اللَّهِ ﷺ فَإِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَجْلِ حَتَّى بَلَغَ الْهَذِئُ مَحِلَّهُ.

Hajj-al-Qirân). (*Sahîh Al-Bukhâri*, Hadîth No. 782, Vol. 2)

CHAPTER 23. Permissibility of *Hajj-at-Tamattu'*.

767. Narrated 'Imrân bin Husain رضي الله عنهما : The Verse of *Hajj-at-Tamatta'* was revealed in Allâh's Book, so we performed it with Allâh's Messenger صلى الله عليه وسلم and nothing was revealed in the Qur'ân to make it illegal, nor did the Prophet صلى الله عليه وسلم prohibit it till he died. But the man (who regarded it illegal) just expressed what his own mind suggested. (*Sahîh Al-Bukhâri*, Hadîth No. 43, Vol. 6)

CHAPTER 24. A person performing *Hajj-at-Tamattu'* is obliged to sacrifice an animal (*Hady*) and if he cannot do it, then he should observe *Saum* (fast) for three days during the *Hajj* and seven days when he return to his family.

768. Narrated Ibn 'Umar رضي الله عنهما : During the last *Hajj* (*Hajjat-ul-Wadâ'*) of Allâh's Messenger صلى الله عليه وسلم he performed 'Umra and *Hajj* together and offered *Hady*, which he drove with him from Dhul-Hulaifa. Allâh's Messenger صلى الله عليه وسلم started by assuming *Ihrâm* for 'Umra and *Hajj* together and offered *Hady*. And the people too, performed the 'Umra and *Hajj* together along with the Prophet صلى الله عليه وسلم . Some of them brought the *Hady* and drove it along with them, while the others did not. So, when the Prophet صلى الله عليه وسلم arrived at Makka he said to the people, "Whoever among you has driven the *Hady*, should not finish his *Ihrâm* till he completes his *Hajj*. And whoever among you has not brought (driven) the *Hady* with him,

(٤٣) بَابُ: جَوَازِ التَّمَثُّعِ

٧٦٧ - حَدِيثُ عِمْرَانَ بْنِ حُصَيْنٍ
رضي الله عنهما، قال: أُنْزِلَتْ آيَةُ الْمُتَمَتَّعِ
فِي كِتَابِ اللَّهِ، فَقَعَدْنَاهَا مَعَ رَسُولِ اللَّهِ
ﷺ، وَلَمْ يُنْزَلْ قُرْآنٌ يُحَرِّمُهُ، وَلَمْ يَهُ
عَنْهَا حَتَّىٰ مَاتَ. قَالَ رَجُلٌ بِرَأْيِهِ مَا
شَاءَ.

(٤٤) بَابُ: وُجُوبِ الدَّمِ عَلَى الْمُتَمَتَّعِ

وَأَنَّهُ إِذَا عَدِمَهُ لَزِمَّهُ صَوْمُ ثَلَاثَةِ أَيَّامٍ
فِي الْحَجَّ وَسَبْعَةٍ إِذَا رَجَعَ إِلَى أَهْلِهِ

٧٦٨ - حَدِيثُ ابْنِ عُمَرَ رضي الله عنهما
قال: تَمَتَّعَ رَسُولُ اللَّهِ ﷺ، فِي
حَجَّةِ الْوَدَاعِ بِالْعُمْرَةِ إِلَى الْحَجَّ
وَأَهْدَى، فَسَاقَ مَعَهُ الْهَدَى مِنْ ذِي
الْحُلِيقَةِ، وَبَدَا رَسُولُ اللَّهِ ﷺ فَاهْلَ
بِالْعُمْرَةِ، ثُمَّ بِالْحَجَّ فَتَمَّتَ النَّاسُ مَعَ
النَّبِيِّ ﷺ بِالْعُمْرَةِ إِلَى الْحَجَّ، فَكَانَ
مِنَ النَّاسِ مَنْ أَهْدَى، فَسَاقَ الْهَدَى،
وَمِنْهُمْ مَنْ لَمْ يُهْدِ، فَلَمَّا قَدِمَ النَّبِيُّ ﷺ
مَكَّةَ قَالَ لِلنَّاسِ: «مَنْ كَانَ مِنْكُمْ
أَهْدَى فَإِنَّهُ لَا يَجُلُّ لِشَيْءٍ حَرُومٍ مِنْهُ
حَتَّىٰ يَقْضِيَ حَجَّهُ، وَمَنْ لَمْ يَكُنْ مِنْكُمْ

should perform the *Tawâf* of the Ka‘ba and the *Sa‘y* (*Tawâf*) between As-Safâ and Al-Marwa, then cut short his head-hair and finish his *Ihrâm*, and should later assume *Ihrâm* for *Hajj*; but he must offer a *Hady* (sacrifice); and if anyone cannot afford a *Hady*, he should observe *Saum* (fast) for three days during the *Hajj* and seven days when he returns home (*Hajj-at-Tamattu‘*). The Prophet ﷺ performed the *Tawâf* of the Ka‘ba on his arrival (at Makka); he touched the (Black Stone) corner first of all and then did *Ramal* (fast walking and moving of the shoulders) during the first three rounds, and during the last four rounds he walked (normally) round the Ka‘ba. After finishing the *Tawâf* of the Ka‘ba, he offered a two *Rak‘a* prayer at *Maqâm Ibrâhîm*, and after finishing the prayer he went to As-Safâ and Al-Marwa and performed seven round of *Sa‘y* (*Tawâf*) between them and did not do any deed forbidden because of *Ihrâm*, till he finished all the duties of his *Hajj* and sacrificed his *Hady* on the day of *Nahr* (10th day of Dhul-Hijja). He then hastened onwards (to Makka) and performed the *Tawâf* (*al-Ifâda*) of the Ka‘ba, and then everything that was forbidden because of *Ihrâm* became permissible. Those who took and drove the *Hady* with them did the same as Allâh’s Messenger ﷺ did (i.e. *Hajj-al-Qirân*). (*Sahîh Al-Bukhâri*, *Hadîth No. 750-A*, Vol. 2)

769. Narrated ‘Urwa : رضي الله عنه أisha : رضي الله عنها informed me about the *Hajj* and ‘Umra together of the Prophet ﷺ and so did the people who were with him (during that *Hajj* and ‘Umra together). A narration similar to the

أهدى فلْيَطْفُ بِالْبَيْتِ وَبِالصَّفَا^١
وَالْمَرْوَةِ، وَلْيَقْصُرْ وَلْيَحْلِلْ ثُمَّ لِيُهْلَلْ
بِالْحَجَّ، فَمَنْ لَمْ يَجِدْ هَذِيَا فَلْيَصُمْ
ثَلَاثَةَ أَيَّامٍ فِي الْحَجَّ وَسَبْعَةَ إِذَا رَجَعَ
إِلَى أَهْلِهِ». .

فَطَافَ، حِينَ قَدِمَ مَكَّةَ، وَاسْتَلَمَ
الرُّكْنَ أَوَّلَ شَيْءٍ، ثُمَّ خَبَثَ ثَلَاثَةَ
أَطْوَافَ وَمَشَى أَرْبَعاً، فَرَكَعَ حِينَ قَضَى
طَوَافَهُ بِالْبَيْتِ عِنْدَ الْمَقَامِ رَكْعَيْنِ، ثُمَّ
سَلَّمَ، فَانْصَرَفَ فَأَتَى الصَّفَا، فَطَافَ
بِالصَّفَا وَالْمَرْوَةِ سَبْعَةَ أَطْوَافِ، ثُمَّ لَمْ
يَحْلِلْ مِنْ شَيْءٍ حَرُومَ مِنْهُ حَتَّى قَضَى
حَجَّهُ وَنَحَرَ هَذِيَا يَوْمَ النَّحرِ وَأَفَاضَ
فَطَافَ بِالْبَيْتِ ثُمَّ حلَّ مِنْ كُلِّ شَيْءٍ
حَرُومَ مِنْهُ . وَقَعَلَ، مِثْلَ مَا فَعَلَ رَسُولُ
الله ﷺ، مَنْ أَهْدَى وَسَاقَ الْهَدْيَ مِنْ
النَّاسِ.

769 - حديث عائشة رضي الله عنها .
عن عروة، أنَّ عائشة رضي الله عنها ،
أخبرته عن النبي ﷺ في تمتّعه بالعمراء
إلى الحج، فتمتّع الناس معه، بمثل

narration of Ibn ‘Umar رضي الله عنهما (i.e. *Hadîth* No. 768). (*Sahîh Al-Bukhârî*, *Hadîth* No. 750-B, Vol. 2)

CHAPTER 25. A *Qârin* should not finish his state of *Ihrâm* except the time when a *Mufrid* finishes his *Ihrâm*.

770. Narrated Hafsa رضي الله عنها, the wife of the Prophet صلى الله عليه وسلم, that she asked, “O Allâh’s Messenger! Why have the people finished their *Ihrâm* after performing ‘Umra, but you have not finished your *Ihrâm* after performing ‘Umra?” He replied, “I have matted my head-hair and garlanded my *Hady*. So I will not finish my *Ihrâm* till I have slaughtered (my *Hady*).” (*Sahîh Al-Bukhârî*, *Hadîth* No.637, Vol. 2)

CHAPTER 26. A *Muhsar* can finish his state of *Ihrâm*, and the permissibility of *Hajj-al-Qirân*.

771. Narrated ‘Abdullâh bin ‘Umar رضي الله عنهما when he set out for Makkah with the intention of performing ‘Umra in the period of *Al-Fitnah* (trial and affliction etc), he said, “If I should be prevented from reaching the Ka‘ba, then I would do the same as we did while in the company of Allâh’s Messenger صلى الله عليه وسلم”. So, he assumed the *Ihrâm* for ‘Umra since the Prophet had assumed the *Ihrâm* for ‘Umra in the year of Al-Hudaibiyya. Then ‘Abdullâh bin ‘Umar رضي الله عنهما thought about it and said, “The conditions for both *Hajj* and ‘Umra are one and the same.” He then turned towards his companions and said, “The conditions of both *Hajj* and ‘Umra are one and the same and I make you witnesses that I have made the

حَدِيثُ ابْنِ عُمَرَ السَّابِقِ (رَقْمٌ ٧٦٨).

(٢٥) بَابٌ: بَيَانٌ أَنَّ الْفَارَنَ لَا يَتَحَلَّ إِلَّا فِي وَقْتٍ تَحَلُّ الْحَاجَ المُفْرِدِ

٧٧٠ - حَدِيثٌ حَفْصَةَ رَضِيَ اللَّهُ عَنْهَا، زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَنَّهَا قَالَتْ: يَا رَسُولَ اللَّهِ! مَا شَاءَ النَّاسُ حَلُوا بِعُمْرَةِ وَلَمْ تَخْلُلْ أَنْتَ مِنْ عُمْرَتِكَ؟ قَالَ: «إِنِّي لَبَذَتُ رَأْسِي وَقَلْدَتُ هَذِيَ فَلَا أَحِلُّ حَتَّى أَنْحَرَ».

(٢٦) بَابٌ: جَوَازُ التَّحَلُّ بِالْإِخْصَارِ وَجَوَازُ الْفِرَانِ

٧٧١ - حَدِيثُ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا؛ قَالَ: حِينَ خَرَجَ إِلَى مَكَةَ مُعْتَمِرًا فِي الْفِتْنَةِ: إِنْ صُدِّدْتُ عَنِ الْبَيْتِ صَسَعَنَا كَمَا صَسَعَنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَهَلَّ بِعُمْرَةِ مِنْ أَجْلِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ أَهَلَّ بِعُمْرَةَ عَامَ الْحُدَيْبِيَّةِ. ثُمَّ إِنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ نَظَرَ فِي أَمْرِهِ فَقَالَ: مَا أَمْرُهُمَا إِلَّا وَاحِدٌ. فَأَنْتَقَتْ إِلَى أَصْحَابِهِ، فَقَالَ: مَا أَمْرُهُمَا إِلَّا وَاحِدٌ، أُشَهِّدُكُمْ أَنِّي قَدْ أَوْجَبْتُ الْحَجَّ مَعَ الْعُمْرَةِ. ثُمَّ طَافَ لَهُمَا طَوَافًا وَاحِدًا، وَرَأَى أَنَّ ذِلِكَ مُبْخِزٌ عَنْهُ

performance of *Hajj* obligatory for myself along with '*Umra*." He then performed one *Sa'y* (*Tawâf* between As-Safâ and Al-Marwa) for both of them (i.e. *Hajj* and '*Umra*) and considered that to be sufficient for him and offered a *Hady*. (*Sahîh Al-Bukhâri*, *Hadîth* No. 40, Vol. 3)

772. Narrated Ibn 'Umar رضي الله عنهما : When he intended to perform *Hajj* in the year when Al-Hajjâj attacked Ibn Az-Zubair رضي الله عنهما , somebody said to Ibn 'Umar رضي الله عنهما , "There is a danger of an impending fighting between them." Ibn 'Umar رضي الله عنهما said, "Verily, in Allâh's Messenger صلى الله عليه وسلم you have a good example to follow, (and if it happened as you say) then I would do the same as Allâh's Messenger had done. I make you witness that I have decided to perform '*Umra*." Then he set out and when he reached Al-Baida, he said, "The ceremonies of both *Hajj* and '*Umra* are one and the same. I make you witness that I have made *Hajj* compulsory for me along with '*Umra*." He drove (to Makka) a *Hady* which he had bought from (a place called) Qudaid and did not do more than that. He did not slaughter the *Hady* or finish his *Ihrâm*, or shave or cut short his head-hair till the day of slaughtering the sacrifices (10th Dhul-Hijja). Then he slaughtered his *Hady* and shaved his head and considered the first *Sa'y* (*Tawâf* of As-Safâ and Al-Marwa) as sufficient for *Hajj* and '*Umra*. Ibn 'Umar رضي الله عنهما said, "Allâh's Messenger صلى الله عليه وسلم did the same." (*Sahîh Al-Bukhâri*, *Hadîth* No. 704, Vol. 2)

وأهدى.

٧٧٢ - حديث ابن عمر رضي الله عنهما . أَنَّهُ أَرَادَ الْحَجَّ عَامَ نَزَلَهُ الْحَجَّاجُ بِابْنِ الرَّبِيعِ، فَقَبِيلَ لَهُ: إِنَّ النَّاسَ كَائِنُونَ يَتَّهِمُونَ قِتَالًٰ وَإِنَا نَخَافُ أَنْ يَصْدُوْكُمْ، فَقَالَ: «لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أَشْوَةً حَسَنَةً» إِذَا أَضْنَعْ كَمَا صَنَعَ رَسُولُ اللَّهِ ﷺ، إِنِّي أَشْهِدُكُمْ أَنِّي قَدْ أَوْجَبْتُ عُمْرَةً. ثُمَّ خَرَجَ حَتَّى إِذَا كَانَ يَظَاهِرُ الْبَيْدَاءُ، قَالَ: مَا شَاءَ اللَّهُ بِالْحَجَّ وَالْعُمْرَةِ إِلَّا وَاحِدٌ، أَشْهِدُكُمْ أَنِّي قَدْ أَوْجَبْتُ حَجَّاً مَعَ عُمْرَتِي. وَأَهْدَى هَذِيَا اشْتَرَاهُ بِقُدْنِيْدِ، وَلَمْ يَزِدْ عَلَى ذَلِكَ، فَلَمْ يَنْتَهِ وَلَمْ يَحِلَّ مِنْ شَيْءٍ حَرَمَ مِنْهُ، وَلَمْ يَخْلُقْ وَلَمْ يَقْصُرْ حَتَّى كَانَ يَوْمُ التَّخْرِ فَتَحَرَّ وَحَلَقَ، وَرَأَى أَنْ قَدْ قَضَى طَوَافَ الْحَجَّ وَالْعُمْرَةِ بِطَوَافِهِ الْأَوَّلِ. وَقَالَ ابنُ عَمْرَ رضي الله عنهما : كَذَلِكَ فَعَلَ رَسُولُ الله ﷺ



CHAPTER 27. *Hajj-al-Ifrâd* and *Hajj-al-Qirân* (combining *Hajj* and '*Umra* in one *Ihrâm*).

773. Narrated Ibn 'Umar رضي الله عنهما : The Prophet ﷺ assumed the state of *Ihrâm* for *Hajj* and we too assumed it for *Hajj* with him. When we arrived at Makka, the Prophet ﷺ said, "Whoever does not possess a *Hady* should regard his *Ihrâm* for '*Umra* only." The Prophet ﷺ had a *Hady* with him. 'Alî bin Abî Tâlib came to us from Yemen with the intention of performing *Hajj*. The Prophet ﷺ said (to him), "With what intention have you assumed the *Ihrâm*, for your wife is with us?" 'Alî said, "I assumed the *Ihrâm* with the same intention as that of the Prophet ﷺ ." The Prophet ﷺ said, "Keep on the state of *Ihrâm*, as we have got the *Hady*." (*Sahîh Al-Bukhârî*, *Hadîth* No. 640, Vol. 5)

CHAPTER 28. What is essential for the one who assumes the state of *Ihrâm* for *Hajj* and then comes to Makka for *At-Tawâf* and *As-Sa'y*.

774. Narrated 'Amr bin Dînâr رضي الله عنهما : I asked Ibn 'Umar رضي الله عنهما , "Can a person who has performed the *Tawâf* around the Ka'ba for '*Umra* but has not performed the (*Sa'y*) *Tawâf* of As-Sâfa and Al-Marwa, have a sexual relation with his wife?" Ibn 'Umar replied, "When the Prophet ﷺ reached Makka, he performed the *Tawâf* around the Ka'ba (circumambulated it seven times) and offered a two-Rak'a *Salât* (prayer) (at the place) behind the *Maqâm* [place of Ibrâhîm (Abraham)] and then performed the *Tawâf* (*Sa'y*) of As-Sâfa and Al-Marwa. And verily in

(٢٧) بَابٌ: فِي الْإِفْرَادِ وَالْقِرَانِ بِالْحَجَّ
وَالْعُمْرَةِ

٧٧٣ - حَدِيثُ ابْنِ عُمَرَ وَأَنَسِ رَضِيَ اللَّهُ عَنْهُمْ. عَنْ بَكْرٍ، أَنَّهُ ذَكَرَ لِابْنِ عُمَرَ أَنَّ أَنَسًا حَدَّثَهُمْ أَنَّ النَّبِيَّ ﷺ أَهَلَّ بِعُمْرَةَ وَحَجَّةَ، فَقَالَ (ابْنُ عُمَرَ): أَهَلَّ النَّبِيُّ ﷺ بِالْحَجَّ وَأَهْلَلَنَا بِهِ مَعَهُ، فَلَمَّا قَدِمْنَا مَكَّةَ، قَالَ: «مَنْ لَمْ يَكُنْ مَعَهُ هَذِيْ فَلْيَجْعَلْهَا عُمْرَةً». وَكَانَ مَعَ النَّبِيِّ ﷺ هَذِيْ قَدِيمًا، فَقَدِيمًا عَلَيْنَا عَلَيْهِ بْنُ أَبِي طَالِبٍ مِنَ الْيَمَنِ حَاجًا، فَقَالَ النَّبِيُّ ﷺ: «بِمَ أَهْلَلْتَ؟ فَإِنَّ مَعَنَا أَهْلَكَ؟» قَالَ: أَهْلَلْتُ بِمَا أَهَلَّ بِهِ النَّبِيُّ ﷺ. قَالَ: «فَأَمْسِكْ فَإِنَّ مَعَنَا هَذِيْ». .

(٢٨) بَابٌ: مَا يُلْزِمُ مَنْ أَخْرَمَ بِالْحَجَّ
ثُمَّ قَدِيمَ مَكَّةَ مِنَ الطَّوَافِ وَالسَّعْيِ

٧٧٤ - حَدِيثُ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا. عَنْ عَمْرِو بْنِ دِيَنَارٍ، قَالَ: سَأَلْنَا ابْنَ عُمَرَ عَنْ رَجُلٍ طَافَ بِالْبَيْتِ الْعُمْرَةَ، وَلَمْ يَطْفُ بَيْنَ الصَّفَّا وَالْمَرْوَةِ، أَيْأَتِي امْرَأَةً؟ فَقَالَ: قَدِيمَ النَّبِيُّ ﷺ فَطَافَ بِالْبَيْتِ سَبْعًا، وَصَلَى خَلْفَ الْمَقَامِ رَكْعَتَيْنِ، وَطَافَ بَيْنَ الصَّفَّا وَالْمَرْوَةِ وَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أَسْوَةَ حَسَنَةٍ

the Messenger of Allâh you have a good example to follow." (*Sahîh Al-Bukhârî, Hadîth No. 389, Vol. 1*)

CHAPTER 29. What is essential as regards *Tawâf* and *Sa'y* for the one who assumes the state of *Ihrâm* for *Hajj* and then comes to Makka.

775. Narrated Muhammad bin 'Abdur-Rahmân bin Noufal Al-Qurashi رضى الله عنه ; I asked 'Urwa bin Az-Zubair (regarding the *Hajj* of the Prophet صلى الله عليه وسلم). 'Urwa replied, "Aisha narrated, 'When the Prophet reached Makka, the first thing he started with was the ablution, then he performed *Tawâf* of the Ka'ba and his intention was not '*Umra* alone (but *Hajj* and '*Umra* together).' Later Abû Bakr رضى الله عنه performed the *Hajj* and the first thing he started with was *Tawâf* of the Ka'ba and it was not '*Umra* alone (but *Hajj* and '*Umra* together). And then 'Umar رضى الله عنه did the same. Then 'Uthmân رضى الله عنه performed the *Hajj* and the first thing he started with was *Tawâf* of the Ka'ba and it was not '*Umra* alone. And then Mu'âwiyya رضى الله عنه and 'Abdullâh bin 'Umar رضى الله عنه did the same. I performed *Hajj* with Ibn Az-Zubair رضى الله عنه and the first thing he started with was *Tawâf* of the Ka'ba and it was not '*Umra* alone, (but *Hajj* and '*Umra* together). Then I saw the *Muhâjirîn* (emigrants) and *Ansâr* doing the same and it was not '*Umra* alone. And the last person I saw doing the same was Ibn 'Umar, and he did not do another '*Umra* after finishing the first. Now here is Ibn 'Umar present amongst the people! They neither ask him nor anyone of the previous ones. And all these people, on entering Makka,

(٢٩) بَابٌ: مَا يُلْزَمُ مِنْ طَافَ بِالْبَيْتِ
وَسَعَى مِنَ الْبَقَاءِ عَلَى الْإِحْرَامِ وَتَرَكَ
الْتَّحَلُّلِ

٧٧٥ - حِدِيثُ عَائِشَةَ وَأَسْمَاءَ رَضِيَ اللَّهُ عَنْهُمَا، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ تَوْفِيلِ الْقُرَشِيِّ، أَنَّهُ سَأَلَ عُرْوَةَ بْنَ الزُّبِيرِ، فَقَالَ: قَدْ حَجَّ النَّبِيُّ ﷺ، فَأَخْبَرَ شَرِيكَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهُ أَوْلَى شَيْءٍ بَدَا لَهُ حِينَ قَدِمَ أَنَّهُ تَوَضَّأَ، ثُمَّ طَافَ بِالْبَيْتِ، ثُمَّ لَمْ تَكُنْ عُمْرَةُ. ثُمَّ حَجَّ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ، فَكَانَ أَوْلَى شَيْءٍ بَدَا لَهُ الطَّوَافُ بِالْبَيْتِ ثُمَّ لَمْ تَكُنْ عُمْرَةُ. ثُمَّ عُمْرُ رَضِيَ اللَّهُ عَنْهُ، مِثْلُ ذَلِكَ. ثُمَّ حَجَّ عُثْمَانُ رَضِيَ اللَّهُ عَنْهُ، فَرَأَيْتَهُ أَوْلَى شَيْءٍ بَدَا لَهُ الطَّوَافُ بِالْبَيْتِ، ثُمَّ لَمْ تَكُنْ عُمْرَةُ. ثُمَّ مُعاوِيَةُ وَعَبْدُ اللَّهِ بْنُ عُمَرَ. ثُمَّ حَجَجُتْ مَعَ أَبِيهِ، الزُّبِيرِ بْنِ الْعَوَامِ، فَكَانَ أَوْلَى شَيْءٍ بَدَا لَهُ الطَّوَافُ بِالْبَيْتِ ثُمَّ لَمْ تَكُنْ عُمْرَةُ. ثُمَّ رَأَيْتُ الْمُهَاجِرِينَ وَالْأَنْصَارَ يَفْعَلُونَ ذَلِكَ، ثُمَّ لَمْ تَكُنْ عُمْرَةُ. ثُمَّ آخِرُ مَنْ رَأَيْتُ فَعَلَ ذَلِكَ ابْنُ عُمَرَ، ثُمَّ لَمْ يَنْقُضْهَا عُمْرَةُ. وَهَذَا ابْنُ عُمَرَ عِنْهُمْ فَلَا يَسْأَلُونَهُ وَلَا أَحَدٌ مِنْ

would not start with anything unless they had performed *Tawâf* of the Ka‘ba, and would not finish their *Ihrâm*. And no doubt, I saw my mother and my aunt, on entering Makka doing nothing before performing *Tawâf* of the Ka‘ba, and they would not finish their *Ihrâm*. And my mother informed me that she, her sister, As-Zubair and such and such persons had assumed *Ihrâm* for ‘Umra and after passing their hands over the corner (the Black Stone) (i.e. finished their ‘Umra) they finished their *Ihrâm*.” (*Sahîh Al-Bukhârî*, *Hadîth* No. 705, Vol. 2)

776. Narrated ‘Abdullâh, the slave of Asmâ’ bint Abû Bakr رضي الله عنهما: Whenever Asmâ’ passed by Al-Hajûn, he used to hear her saying, “May Allâh bless His Messenger Muhammad صلى الله عليه وسلم. Once we dismounted here with him, and at that time we were travelling with light luggage; we had a few riding animals and a little food ration. I, my sister ‘Âisha, Az-Zubair and such and such persons performed ‘Umra, and when we had passed our hands over the Ka‘ba (i.e. performed *Tawâf* round the Ka‘ba and between As-Safâ and Al-Marwa) we finished our *Ihrâm*. Later on we assumed *Ihrâm* for *Hajj* the same evening.” (*Sahîh Al-Bukhârî*, *Hadîth* No. 22, Vol. 3)

CHAPTER 31. ‘Umra is allowed during the months of *Hajj*.

777. Narrated Ibn ‘Abbâs رضي الله عنهما: The Prophet صلى الله عليه وسلم and his companions reached Makka in the morning of the 4th Dhul-Hijja reciting *Talbiya* “*Labbaik Allâhumma Labbaik...*” (I respond to Your Call, O Allâh, and I am obedient to Your Order...) intending to perform *Hajj*.

مَضِي ! مَا كَانُوا يَنْدَعُونَ بِشَيْءٍ حَتَّى يَصْعُوْا أَفْدَامَهُمْ مِنَ الطَّوَافِ بِالْيَتِيْتِ ثُمَّ لَا يَحْلُوْنَ . وَقَدْ رَأَيْتُ أُمِّي وَخَالَتِي حِينَ تَقْدَمَانِ لَا تَبْتَدَئَانِ بِشَيْءٍ أَوَّلَ مِنَ الْيَتِيْتِ تَطْوِفَانِ بِهِ ثُمَّ لَا تَحْلَانِ . وَقَدْ أَخْبَرَتِي أُمِّي أَنَّهَا أَهْلَتْ هِيَ وَأَخْهُنَا وَالزَّبِيرُ وَفُلَانُ وَفُلَانُ بِعُمْرَةِ فَلَمَّا مَسَحُوا الرُّكْنَ حَلُوْا .

٧٧٦ - حَدِيثُ أَسْمَاءِ بِنْتِ أَبِي بَكْرٍ رضي الله عنها. عَنْ عَبْدِ اللهِ مَوْلَى أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ، أَنَّهُ كَانَ يَسْمَعُ أَسْمَاءَ تَقُولُ، كُلَّمَا مَرَثَ بِالْحَجُّوْنِ: صَلَى اللهُ عَلَى مُحَمَّدٍ، لَقَدْ نَزَلْنَا مَعَهُمُنا وَنَحْنُ يَوْمَئِذٍ خَفَافٌ، قَلِيلٌ ظَهَرْنَا، قَلِيلَةٌ أَرْوَادْنَا، فَاغْتَمَرْتُ أَنَا وَأَخْتِي عَائِشَةً وَالزَّبِيرَ وَفُلَانَ وَفُلَانَ، فَلَمَّا مَسَسْنَا الْيَتِيْتَ أَخْلَلْنَا ثُمَّ أَهْلَلْنَا مِنَ الْعَشِيِّ بِالْحَجَّ .

(٣١) بَابُ: جَوَازُ الْعُمْرَةِ فِي أَشْهُرِ الْحَجَّ

٧٧٧ - حَدِيثُ ابْنِ عَبَّاسٍ رضي الله عنهما، قَالَ: قَدِمَ النَّبِيُّ ﷺ، وَأَصْحَابُهُ لِصُبْحِ رَابِعَةِ يُلْبَيْنَ بِالْحَجَّ، فَأَمَرَهُمْ أَنْ يَنْجَعَلُوهَا عُمْرَةً، إِلَّا مَنْ مَعَهُ الْهَذِيْفُ.

The Prophet ﷺ ordered his companions to assume the *Ihrâm* for ‘*Umra* instead of *Hajj*, except those who had *Hady* (sacrifice) with them. (*Sahîh Al-Bukhâri*, *Hadîth* No. 191, Vol. 2)

778. Narrated Shu‘ba : رضي الله عنه Abû Jamra Nasr bin ‘Imrân Ad-Duba‘i رضي الله عنه said, “I intended to perform *Hajj-at-Tamattu*’ and the people advised me not to do so. I asked Ibn ‘Abbâs رضي الله عنهما regarding it and he ordered me to perform *Hajj-at-Tamattu*’. Later I saw in a dream someone saying to me, ‘*Hajj-Mabrûr* [*Hajj* performed in accordance with the Prophet’s *Sunna* (legal way) without committing sins and accepted by Allâh] and an accepted ‘*Umra*.’ So I told that dream to Ibn ‘Abbâs رضي الله عنهما . He said, ‘This is the *Sunna* (legal way) of the Prophet ﷺ.’ Then he said to me, ‘Stay with me and I shall give you a portion of my property.’” Shu‘ba (a subnarrator) asked, “Why (did he invite you)?” He (Abû Jamra رضي الله عنه said, “Because of the dream which I had seen.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 638, Vol. 2)

CHAPTER 32. Garlanding and marking the *Hady* animals, while assuming *Ihrâm*.

779. Narrated Ibn Juraij: ‘Atâ’ said, “Ibn ‘Abbâs رضي الله عنهما said, ‘If he (i.e. the one intending to perform ‘*Umra*)^[1] has performed the *Tawâf* around the Ka‘ba (and *Sa‘y* of As-Safâ and Al-Marwa) his *Ihrâm* is considered to have finished.’ I asked, ‘What proof does Ibn ‘Abbâs has as to this saying?’” ‘Atâ’ said, “(The proof is taken) from the

778 - حديث ابن عباس رضي الله عنهما . عن أبي جمرة نصر بن عمران الصبعي، قال: تمنت فنهاني ناس، فسألت ابن عباس رضي الله عنهما فأمرني، فرأيت في المنام كأن رجلا يقول لي: حج مبرور، وعمره متقبلة، فأخبرت ابن عباس، فقال: سنة النبي عليه السلام، فقال لي: أقم عندى فاجعل لك سهما من مالي .

قال شعبة (الراوي عنه)، فقلت: لمن؟ فقال: للرؤيا التي رأيت .

(٣٢) باب: تقليد الهدى وإشعاره عند الإحرام

779 - حديث ابن عباس رضي الله عنهما . عن ابن جرير، قال: حدثني عطاء عن ابن عباس : إذا طاف بالبيت ففدى حلّ، فقلت: من أين قال هذا ابن عباس؟ قال: من قول الله تعالى «فتم محلها إلى البيت العتيق»، ومن

^[1] (H.779) The person meant here is the one who intends to perform ‘*Umra* along with *Hajj*.

Statement of Allâh: ‘...And afterwards they are brought for sacrifice unto the Ancient House (the *Harâm* —, the sacred territory of Makka city). (V.22:33) And from the order of the Prophet ﷺ to his companions to finish their *Ihrâm* during *Hajjat-ul-Wida'*.’ I said (to ‘Atâ), “That (i.e. finishing the *Ihrâm*) was after coming from ‘Arafât.’” ‘Atâ said, “Ibn ‘Abbâs used to allow it before going to ‘Arafât (after finishing the ‘Umra) and after coming from it (i.e. after performing the *Hajj*).” (*Sahîh Al-Bukhârî*, *Hadîth* No. 679, Vol. 5)

CHAPTER 33. To cut short one's head-hair during 'Umra.

780. Narrated Mu‘âwiyya : رضي الله عنه cut short the head-hair of Allâh’s Messenger ﷺ with a long blade of an arrow-head. (*Sahîh Al-Bukhârî*, *Hadîth* No. 787-B, Vol. 2)

CHAPTER 34. The assuming of *Ihrâm* of the Prophet ﷺ and his *Hady*.

781. Narrated Anas bin Mâlik : رضي الله عنه came to the Prophet ﷺ from Yemen (to Makka), the Prophet ﷺ asked ‘Alî رضي الله عنه “With what intention have you assumed *Ihrâm*?”. ‘Alî replied, “I have assumed *Ihrâm* with the same intention as that of the Prophet ﷺ ”. The Prophet ﷺ said, “If I had not the *Hady* with me I would have finished the *Ihrâm*.” (*Sahîh Al-Bukhârî*, *Hadîth* No. 629, Vol. 2)

CHAPTER 35. The number of 'Umra the Prophet ﷺ performed and their timing.

782. Narrated Anas : رضي الله عنه The Prophet ﷺ performed four

أَمْرِ النَّبِيِّ ﷺ أَضْحَابَهُ أَنْ يَجْلُوا فِي حَجَّةِ الْوَدَاعِ. قَلَّتْ : إِنَّمَا كَانَ ذَلِكَ بَعْدَ الْمُعْرَفَ. قَالَ : كَانَ ابْنُ عَبَّاسٍ يَرَاهُ قَبْلُ وَبَعْدُ.

(٣٣) بَابُ التَّقْصِيرِ فِي الْعُمَرَةِ

780. - حَدِيثُ مُعَاوِيَةَ رضي الله عنه، قَالَ : قَصَرْتُ عَنْ رَسُولِ اللهِ ﷺ بِمِشْقَصٍ .

(٣٤) بَابُ إِهْلَالِ النَّبِيِّ ﷺ وَهَدْبِيهِ

781 - حَدِيثُ أَنَسِ بْنِ مَالِكٍ رضي الله عنه، قَالَ : قَدِمَ عَلَيَّ رضي الله عنه، عَلَى الْبَيْتِ ﷺ، مِنَ الْيَمَنِ، فَقَالَ : «بِمَا أَهْلَلْتَ؟» قَالَ : بِمَا أَهَلَّ بِهِ الْبَيْتِ ﷺ، فَقَالَ : «لَوْلَا أَنَّ مَعِي الْهَذِي لِأَخْلَلْتُ». .

(٣٥) بَابُ بَيَانِ عَدِيَّ عُمَرِ النَّبِيِّ ﷺ وَرَمَانِهِنَّ

782 - حَدِيثُ أَنَسٍ رضي الله عنه،

'Umra, (three) in *Dhul-Qa'da* except the one 'Umra which he performed with his *Hajj*: His 'Umra from Al-Hudaibiya, and the one of the following year, and the one from Al-Jî'râna where he distributed the booty (of the battle) of Hunain, and another 'Umra with his *Hajj*. (*Sahih Al-Bukhâri*, *Hadîth* No. 8, Vol. 3)

783. Narrated Zaid bin Arqam رضي الله عنه that he was asked, "How many *Ghazwa* did the Prophet صلى الله عليه وسلم undertake?" Zaid replied, "Nineteen." They said, "In how many *Ghazwa* did you join him?" He replied, "Seventeen." He was asked, "Which of these was the first?" He replied, "Al-'Usaira or Al-'Ushair." (*Sahîh Al-Bukhâri*, *Hadîth* No. 285, Vol. 5)

784. Narrated Zaid bin Arqam رضي الله عنه The Prophet صلى الله عليه وسلم fought nineteen *Ghazwa* and performed only one *Hajj* after he migrated (to Al-Madîna), and did not perform another *Hajj* after it, and that was *Hajat-ul-Widâ*. [Abû Ishâq رضي الله عنه said, "He performed *Hajj* (many times) when he was in Makka".^[1]] (*Sahîh Al-Bukhâri*, *Hadîth* No. 686, Vol. 5)

785. Narrated Mujâhid: 'Urwa bin Az-Zubâir رضي الله عنه and I entered the mosque (of the Prophet صلى الله عليه وسلم) and saw 'Abdullâh bin 'Umar رضي الله عنهما sitting near the dwelling place of 'Âisha, and some people were offering the *Duhâ Salât* (prayer). We asked him about their *Salât* and he replied that it was a heresy. He ('Urwa رضي الله عنه then asked him how many times the Prophet صلى الله عليه وسلم had performed 'Umra. He

قال: اعتمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْبَعَ عُمَرَ فِي ذِي القُعْدَةِ، إِلَّا الَّتِي اعتمَرَ مَعَ حَجَّتِهِ: عُمْرَتُهُ مِنَ الْحُدَيْبِيَّةِ، وَمِنَ الْعَامِ الْمُقْبِلِ، وَمِنَ الْجِعْرَانَةِ حَيْثُ قَسَمَ عَنَائِمَ حُنَينَ، وَعُمْرَةً مَعَ حَجَّتِهِ.

783 - حديث زيد بن أرقم رضي الله عنه. قيل له: كم غرّا النبي ﷺ من غزوة؟ قال: تسعة عشرة. قيل: كم غزوت أنت معه؟ قال: سبعة عشرة. قيل: فآيهُمْ كانت أول؟ قال: العسيرة أو العشير.

784 - حديث زيد بن أرقم رضي الله عنه، أنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، غَرَّا تِسْعَ عَشَرَةَ غَزْوَةً، وَأَنَّهُ حَجَّ بَعْدَمَا هَاجَرَ حَجَّةَ وَاحِدَةً، لَمْ يَحْجُّ بَعْدَهَا، حَجَّةَ الْوَدَاعِ.

785 - حديث عبد الله بن عمر وعائشة رضي الله عنهما. عن مجاهد، قال: دخلت أنا وغزورة بن الزبير المسجد، فإذا عبد الله بن عمر رضي الله عنهما، جالس إلى حجرة عائشة، وإذا ناس يصلون في المسجد صلاة الشخصي. قال: فسألناه عن صلاتهم؟

^[1] (H.784) The Prophet صلى الله عليه وسلم had performed *Hajj* several times when he was in Makka before he migrated to Al-Madîna.

replied, "Four times; one of them was in the month of Rajab." We disliked to contradict him. Then we heard 'Âisha رضي الله عنها, the mother of faithful believers cleaning her teeth with *Siwâk* in the dwelling place. 'Urwa رضي الله عنه said, "O Mother! O Mother of faithful believers! Don't you hear what Abû 'Abdur Rahmân is saying?" She asked, "What does he say?" 'Urwa رضي الله عنه said, "He says that Allâh's Messenger صلى الله عليه وسلم performed 'Umra four times and one of them was in the month of Rajab." 'Âisha رضي الله عنها said, "May Allâh be Merciful to Abû 'Abdur Rahmân! The Prophet صلى الله عليه وسلم did not perform any 'Umra except that he was with him, and he never performed any 'Umra in Rajab." (*Sahîh Al-Bukhâri*, Hadîth No. 4, Vol. 3)

فَقَالَ: بِدُعَةٍ. ثُمَّ قَالَ لَهُ: كَمْ اغْتَمَرَ رَسُولُ اللَّهِ ﷺ؟ قَالَ: أَرْبَعَ^(*) إِخْدَاهُنَّ فِي رَجَبٍ. فَكَرِهْنَا أَنْ تَرْدَ عَلَيْهِ. قَالَ: وَسَمِعْنَا اسْتِنَانَ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ فِي الْحُجَّرَةِ، فَقَالَ عَزْرُوَةَ: يَا أُمَّةَ، يَا أُمَّ الْمُؤْمِنِينَ! أَلَا تَسْمَعِينَ مَا يَقُولُ أَبُو عَبْدِ الرَّحْمَنِ؟ قَالَتْ: مَا يَقُولُ؟ قَالَ: يَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ، اغْتَمَرَ أَرْبَعَ عُمُرَاتٍ إِخْدَاهُنَّ فِي رَجَبٍ، قَالَتْ: يَرْحَمُ اللَّهُ أَبَا عَبْدِ الرَّحْمَنِ، مَا اغْتَمَرَ عُمُرَةً إِلَّا وَهُوَ شَاهِدُهُ، وَمَا اغْتَمَرَ فِي رَجَبٍ قَطُّ.

(*) أربع كتب بلا ألف على لغة ربيعة في الوقف بالسكون على المنصوب المنون - الناشر.

CHAPTER 36. The superiority of performing 'Umra in Ramadân.

786. Narrated Ibn 'Abbâs رضي الله عنهما asked an *Ansâri* woman, "What prevented you from performing *Hajj* with us?" She replied, "We have a camel and the father of so-and-so and his son (i.e. her husband and her son) rode it and left one camel for us to use for irrigation." He said (to her), "Perform 'Umra when Ramadân comes, for 'Umra in Ramadân is equal to *Hajj* (in reward)" or said something similar. (*Sahîh Al-Bukhâri*, Hadîth No. 10, Vol. 3)

٧٨٦ - حَدِيثُ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، لِامْرَأَةَ مِنَ الْأَنْصَارِ: «مَا مَنَعَكِ أَنْ تَحْجِجِنَّ مَعَنَا؟» قَالَتْ: كَانَ لَنَا نَاضِحٌ فَرِيكَهُ أَبُو فُلَانٍ وَابْنُهُ (لِرَوْجَهَا وَابْنِهَا) وَتَرَكَ نَاضِحًا نَنْصَحُ عَلَيْهِ، قَالَ: «فَإِذَا كَانَ رَمَضَانُ اغْتَمِرِي فِيهِ، فَإِنَّ عُمُرَةَ فِي رَمَضَانَ حَبَّةٌ، أَوْ تَحْوَى مِمَّا قَالَ.

CHAPTER 37. Preference of entering Makka from its upper side (*Thaniyat-ul-'Uliyâ*) and exit from it, from its lower side (*Thaniyat-ul-Sufla*), and entering a town from the side other than that of going out.

787. Narrated Ibn 'Umar : رضي الله عنها used to go (for *Hajj*) via Ash-Shajara way and return via Mu'arras way; and no doubt, whenever Allâh's Messenger went to Makka, he used to offer *As-Salât* (the prayer) in the mosque of Ash-Shajara; and on his return he used to offer *As-Salât* at Dhul-Hulaifa in the middle of the valley, and spend the night there till morning. (*Sahîh Al-Bukhâri*, Hadîth No. 608, Vol. 2)

788. Narrated Ibn 'Umar : رضي الله عنها used to enter Makka from the *Thaniyat-ul-'Uliyâ* and used to leave Makka from the *Thaniyat-ul-Sufla*^[1]. (*Sahîh Al-Bukhâri*, Hadîth No. 645, Vol. 2)

789. Narrated 'Âisha : رضي الله عنها When the Prophet came to Makka he entered from its higher side and left from its lower side. (*Sahîh Al-Bukhâri*, Hadîth No. 647, Vol. 2)

790. Narrated 'Âisha : رضي الله عنها In the year of the conquest of Makka, the Prophet entered Makka from Kada' and left Makka from Kudan, from the higher part of Makka. (*Sahîh Al-Bukhâri*, Hadîth No. 648, Vol. 2)

(٣٧) باب: استِحْبَابِ دُخُولِ مَكَّةَ مِنَ النَّيْتَةِ الْعُلْيَا، وَالْخُرُوجِ مِنْهَا مِنَ النَّيْتَةِ السُّفْلَى وَدُخُولِ بَلَدِهِ مِنْ طَرِيقِ غَيْرِ الَّتِي خَرَجَ مِنْهَا

787 - حديث ابن عمر رضي الله عنهما، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَخْرُجُ مِنْ طَرِيقِ الشَّجَرَةِ وَيَدْخُلُ مِنْ طَرِيقِ الْمُغَرَّسِ .

788 - حديث ابن عمر رضي الله عنهما، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَدْخُلُ مِنَ النَّيْتَةِ الْعُلْيَا وَيَخْرُجُ مِنَ النَّيْتَةِ السُّفْلَى .

789 - حديث عائشة رضي الله عنها، أَنَّ النَّبِيَّ ﷺ لَمَّا جَاءَ مَكَّةَ دَخَلَ مِنْ أَغْلَاهَا وَخَرَجَ مِنْ أَسْفَلِهَا .

790 - حديث عائشة رضي الله عنها، أَنَّ النَّبِيَّ ﷺ دَخَلَ عَامَ الْفَتْحِ مِنْ كَدَاءَ وَخَرَجَ مِنْ كُدَّا مِنْ أَعْلَى مَكَّةَ .

^[1] (H.788) Any obstacle or highway (between two hills) on a mountain is called *Thaniya*.

CHAPTER 38. Preference of spending the night at *Dhi-Tuwa* for entering Makka , and getting into it after a bath and entering during the day.

791. Narrated Ibn ‘Umar رضي الله عنهما : The Prophet ﷺ spend the night at Dhi-Tuwa⁽¹⁾ till it was dawn and then he entered Makka.” Ibn ‘Umar رضي الله عنهما used to do the same. (*Sahîh Al-Bukhâri*, *Hadîth* No. 644, Vol. 2)

792. Narrated ‘Abdullâh bin ‘Umar رضي الله عنهما : The Prophet ﷺ while approaching Makka used to dismount at Dhi-Tuwa (near Makka) and stay there at night. The *Musalla* (praying place) of Allâh’s Messenger ﷺ was over the big hillock and not at the mosque which was built later, but at a place lower than that, over the big hillock. (*Sahîh Al-Bukhâri*, *Hadîth* No. 471, Vol. 1)

793. This *Hadîth* narrated by ‘Abdullâh bin ‘Umar رضي الله عنهما is about the various places on the way from Al-Madîna to Makka where the Prophet ﷺ offered *Salât* (prayer) and their locations, not possible to translate. (Please see the Arabic text). (*Sahîh Al-Bukhâri*, *Hadîth* No. 471, Vol. 1)

(٢٨) بَابُ اسْتِخْبَابِ الْمَيْتِ بِذِي طَوَى عِنْدَ إِرَادَةِ دُخُولِ مَكَّةَ وَالْأَغْتِسَالِ لِدُخُولِهَا، وَدُخُولُهَا نَهَارًا

٧٩١ - حَدِيثُ ابْنِ عُمَرَ رضي الله عنهما، قَالَ: بَاتَ النَّبِيُّ ﷺ بِذِي طَوَى حَتَّى أَضَبَحَ ثُمَّ دَخَلَ مَكَّةَ، وَكَانَ ابْنُ عُمَرَ رضي الله عنهما، يَفْعَلُهُ.

٧٩٢ - حَدِيثُ عَبْدِ اللَّهِ بْنِ عُمَرَ رضي الله عنهما، أَنَّ النَّبِيًّا ﷺ كَانَ يَنْزِلُ بِذِي طَوَى، وَيَبِيتُ حَتَّى يُضْبَحَ، يُصْلِي الصُّبْحَ حِينَ يَقْدُمُ مَكَّةَ، وَمُصْلَى رَسُولِ اللَّهِ ﷺ ذَلِكَ عَلَى أَكْمَةِ غَلِيلَةٍ لَيْسَ فِي الْمَسْجِدِ الَّذِي بُنِيَ ثُمَّ، وَلَكِنْ أَسْفَلَ مِنْ ذَلِكَ عَلَى أَكْمَةِ غَلِيلَةٍ.

٧٩٣ - حَدِيثُ عَبْدِ اللَّهِ بْنِ عُمَرَ رضي الله عنهما، أَنَّ النَّبِيًّا ﷺ اسْتَقْبَلَ فُرَضَتِي الْجَبَلِ الَّذِي بَيْنَهُ وَبَيْنَ الْجَبَلِ الطَّوِيلِ نَحْوَ الْكَعْبَةِ فَجَعَلَ الْمَسْجِدَ، الَّذِي بُنِيَ ثُمَّ يَسَارَ الْمَسْجِدِ بِطَرَفِ الْأَكْمَةِ، وَمُصْلَى النَّبِيِّ ﷺ أَسْفَلَ مِنْهُ عَلَى الْأَكْمَةِ السَّوْدَاءِ، تَدَعُ مِنَ الْأَكْمَةِ عَشَرَةً أَدْرُعًا أَوْ نَحْوَهَا، ثُمَّ تُصْلِي مُسْتَقْبِلَ الْفَرَّاضَتَيْنِ مِنَ الْجَبَلِ الَّذِي بَيْنَكَ وَبَيْنَ الْكَعْبَةِ.

⁽¹⁾ (H.791) *Dhi-Tuwa*: See Glossary.

CHAPTER 39. Preference of *Ramal*⁽¹⁾ in *Tawâf* of ‘*Umra* and the first *Tawâf* of *Hajj*.

(٣٩) بَابُ: اسْتِخْبَابِ الرَّمَلِ فِي الطَّوَافِ وَالْعُمْرَةِ، وَفِي الطَّوَافِ الْأَوَّلِ فِي الْحَجَّ

794. Narrated Ibn ‘Umar رضي الله عنهما : When the Prophet صلى الله عليه وسلم performed the *Tawâf* of the Ka‘ba, he did *Ramal* during the first three rounds and in the last four rounds he used to walk, and while doing the *Tawâf* (*Sa‘y*) between As-Safâ and Al-Marwa, he used to run in the midst of the rain water passage. (*Sahîh Al-Bukhâri*, *Hadîth* No. 685, Vol. 2)

795. Narrated Ibn ‘Abbâs رضي الله عنهما : When Allâh’s Messenger صلى الله عليه وسلم and his companions came to Makka, *Al-Mushrikûn* (the pagans) circulated the news that a group of people were coming to them and they had been weakened by the fever of Yathrib (Al-Madîna). So the Prophet صلی الله علیہ وسلم ordered his companions to do *Ramal* in the first three rounds of the *Tawâf* of the Ka‘ba and to walk between the two corners (the Yemenite corner and the Black Stone). The Prophet did not order them to do *Ramal* in all the rounds of *Tawâf* out of pity for them. (*Sahîh Al-Bukhâri*, *Hadîth* No. 672, Vol. 2)

796. Narrated Ibn ‘Abbâs رضي الله عنهما : Allâh’s Messenger صلی الله علیہ وسلم performed *Tawâf* of the Ka‘ba and the *Sa‘y* of As-Safâ and Al-Marwa so as to show his strength to *Al-Mushrikûn* (the pagans). (*Sahîh Al-Bukhâri*, *Hadîth* No. 711, Vol. 2)

٧٩٤ - حِدِيثُ ابْنِ عُمَرَ رضي الله عنهما، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، كَانَ إِذَا طَافَ بِالْبَيْتِ الطَّوَافَ الْأَوَّلَ يَحْبُثُ ثَلَاثَةَ أَطْوَافٍ، وَيَمْشِي أَرْبَعَةَ، وَأَنَّهُ كَانَ يَسْعَى بِطْنَ الْمَسِيلِ إِذَا طَافَ بَيْنَ الصَّفَّا وَالْمَرْوَةِ.

٧٩٥ - حِدِيثُ ابْنِ عَبَّاسٍ رضي الله عنهما، قَالَ: قَدِيمٌ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابُهُ، فَقَالَ الْمُشْرِكُونَ إِنَّهُ يَقْدِيمُ عَلَيْكُمْ وَقَدْ وَهَنُّمْ حُمَّى يَشْرِبُ، فَأَمْرَهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَنْ يَرْمُلُوا الْأَشْوَاطَ الْثَلَاثَةَ، وَأَنْ يَمْشُوا مَا بَيْنَ الرُّكْنَيْنِ، وَلَمْ يَمْنَعْهُ أَنْ يَأْمُرُهُمْ أَنْ يَرْمُلُوا الْأَشْوَاطَ كُلُّهَا إِلَّا الْإِنْقَاءُ عَلَيْهِمْ.

٧٩٦ - حِدِيثُ ابْنِ عَبَّاسٍ رضي الله عنهما، قَالَ: إِنَّمَا سَعَى رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، بِالْبَيْتِ وَبَيْنَ الصَّفَّا وَالْمَرْوَةِ لِيُرِيَ الْمُشْرِكِينَ قُوَّتَهُ.

⁽¹⁾ (Ch.39) *Ramal*: See glossary.

CHAPTER 40. Preference of touching the two corners (of Ka‘ba) which are towards the South (Yemen) during the *Tawâf* and not to touch the other two corners.

797. Narrated Ibn ‘Umar : رضي الله عنها I have never missed the touching of these two corners of Ka‘ba (the Black Stone and the Yemenite corner) both in the presence and the absence of crowds, since I saw the Prophet touching them. (*Sahîh Al-Bukhâri*, *Hadîth* No. 676, Vol. 2)

798. Narrated Abû Ash-Shâ‘tha’ (regarding a person), “Who keeps away from some portion of the Ka‘ba?” Mu‘âwiya used to touch the four corners of the Ka‘ba. So Ibn ‘Abbâs said to him, “These two corners (the ones facing the *Hîjrah*) are not to be touched.” (*Sahîh Al-Bukhâri*, Chapter 58, P.396, Vol. 2)

(٤٠) بَابُ: اسْتِخْبَابٌ اسْتِلَامٌ الرُّكْنَيْنِ
الْيَمَانِيْنِ فِي الطَّوَافِ دُونَ الرُّكْنَيْنِ
الْأَخْرَيْنِ

٧٩٧ - حَدِيثُ ابْنِ عُمَرَ رضي الله عنهما، قَالَ: مَا تَرَكْتُ اسْتِلَامَ هَذِينِ
الرُّكْنَيْنِ فِي شِدَّةٍ وَلَا رَحْمَاءً مُنْذَ رَأَيْتُ
النَّبِيَّ ﷺ يَسْتَلِمُهُمَا .

٧٩٨ - حَدِيثُ ابْنِ عَبَّاسٍ رضي الله عنهما. عَنْ أَبِي الشَّعْنَاءِ، أَنَّهُ قَالَ:
وَمَنْ يَتَقَبَّلُ شَيْئًا مِنَ الْبَيْتِ. وَكَانَ
مُعاوِيَةً يَسْتَلِمُ الْأَرْكَانَ، فَقَالَ لَهُ ابْنُ
عَبَّاسٍ رضي الله عنهما، إِنَّهُ لَا يُسْتَلِمُ
هَذَانِ الرُّكْنَيْنِ .

CHAPTER 41. Preference of kissing the ‘Black Stone’ during *Tawâf*.

799. Narrated ‘Âbis bin Rabî‘a: ‘Umar came near the ‘Black Stone’ and kissed it and said, “No doubt, I know that you are a stone and can neither harm anyone nor benefit anyone. Had I not seen Allâh’s Messenger صلى الله عليه وسلم kissing you, I would not have kissed you.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 667, Vol. 2)

CHAPTER 42. Permissibility of doing *Tawâf* riding on the back of a camel or any other thing, and to touch the ‘Black Stone’ with a stick, or any other similar thing.

800. Narrated Ibn ‘Abbâs : رضي الله عنهما In his last *Hajj* the Prophet performed the

(٤١) بَابُ: اسْتِخْبَابٌ تَقْبِيلِ الْحَجَرِ
الْأَسْوَدِ فِي الطَّوَافِ

٧٩٩ - حَدِيثُ عُمَرَ رضي الله عنه، أَنَّهُ
جَاءَ إِلَى الْحَجَرِ الْأَسْوَدِ فَقَبَّلَهُ، فَقَالَ:
إِنِّي أَغْلُمُ أَنَّكَ حَجَرٌ لَا تَضُرُّ وَلَا
تَنْفَعُ، وَلَوْلَا أَنِّي رَأَيْتُ النَّبِيَّ ﷺ
يَقْبِلُكَ مَا قَبَّلْتَكَ .

(٤٢) بَابُ: جَوَازُ الطَّوَافِ عَلَى بَعِيرٍ
وَغَيْرِهِ، وَاسْتِلَامُ الْحَجَرِ بِمَخْجَنٍ
وَنَخْوِهِ لِلرَّاكِبِ

٨٠٠ - حَدِيثُ ابْنِ عَبَّاسٍ رضي الله عنهما

Tawâf of the Ka‘ba riding a camel and touched the Black Stone corner with a bent-headed stick. (*Sahîh Al-Bukhâri*, *Hadîth* No. 677, Vol. 2)

801. Narrated Umm Salama رضي الله عنها that she complained to Allâh’s Messenger ﷺ that I was sick. He told me to perform the *Tawâf* behind the people while riding. I did so and Allâh’s Messenger ﷺ was offering *Salât* (prayer) beside the Ka‘ba and reciting the *Surah* starting with *Wat-Tur-wa-Kitabim-mastûr*....(*Surah 52*). (*Sahîh Al-Bukhâri*, *Hadîth* No. 453, Vol. 1)

CHAPTER 43. *Sa‘y* between As-Safâ and Al-Marwa is a *Rukn* of *Hajj*, and *Hajj* is incomplete without it.

802. Narrated ‘Urwa رضي الله عنه that he asked ‘Aisha رضي الله عنها the wife of the Prophet ﷺ, “What about the meaning of the Statement of Allâh ‘Verily! As-Safâ and Al-Marwa (two mountains at Makka) are of the Symbols of Allâh. So, it is not a sin on him who performs *Hajj* or ‘Umra (pilgrimage) of the House (the Ka‘ba at Makka) to perform the going (*Tawâf*) between them...’ (V.2:158) I understand (from that) that there is no harm if somebody does not perform the *Tawâf* between them.” ‘Aisha رضي الله عنها replied, “No, for if it were as you are saying, then the recitation would have been like this: ‘It is not sinful not to perform *Tawâf* between them.’ This Verse was revealed in connection with the *Ansâr* who used to assume the *Ihrâm* for the idol *Manât* which was put beside a place called *Qudaid*, and those people

عنهم، قال: طاف النبي ﷺ في حجّة الوداع على بعير ينتlim الرُّكْنَ يمْحِجِينَ.

٨٠١ - حديث أم سلامة رضي الله عنها، قالت: شكونت إلى رسول الله ﷺ، أني أشتكي؛ قال: «طوفي من وراء الناس وأنت راكبة». ففطت، ورسول الله ﷺ يصلى إلى جنب البيت، يقرأ بالطور وكتاب مسطور.

(٤٢) باب: بيان أن السعنة بين الصفا والمروءة ركن لا يصح الحج إلا به

٨٠٢ - حديث عائشة رضي الله عنها عن عروة، أله قال: قلت لعائشة رضي الله عنها، زوج النبي ﷺ، وأنا يومئذ حديث السن: أرأيت قول الله تبارك وتعالى «إن الصفا والمروءة من شعائر الله فمن حج البيت أو اغترم فلا جناح عليه أن يطوف بهما» فلا أرى على أحد شيئاً أن لا يطوف بهما فقلت عائشة: كلا، لو كانت كما تقول كانت - فلا جناح عليه أن لا يطوف بهما - إنما أنزلت هذه الآية في الانصار. كانوا يهلوون لمناءة، وكانت مناءة حذو قدينه، وكانت يتحرجون أن يطوفوا بين الصفا والمروءة، فلما جاء

thought it not right to perform the *Tawâf* of As-Safâ and Al-Marwa. When Islâm came, they asked Allâh's Messenger ﷺ about that, and Allâh revealed: "Verily! As-Safâ and Al-Marwa (two mountains at Makka), are of the Symbols of Allâh. So, it is not a sin on him who performs *Hajj* or '*Umra* (pilgrimage) of the House (the Ka'ba at Makka) to perform the going (*Tawâf*) between them..." (V.2:158) (*Sahîh Al-Bukhâri*, *Hadîth* No. 18, Vol. 3)

803. Narrated 'Urwa رضي الله عنه: I asked 'Âisha رضي الله عنها: "How do you interpret the Statement of Allâh: 'Verily! As-Safâ and Al-Marwa (two mountains at Makka) are of the Symbols of Allâh. So it is not a sin on him who performs the *Hajj* or '*Umra* (pilgrimage) of the House (the Ka'ba at Makka), to perform the going (*Tawâf*) between them (As-Safâ and Al-Marwa)...'" (V.2:158). By Allâh! (it is evident from this revelation) that there is no harm if one does not perform the *Tawâf*(going) between As-Safâ and Al-Marwa." 'Âisha رضي الله عنها said, "O, my nephew! Your interpretation is not true. Had this interpretation of yours been correct, the Statement of Allâh سار should have been, 'It is not a sin on him if he does not perform *Tawâf* (going) between them.' But in fact, this Divine Inspiration was revealed concerning the *Ansâr* who used to assume *Ihrâm* for worshipping an idol called *Manât*, which they used to worship at a place called Al-Mushallal before they embraced Islâm, and whoever assumed *Ihrâm* (for the idol), would consider it not right to perform *Tawâf*between As-Safâ and Al-Marwa. When they

الإِسْلَامُ سَأَلُوا رَسُولَ اللَّهِ عَنْ ذَلِكَ، فَأَنْزَلَ اللَّهُ تَعَالَى «إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اغْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطْوَفَ بِهِمَا» .

٨٠٣ - حديث عائشة رضي الله عنها .
عَنْ عُرْوَةَ، قَالَ: سَأَلْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، فَقُلْتُ لَهَا: أَرَأَيْتَ قَوْلَ اللَّهِ تَعَالَى «إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اغْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطْوَفَ بِهِمَا» فَوَاللَّهِ مَا عَلَى أَحَدٍ جُنَاحٌ أَنْ لَا يَطْوَفَ بِالصَّفَا وَالْمَرْوَةِ . قَالَتْ: إِشْنَ مَا قُلْتَ يَا ابْنَ أُخْتِي، إِنَّ هَذِهِ الْآيَةَ لَنَا كَانَتْ كَمَا أَوْلَتْهَا عَلَيْهِ كَانَتْ - لَا جُنَاحَ عَلَيْهِ أَنْ لَا يَطْوَفَ بِهِمَا - وَلَكِنَّهَا أُنْزِلَتْ فِي الْأَنْصَارِ؛ كَانُوا قَبْلًا أَنْ يُسْلِمُوا يَهُلُونَ لِيَتَاهَا الطَّاغِيَةُ الَّتِي كَانُوا يَعْبُدُونَهَا عِنْدَ الْمُشْلَلِ، فَكَانَ مِنْ أَهْلَ يَتَهَرَّجُ أَنْ يَطْوَفَ بِالصَّفَا وَالْمَرْوَةِ، فَلَمَّا أَسْلَمُوا سَأَلُوا رَسُولَ اللَّهِ عَنْ ذَلِكَ، قَالُوا: يَا رَسُولَ اللَّهِ! إِنَّا كُنَّا نَتَهَرَّجُ أَنْ نَطْوَفَ بَيْنَ الصَّفَا وَالْمَرْوَةِ، فَأَنْزَلَ اللَّهُ

تَعَالَى ﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ
اللَّهِ﴾ الْآيَةُ .

قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا، وَقَدْ سَأَلَ
رَسُولُ اللَّهِ ﷺ الطَّوَافَ بِيَنْهَمَا، فَلَيْسَ
لَأَحِيدُ أَنْ يَتَرُكَ الطَّوَافَ بِيَنْهَمَا .

(قَالَ الرُّهْبَرُ، رَاوِي الْحَدِيثِ) ثُمَّ
أَخْبَرَتْ أَبَا بَكْرِ بْنَ عَبْدِ الرَّحْمَنِ،
فَقَالَ: إِنَّ هَذَا لَعِلْمٌ مَا كُنْتُ سَمِعْتُهُ،
وَلَقَدْ سَمِعْتُ رِجَالًا مِنْ أَهْلِ الْعِلْمِ
يَذْكُرُونَ أَنَّ النَّاسَ، إِلَّا مَنْ ذَكَرَ
عَائِشَةَ، مِمَّنْ كَانَ يُهْلِكُ بِمَنَاءَ، كَانُوا
يَطْوُفُونَ كُلُّهُمْ، بِالصَّفَا وَالْمَرْوَةِ، فَلَمَّا
ذَكَرَ اللَّهُ تَعَالَى الطَّوَافَ بِالْيَتِيمِ، وَلَمْ
يَذْكُرِ الصَّفَا وَالْمَرْوَةَ فِي الْقُرْآنِ،
قَالُوا: يَا رَسُولَ اللَّهِ! كُنَّا نَطْوُفُ
بِالصَّفَا وَالْمَرْوَةِ فِي الْقُرْآنِ، وَإِنَّ اللَّهَ أَنْزَلَ
الْطَّوَافَ بِالْيَتِيمِ فَلَمْ يَذْكُرِ الصَّفَا، فَهَلْ
عَلَيْنَا مِنْ حَرَجٍ أَنْ نَطْوُفَ بِالصَّفَا
وَالْمَرْوَةِ؟ فَأَنْزَلَ اللَّهُ تَعَالَى ﴿إِنَّ الصَّفَا
وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ﴾ الْآيَةُ .

قَالَ أَبُو بَكْرٍ: فَأَسْمَعْ هَذِهِ الْآيَةَ
نَزَّلَتْ فِي الْفَرِيقَيْنِ كِلَيْهِمَا: فِي الَّذِينَ
كَانُوا يَتَحَرَّجُونَ أَنْ يَطْوُفُوا بِالْجَاهِلِيَّةِ
بِالصَّفَا وَالْمَرْوَةِ، وَالَّذِينَ يَطْوُفُونَ ثُمَّ
تَحَرَّجُوا أَنْ يَطْوُفُوا بِهِمَا فِي الْإِسْلَامِ،

embraced Islâm, they asked Allâh's Messenger ﷺ regarding it, saying, 'O Allâh's Messenger! We used to refrain from the *Tawâf* (going) between As-Safâ and Al-Marwa.' So Allâh revealed: 'Verily; As-Safâ and Al-Marwa (two mountains at Makka) are of the Symbols of Allâh.' " 'Âisha added, "Surely, Allâh's Messenger ﷺ set the *Sunna* (legal way) of *Tawâf* (going) between As-Safâ and Al-Marwa, so nobody is allowed to omit the *Tawâf* (going) between them." Later on I ('Urwa) told Abû Bakr bin 'Abdur-Rahmân (of 'Âisha's narration) and he said, "I have not heard of such information, but I heard learned men saying that all the people (except those whom 'Âisha mentioned and who used to assume *Ihrâm* for the sake of *Manât*, used to perform *Tawâf*) between As-Safâ and Al-Marwa. When Allâh referred to the *Tawâf* of the Ka'ba and did not mention As-Safâ and Al-Marwa in the Qur'ân, the people asked, 'O Allâh's Messenger! We used to perform *Tawâf* between As-Safâ and Al-Marwa and Allâh has revealed (the Verses concerning) the *Tawâf* of the Ka'ba and has not mentioned As-Safâ and Al-Marwa. Is there any harm if we perform the *Tawâf* between As-Safâ and Al-Marwa?' So Allâh revealed: 'Verily! As-Safâ and Al-Marwa (two mountains at Makka) are of the Symbols of Allâh.' " Abû Bakr said, "It seems that this Verse was revealed concerning the two groups, those who used to refrain from *Tawâf* between As-Safâ and Al-Marwa in the Pre-Islâmic Period of Ignorance and those who used to perform the *Tawâf* then, and after embracing Islam they

refrained from the *Tawâf* between them as Allâh had enjoined the *Tawâf* of the Ka‘ba and did not mention the *Tawâf* (of As-Safâ and Al-Marwa) till later He (Allâh) did mention it after mentioning the *Tawâf* of the Ka‘ba.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 706, Vol. 2)

804. Narrated ‘Âsim: I asked Anas bin Mâlik رضي الله عنه : “Did you use to dislike to perform *Tawâf* (*Sa‘y*) between As-Safâ and Al-Marwa?” He said, “Yes, as it was the ceremonies of the days of the pre-Islâmic Period of Ignorance till Allâh revealed: ‘Verily! As-Safâ and Al-Marwa (two mountains at Makkâ) are of the Symbols of Allâh. So, it is not a sin on him who performs *Hajj* or ‘Umra (pilgrimage) of the House (the Ka‘ba at Makkâ) to perform the *Tawâf* (going) between them.’”... (V.2:158) (*Sahîh Al-Bukhâri*, *Hadîth* No. 710, Vol. 2)

CHAPTER 45. It is preferable to continue the reciting of the *Talbiya*, by the pilgrim till he has stoned the *Jamarât-al-‘Aqaba* on the day of *Nahr* (sacrifice).

805. Narrated Usâma bin Zaid رضي الله عنه : I rode behind Allâh’s Messenger ﷺ from ‘Arafât and when he reached the mountain path on the left side, which is before Al-Muzdalifa he made his camel kneel and then urinated, and then I poured water for his ablution. He performed light ablution and then I said to him; “Is it the time for *As-Salât* (the prayer), O Allâh’s Messenger! He replied, “The (place of) *As-Salât* is ahead of you (i.e. at Al-Muzdalifa).” So Allâh’s Messenger ﷺ rode till

من أجلِّ أنَّ اللَّهَ تَعَالَى أَمْرَ بِالطَّوَافِ
بِالنِّبِيَّ، وَلَمْ يَذْكُرِ الصَّفَا حَتَّى ذَكَرَ
ذَلِكَ بَعْدَمَا ذَكَرَ الطَّوَافَ بِالنِّبِيَّ.

٨٠٤ - حِدِيثُ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ. عَنْ عَاصِمٍ، قَالَ: فَلَمْ لِأَنْسٌ
بْنِ مَالِكٍ، أَكْثَرْتُمْ تَكْرَهُونَ السَّعْيَ بَيْنَ
الصَّفَا وَالْمَرْوَةِ؟ قَالَ: نَعَمْ! لِأَنَّهَا
كَانَتْ مِنْ شَعَائِرِ الْجَاهِلِيَّةِ، حَتَّى أَنْزَلَ
اللَّهُ هُنَّ الصَّفَا وَالْمَرْوَةِ مِنْ شَعَائِرِ اللَّهِ
مَنْ حَجَّ الْبَيْتَ أَوْ اغْتَمَرَ فَلَا جُنَاحَ
عَلَيْهِ أَنْ يَطَوَّفَ بِهِمَا».

(٤٥) بَابٌ: اسْتِخْبَابٌ إِذَامَةُ الْحَاجَّ
الْتَّلِبَّيَّةَ حَتَّى يَشْرَعَ فِي رَمَيِّ جَمْرَةِ
الْعَقَبَةِ يَوْمَ النَّحرِ

٨٠٥ - حِدِيثُ أَسَامَةَ بْنِ زَيْدٍ
وَالْفَضْلِ رَضِيَ اللَّهُ عَنْهُمْ. عَنْ كُرَيْبٍ
مَوْلَى ابْنِ عَبَّاسٍ، عَنْ أَسَامَةَ بْنِ زَيْدٍ
رَضِيَ اللَّهُ عَنْهُمَا، أَنَّهُ قَالَ: رَدَفْتُ رَسُولَ
اللَّهِ ﷺ مِنْ عَرَفَاتٍ، فَلَمَّا بَلَغَ رَسُولَ
اللَّهِ ﷺ الشَّعْبَ الْأَيْسَرَ الَّذِي دُونَ
الْمُزْدَلِفَةِ أَنَّا خَلَقْنَا، قَبَّالَ، ثُمَّ جَاءَ فَصَبَّيْتُ
عَلَيْهِ الْوَضُوءَ، فَتَوَضَّأَ وُضُوءًا خَفِيفًا.
فَقُلْتُ الصَّلَاةُ يَا رَسُولَ اللَّهِ! قَالَ:

he reached Al-Muzdalifa and then he offered *Salât* (prayer) (there). Then in the morning (10th Dhul-Hijja) Al-Fadl (bin 'Abbâs) rode behind Allâh's Messenger . صلى الله عليه وسلم Kuraib, (a narrator) said that 'Abdullâh bin 'Abbâs narrated from Al-Fadl, رضي الله عنها "Allâh's Messenger kept on reciting *Talbiya* (during the journey) till he reached the *Jamra* (*Jamrât al-'Aqaba*). (*Sahîh Al-Bukhâri*, *Hadîth* No. 730, Vol. 2)

CHAPTER 46. Reciting *Talbiya* and *Takbîr* while going from Mina to 'Arafât on the day of *Arafah*.

806. Narrated Muhammad bin Abî Bakr Ath-Thaqafî (رضي الله عنه) : (While we were going from Mina to 'Arafât,) I asked Anas bin Mâlik about *Talbiya*, "How did you used to say *Talbiya* in the company of the Prophet صلى الله عليه وسلم ?" Anas said: "People used to say *Talbiya* and their saying was not objected to, and they used to say *Takbîr* and that was not objected to either." (*Sahîh Al-Bukhâri*, *Hadîth* No. 87, Vol. 2)

CHAPTER 47. Departing from 'Arafât to Al-Muzdalifa and preference of offering *Maghrib* and 'Ishâ' prayers together at Muzdalifa on that night.

807. Narrated Usâma bin Zaid (رضي الله عنه) : Allâh's Messenger صلى الله عليه وسلم proceeded from 'Arafât till when he reached the mountain path, he dismounted, urinated and then performed ablution, but not a perfect one. I said to him, ("Is it time for) *Salât* (prayer), O Allâh's Messenger?" He said, "The place of *Salât* is ahead of

«الصَّلَاةُ أَمَامَكَ». فَرَكِبَ رَسُولُ اللهِ ﷺ، حَتَّىٰ أَتَى الْمُزْدَلِفَةَ، فَصَلَّى، ثُمَّ رَدَفَ الْفَضْلَ رَسُولَ اللهِ ﷺ عَدَاءَ جَمْعٍ. قَالَ كُرَيْبٌ: فَأَخْبَرَنِي عَنْدُهُ ابْنُ عَبَّاسٍ رضي الله عنهما، عَنِ الْفَضْلِ، أَنَّ رَسُولَ اللهِ ﷺ لَمْ يَرْلُ يُلَيِّ حَتَّىٰ بَلَغَ الْجَمْرَةَ.

(٤٦) بَابُ: التَّلْبِيَةُ وَالْتَّكْبِيرُ فِي الدَّهَابِ
مِنْ مَنِى إِلَى عَرَفَاتٍ فِي يَوْمِ عَرَفَةَ
٨٠٦ - حَدِيثُ أَنَسٍ رضي الله عنه
عَنْ مُحَمَّدِ بْنِ أَبِي بَكْرِ الشَّقَفِيِّ، قَالَ:
سَأَلْتُ أَنَسًا، وَنَحْنُ غَادِيَانِ مِنْ مَنِى
إِلَى عَرَفَاتٍ، عَنِ التَّلْبِيَةِ، كَيْفَ كُتُمْ
تَضَعُونَ مَعَ النَّبِيِّ ﷺ؟ قَالَ: كَانَ يُلَيِّ
الْمُلَبَّى، لَا يُنَكِّرُ عَلَيْهِ؛ وَيُكَبِّرُ الْمُكَبِّرُ،
فَلَا يُنَكِّرُ عَلَيْهِ.

(٤٧) بَابُ: الإِفَاضَةُ مِنْ عَرَفَاتٍ إِلَى
الْمُزْدَلِفَةِ، وَاسْتِخَبَابُ صَلَاتِي الْمَغْرِبِ
وَالْعَشَاءِ جَمِيعًا بِالْمُزْدَلِفَةِ فِي هَذِهِ
اللَّيْلَةِ

٨٠٧ - حَدِيثُ أُسَامَةَ بْنِ زَيْدٍ رضي الله عنهما. قَالَ: دَفَعَ رَسُولُ اللهِ ﷺ مِنْ عَرَفَةَ، حَتَّىٰ إِذَا كَانَ بِالشَّعْبِ نَزَلَ فَبَارَ، ثُمَّ تَوَضَّأَ وَلَمْ يُسْبِغْ الْوُضُوءَ، فَقُلْتُ الصَّلَاةُ يَا رَسُولَ اللهِ! فَقَالَ:

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you.” He rode on till he reached Al-Muzdalifa, where he dismounted and performed ablution and a perfect one. The (call for *Adhān* and) *Iqâma* was pronounced and he led the *Maghrib* prayer. Then everybody made his camel kneel down at its place. Then the *Iqâma* was pronounced for the *Ishâ* prayer which the Prophet ﷺ led and no (optional-*Nawafil* or *Sunna* etc.) *Salât* was offered in between the two *Salât* (*Ishâ* and *Maghrib*). (*Sahîh Al-Bukhâri*, *Hadîth* No. 141, Vol. 1)

808. Narrated ‘Urwa : رضى الله عنه Usâma (bin Zaid) was asked in my presence, “How was the speed of (the camel of) Allâh’s Messenger ﷺ while departing from ‘Arafât during the *Hajjat-ul-Widâ*?” Usâma replied, “The Prophet ﷺ proceeded on with a modest pace, and when there was enough space, he would (make his camel) go very fast.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 727, Vol. 2)

809. Narrated Abû Ayyûb Al-Ansârî : رضى الله عنه Allâh’s Messenger ﷺ offered the *Maghrib* and *Ishâ* prayers together at Al-Muzdalifa. (*Sahîh Al-Bukhâri*, *Hadîth* No. 734, Vol. 2)

810. Narrated Ibn ‘Umar : رضى الله عنهما The Prophet ﷺ used to offer the *Maghrib* and *Isha’* prayers together whenever he was in a hurry on a journey. (*Sahîh Al-Bukhâri*, *Hadîth* No. 209-A, Vol. 2)

CHAPTER 48. Preference of offering the *Fajr* prayer at its earliest time at Al-Muzdalifa on the day of *Nahr*.

811. Narrated ‘Abdullâh bin Mas’ûd : رضى الله عنه I never saw the Prophet ﷺ

«الصَّلَاةُ أَمَامَكَ» فَرَكِبَ، فَلَمَّا جَاءَ
الْمُزَدَّلِفَةَ، نَزَلَ فَتَوَضَّأَ فَأَسْبَغَ الْوُضُوءَ،
ثُمَّ أَقِيمَتِ الصَّلَاةُ، فَصَلَّى الْمَغْرِبَ،
ثُمَّ أَنْجَحَ كُلُّ إِنْسَانٍ بَعِيرَةً فِي مَنْزِلِهِ، ثُمَّ
أَقِيمَتِ الْعِشَاءُ فَصَلَّى وَلَمْ يُصلِّ
بَيْنَهُمَا.

٨٠٨ - حَدِيثُ أُسَامَةَ رَضِيَ اللَّهُ عَنْهُ
عَنْ عُرْوَةَ، قَالَ: سُئِلَ أُسَامَةُ وَأَنَا
جَالِسٌ، كَيْفَ كَانَ رَسُولُ اللَّهِ تَعَالَى يَسِيرُ
فِي حَجَّةِ الْوَدَاعِ حِينَ دَفَعَ؟ قَالَ: كَانَ
يَسِيرُ الْعَنْقَ، فَإِذَا وَجَدَ فَجْوَةً نَصَّ.

٨٠٩ - حَدِيثُ أَبِي أَيُوبَ الْأَنْصَارِيِّ
رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ تَعَالَى جَمَعَ
فِي حَجَّةِ الْوَدَاعِ الْمَغْرِبَ وَالْعِشَاءَ
بِالْمُزَدَّلِفَةِ.

٨١٠ - حَدِيثُ ابْنِ عُمَرَ رَضِيَ اللَّهُ
عَنْهُ، قَالَ: كَانَ النَّبِيُّ تَعَالَى يَجْمَعُ بَيْنَ
الْمَغْرِبِ وَالْعِشَاءِ إِذَا جَدَ بِهِ السَّيْرُ.

(٤٨) بَابٌ: أَسْتِخْبَابٌ زِيَادَةٌ التَّلْكِيسِ
بِصَلَاةِ الصُّبْحِ يَوْمَ النَّحْرِ بِالْمُزَدَّلِفَةِ
وَالْمُبَالَغَةِ فِيهِ بَعْدَ تَحْقِيقِ طَلْوَعِ الْفَجْرِ

٨١١ - حَدِيثُ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ

not offering any *Salât* (prayer) at its stated time except (on) two (occasions); he offered the *Maghrib* and the *'Ishâ'* together and he offered the *Fajr* prayer before its usual time. (At Muzdalifa on the day of *Nahr*). (*Sahîh Al-Bukhâri*, *Hadîth* No. 742, Vol. 2)

CHAPTER 49. Preference of leaving Al-Muzdalifa for Mina by the weak and aged among women etc. at the later part of the night before the moving of the people in multitude, and preference of staying in Al-Muzdalifa till the offering of *Fajr* (morning) prayer by others.

812. Narrated 'Âisha رضي الله عنها : We got down at Al-Muzdalifa and Sauda رضي الله عنها asked the permission of the Prophet صلى الله عليه وسلم to leave, she was a slow-going woman, the Prophet gave her permission. So she departed (from Al-Muzdalifa) before the rush of the people. We stayed on at Al-Muzdalifa till dawn, and set out with the Prophet صلى الله عليه وسلم but (I suffered so much that) I wished I had taken the permission of Allâh's Messenger صلى الله عليه وسلم as Sauda had done, and that would have been dearer to me than any other happiness. (*Sahîh Al-Bukhâri*, *Hadîth* No. 741, Vol. 2)

813. Narrated 'Abdullâh, the slave of Asmâ' رضي الله عنها : During the night of *Jam'*, Asmâ' رضي الله عنها got down at Al-Muzdalifa and stood up for (offering) *Salât* (prayer) and offered the *Salât* for some time and then asked, "O my son! Has the moon set?" I replied in the negative and she again offered *Salât* for some more time and then asked, "Has the moon set?" I replied, "Yes." So she said that we should set out (for Mina),

رضي الله عنه، قال: مَا رأيْتُ النَّبِيَّ ﷺ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةً بِغَيْرِ مِيقَاتِهَا، إِلَّا صَلَاتَيْنِ: جَمْعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ، وَصَلَّى الْفَجْرَ قَبْلَ مِيقَاتِهَا.

(٤٩) بَابُ اسْتِخْبَابِ تَقْدِيمِ دَفْعَةِ الْمُضْعَفَةِ مِنَ النِّسَاءِ وَغَيْرِهِنَّ مِنْ مُزَدَّلَفَةِ إِلَى مِنْتَهِي أَوَّلِ اللَّيْلِ قَبْلَ رَحْمَةِ النَّاسِ، وَاسْتِخْبَابِ الْمُكْثِ لِغَيْرِهِنَّ حَتَّى يَصْلُوا الصُّبْحَ بِمُزَدَّلَفَةِ

٨١٢ - حَدِيثُ عَائِشَةَ رضي الله عنها، قَالَتْ: نَرَلْنَا الْمُزَدَّلَفَةَ، فَاسْتَأْذَنَتِ النَّبِيَّ ﷺ سَوْدَةَ أَنْ تَدْفَعَ قَبْلَ حَظْمَةِ النَّاسِ، وَكَانَتْ امْرَأَةً بَطِينَةً، فَأَذِنَ لَهَا؛ فَدَفَعَتْ قَبْلَ حَظْمَةِ النَّاسِ، وَأَقْمَنَتْ حَتَّى أَضْبَخَنَا نَحْنُ، ثُمَّ دَفَعَنَا بِدَفْعَيْهِ؛ فَلَمَّا كَوَنَ اسْتَأْذَنَتْ رَسُولَ اللهِ ﷺ كَمَا اسْتَأْذَنَتْ سَوْدَةَ أَحَبَّ إِلَيَّ مِنْ مَفْرُوحٍ .

٨١٣ - حَدِيثُ أَسْمَاءَ رضي الله عنها . عَنْ عَبْدِ اللهِ مَوْلَى أَسْمَاءَ، عَنْ أَسْمَاءَ، أَنَّهَا نَرَلَتْ لَيْلَةَ جَمْعِ عِنْدَ الْمُزَدَّلَفَةِ، فَقَامَتْ تُصَلِّي، فَصَلَّتْ سَاعَةً. ثُمَّ قَالَتْ: يَا بُنْيَ! هَلْ غَابَ الْقَمَرُ؟ قُلْتُ: لَا؛ فَصَلَّتْ سَاعَةً ثُمَّ قَالَتْ: هَلْ غَابَ الْقَمَرُ؟ قُلْتُ: نَعَمْ!

and we departed and went on till she threw pebbles at the *Jamra* (*Jamrat-al-'Aqaba*) and then she returned to her dwelling place and offered the morning *Salât*. I asked her, "O you! I think we have come (to Mina) early in the night." She replied, "O my son! Allâh's Messenger ﷺ gave permission to the women to do so." (*Sahîh Al-Bukhârî*, *Hadîth* No. 739, Vol. 2)

814. Narrated Ibn 'Abbâs رضي الله عنهما : was among those whom the Prophet ﷺ sent on the night of Al-Muzdalifa early being among the weak members of his family. (*Sahîh Al-Bukhârî*, *Hadîth* No. 738, Vol. 2)

815. Narrated 'Abdullâh bin 'Umar رضي الله عنهما that he used to send the weak among his family early to Mina. So they used to depart from *Al-Mash'ar Al-Harâm* (that is Al-Muzdalifa) at night (when the moon had set) and invoke Allâh تباراً عَنْهُ as much as they could, and then they would return (to Mina) before the *Imâm* had started from Al-Muzdalifa to Mina. So, some of them would reach Mina at the time of the *Fajr* prayer and some of them would come later. When they reached Mina, they would throw pebbles at the *Jamra* (*Jamrat-al-'Aqaba*). Ibn 'Umar used to say, "Allâh's Messenger ﷺ gave the permission to them (weak people) to do so." (*Sahîh Al-Bukhârî*, *Hadîth* No. 736, Vol. 2)

CHAPTER 50. *Ramy* (stoning) of *Jamrat-al-'Aqaba* from the middle of the valley, while keeping Makka on the left side, and saying *Takbîr* over each throwing of a pebble.

816. Narrated 'Abdur-Rahmân bin Yazid رضي الله عنه : 'Abdullâh bin Mas'ûd

قالت: فَازْتَحِلُوا؛ فَازْتَحَلْنَا، وَمَضَيْنَا حَتَّى رَمَتِ الْجَمْرَةَ، ثُمَّ رَجَعْتُ فَصَلَّيْتُ الصُّبْحَ فِي مَنْزِلِهَا. فَقُلْتُ لَهَا يَا هَنْتَاهَا! مَا أَرَانَا إِلَّا قَدْ غَلَسْنَا. قَالَتْ: يَا بُنْيَءَ! إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ أَذْنَ لِلظُّغْنِ.

٨١٤ - حديث ابن عباس رضي الله عنهما، قال: أنا مِمَّنْ قَدَّمَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ لَيْلَةَ الْمُزَدَّلَفَةِ فِي ضَعْفَةِ أَهْلِهِ.

٨١٥ - حديث ابن عمر رضي الله عنهما، كَانَ يُقْدِمُ ضَعْفَةَ أَهْلِهِ، فَيَقْفُونَ عِنْدَ الْمَشْعَرِ الْحَرَامِ بِالْمُزَدَّلَفَةِ يُلْنِيْلُ، فَيَذْكُرُونَ اللَّهَ مَا بَدَا لَهُمْ، ثُمَّ يَرْجِعُونَ قَبْلَ أَنْ يَقْفَ الْإِمَامَ وَقَبْلَ أَنْ يَدْفَعَ، فَمِنْهُمْ مَنْ يُقْدِمُ مِنْ لِصَلَّةِ الْفَجْرِ، وَمِنْهُمْ مَنْ يُقْدِمُ بَعْدَ ذَلِكَ، فَإِذَا قَدِمُوا رَمَوْا الْجَمْرَةَ. وَكَانَ ابْنُ عُمَرَ رضي الله عنهما، يَقُولُ: أَرْخَصَ فِي أُولَئِكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ.

(٥٠) بَابٌ: رَمْيُ جَمْرَةِ الْعَقْبَةِ مِنْ بَطْنِ الْوَادِي وَتَكُونُ مَكَّةُ عَنْ يَسَارِهِ وَيُكَبِّرُ مَعَ كُلِّ حَصَابَةِ

٨١٦ - حديث عبد الله بن مسعود.

did the *Ramy* from the middle of the valley. So, I said, "O, Abū Abdur-Rahmān! Some people do the *Ramy* (of the *Jamra*) from above it (i.e. from the top of the valley)." He said, "By Him except Whom none has the right to be worshipped, this is the place from where the one on whom *Surat-Al-Baqarah* was revealed (i.e. Allāh's Messenger ﷺ) did the *Ramy*." (*Sahīh Al-Bukhārī*, *Hadīth* No. 803, Vol. 2)

817. Narrated Al-A'mash : I heard Al-Hajjāj saying on the pulpit, "The *Sūrah* in which *Al-Baqarah* (the Cow) is mentioned and the *Sūrah* in which the Family of 'Imrān (Āl-'Imrān) is mentioned and the *Sūrah* in which the Women (*An-Nisa*) is mentioned." I mentioned this to Ibrāhīm, and he said, "Abdur-Rahmān bin Yazīd told me, 'I was with Ibn Mas'ūd رضي الله عنه when he did the *Ramy* of the *Jamrat-al-'Aqaba*. He went down the middle of the valley, and when he came near the tree (which was near the *Jamra*) he stood opposite to it and threw seven small pebbles and said 'Allāhu-Akbar' with every throwing of pebble, then said: By Him, except Whom none has the right to be worshipped, here (at this place) stood the one on whom *Surat-Al-Baqarah* was revealed (i.e. Allāh's Messenger ﷺ)." (*Sahīh Al-Bukhārī*, *Hadīth* No. 806, Vol. 2)

عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، قَالَ: رَمَى
عَبْدُ اللَّهِ مِنْ بَطْنِ الْوَادِي، فَقُلْتُ: يَا
أَبَا عَبْدِ الرَّحْمَنِ! إِنَّ نَاسًا يَرْمُونَهَا مِنْ
فَوْقِهَا. فَقَالَ: وَالَّذِي لَا إِلَهَ غَيْرُهُ،
هَذَا مَقَامُ الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ
الْبَقَرَةِ ﴿٢١٧﴾.

٨١٧ - حَدِيثُ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ.
عَنِ الأَعْمَشِ، قَالَ: سَمِعْتُ الْحَاجَاجَ
يَقُولُ عَلَى الْمُنْبِرِ: السُّورَةُ التَّيْ يُذَكَّرُ
فِيهَا الْبَقَرَةُ، وَالسُّورَةُ التَّيْ يُذَكَّرُ فِيهَا
آلُّ عِمَرَانَ، وَالسُّورَةُ التَّيْ يُذَكَّرُ فِيهَا
النِّسَاءُ، قَالَ: فَذَكَرْتُ ذَلِكَ
لِإِبْرَاهِيمَ، فَقَالَ: حَدَثَنِي عَبْدُ
الرَّحْمَنِ بْنُ يَزِيدَ، أَنَّهُ كَانَ مَعَ ابْنِ
مَسْعُودٍ رضي الله عنه، حِينَ رَمَى جَمْرَةَ
الْعَقْبَةِ، فَاسْتَيْطَنَ الْوَادِيَ، حَتَّىٰ إِذَا
خَادَى بِالشَّجَرَةِ اغْتَرَضَهَا، فَرَمَى بِسَبْعِ
حَصَبَيَاتِ، يَكْبِرُ مَعَ كُلِّ حَصَبَةٍ. ثُمَّ
قَالَ: مِنْ هُنَّا، وَالَّذِي لَا إِلَهَ غَيْرُهُ،
قَامَ الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ
﴿٢١٧﴾.

short of head-hair and the permissibility to cut head-hair short.

818. Narrated Ibn ‘Umar رضي الله عنهما : Allâh’s Messenger ﷺ (got) his head shaved after performing his *Hajj*. (*Sahîh Al-Bukhâri*, *Hadîth* No. 784, Vol. 2)

819. Narrated ‘Abdullâh bin ‘Umar صلى الله عليه وسلم : Allâh’s Messenger ﷺ said, “O Allâh! Be Merciful to those who have got their heads shaved.” The people said, “O Allâh’s Messenger! And (invoke Allâh for) those who have got their head-hair cut short.” The Prophet ﷺ said, “O Allâh! Be Merciful to those who have got their heads shaved.” The people said, “O Allâh’s Messenger! And those who have got their head-hair cut short.” The Prophet ﷺ said (the third time), “And to those who have got their head-hair cut short.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 785, Vol. 2)

820. Narrated Abû Huraira رضي الله عنه : Allâh’s Messenger ﷺ said, “O Allâh! Forgive those who have got their heads shaved.” The people asked, “Also those who have got their head-hair cut short.” The Prophet ﷺ said, ‘O Allâh! Forgive those who have got their heads shaved.’ The people said, “Also those who have got their head-hair cut short.” The Prophet ﷺ invoked Allâh for those who have got their heads shaved, and said, “Also (forgive) those who have got their head-hair cut short.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 786, Vol. 2)

CHAPTER 56. Sunnah (the Prophet’s legal ways) on the day of *Nahr*, first to do *Ramy* (stoning), then *Nahr* (slaughtering animal) and then

٨١٨ - حديث ابن عمر رضي الله عنهما. كَانَ يَقُولُ : حَلَقَ رَسُولُ اللهِ ﷺ فِي حَجَّتِهِ .

٨١٩ - حديث عبد الله بن عمر رضي الله عنهما، أَنَّ رَسُولَ اللهِ ﷺ قَالَ : «اللَّهُمَّ ارْحَمْ الْمُحَلَّقِينَ». قَالُوا : وَالْمُقَصِّرِينَ، يَا رَسُولَ اللهِ! قَالَ : «اللَّهُمَّ ارْحَمْ الْمُحَلَّقِينَ». قَالُوا : وَالْمُقَصِّرِينَ، يَا رَسُولَ اللهِ! قَالَ : وَالْمُقَصِّرِينَ».

٨٢٠ - حديث أبي هريرة. قَالَ رَسُولُ اللهِ ﷺ : «اللَّهُمَّ اغْفِرْ لِلْمُحَلَّقِينَ» قَالُوا : وَلِلْمُقَصِّرِينَ. قَالَ : «اللَّهُمَّ اغْفِرْ لِلْمُحَلَّقِينَ» قَالُوا : وَلِلْمُقَصِّرِينَ! قَالَهَا ثَلَاثَةً. قَالَ : وَلِلْمُقَصِّرِينَ».

(٥٦) باب: بيان أن الشاة يوم النحر
أن يرمي ثم ينتور ثم يخلي، والابتداء

the shaving of one's head which should be started from the right side.

821. Narrated Anas : رضى الله عنه When Allâh's Messenger ﷺ got his head shaved, Abû Talha was the first to take some of his hair. (*Sahîh Al-Bukhâri*, Hadîth No. 172, Vol. 1)

CHAPTER 57. Whoever shaved his head before slaughtering or slaughtered before *Ramy* (stoning).

822. Narrated 'Abdullâh bin 'Amr bin Al-'Âs : رضى الله عنهما Allâh's Messenger ﷺ stopped (for a while near Jimâr) at Mina during his last *Hajj* for the people and they were asking him questions. A man came and said, "I forgot and got my head shaved before slaughtering the *Hady* (sacrificial animal)." The Prophet ﷺ said, "There is no harm, go and do the slaughtering now." Then another person came and said, "I forgot and slaughtered (the camel) before *Ramy* (throwing of the pebbles) at the *Jamra*." The Prophet ﷺ said, "Do the *Ramy* now and there is no harm." The narrator added, "On that day when the Prophet ﷺ was asked about anything (as regards the duties of *Hajj* during the days at Mina) performed before or after its due time, his reply was: "Do it (now) and there is no harm." (*Sahîh Al-Bukhâri*, Hadîth No. 83, Vol. 1)

823. Narrated Ibn 'Abbâs : رضى الله عنهما The Prophet ﷺ was asked about the slaughtering, shaving (of the head) and the doing of *Ramy* before or after their due times. He said, "There is no harm in that." (*Sahîh Al-Bukhâri*, Hadîth No. 790, Vol. 2)

في الحلق بالجانب الأيمن من رأس المخلوق

٨٢١ - حديث أنس، أَنَّ رَسُولَ اللَّهِ ﷺ، لَمَّا حَلَقَ رَأْسَهُ، كَانَ أَبُو طَلْحَةَ أَوَّلَ مَنْ أَخَذَ مِنْ شَعْرِهِ.

(٥٧) باب: من حلق قبل النحر أو نحر قبل الرمي

٨٢٢ - حديث عبد الله بن عمر وبن العاص، أَنَّ رَسُولَ اللَّهِ ﷺ وَقَاتَ فِي حَجَّةَ الْوَدَاعِ يُمْنَى لِلنَّاسِ يَسْأَلُونَهُ، فَجَاءَهُ رَجُلٌ، فَقَالَ: لَمْ أَشْعُرْ فَحَلَقْتُ قَبْلَ أَنْ أَذْبَحَ، فَقَالَ: «اذْبَحْ وَلَا حَرَاجَ» فَجَاءَ آخَرُ، فَقَالَ: لَمْ أَشْعُرْ فَحَرَزْتُ قَبْلَ أَنْ أَزْمِيَ قَالَ: «اژْمَ وَلَا حَرَاجَ» فَمَا سُئِلَ النَّبِيُّ ﷺ عَنْ شَيْءٍ قُدْمَ وَلَا أُخْرَ إِلَّا قَالَ: «افْعَلْ وَلَا حَرَاجَ».

٨٢٣ - حديث ابن عباس رضى الله عنهما، أَنَّ النَّبِيَّ ﷺ قَبْلَ لَهُ فِي الذَّبْحِ وَالْحَلْقِ وَالرَّمَيِّ وَالتَّقْدِيمِ وَالتَّأْخِيرِ، فَقَالَ: «لَا حَرَاجَ».

CHAPTER 58. Preference of performing Tawâf-al-Ifâda on the day of Nahr. (See Sahîh Al-Bukhâri, Hadîth No. 789, Vol. 2).

824. Narrated 'Abdul 'Aziz bin Rufai': I asked Anas bin Mâlik: "Tell me what you remember from Allâh's Messenger (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) (regarding these questions): Where did he offer the Zuhra and 'Asr prayers on the day of Tarwiya (8th day of Dhul-Hijja)?" He replied, "(He offered these prayers) at Mina." I asked, "Where did he offer the 'Asr prayer on the day of Nâfr (i.e. departure from Mina on the 12th or 13th of Dhul-Hijja)?" He replied, "At Al-Abtah," and then added, "You should do as your chiefs do." (Sahîh Al-Bukhâri, Hadîth No. 715, Vol. 2)

CHAPTER 59. Preference of making a halt at Muhaṣṣab, on the day of Nahr, and offering Salât (prayer) there.

825. Narrated 'Âisha : It (i.e. Al-Abtah) was a place where the Prophet ﷺ used to camp so that it might be easier for him to depart. (Sahîh Al-Bukhâri, Hadîth No. 818, Vol. 2)

826. Narrated Ibn 'Abbâs : Staying at Al-Muhaṣṣab is not one of the ceremonies (of Hajj), but Al-Muhaṣṣab is a place where Allâh's Messenger ﷺ camped (during) his (Hajjat-ul-Wadâ'). (Sahîh Al-Bukhâri, Hadîth No. 819, Vol. 2)

827. Narrated Abû Hûraîra : On the Day of Nahr at Mina, the Prophet ﷺ said, "Tomorrow

**(٥٨) بَابُ اسْتِخْبَابِ طَوَافِ الْإِفَاضَةِ
يَوْمَ النَّحْرِ**

٨٢٤ - حَدِيثُ أَنَسِ بْنِ مَالِكٍ. عَنْ عَبْدِ الْعَزِيزِ بْنِ رُقَيْعَةَ، قَالَ: سَأَلْتُ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، قُلْتُ: أَخْبِرْنِي بِشَيْءٍ عَقَلْتُهُ عَنِ النَّبِيِّ ﷺ، أَيْنَ صَلَّى الظَّهَرَ وَالْعَصْرَ يَوْمَ التَّرْوِيَةِ؟ قَالَ: بِمِنْيَ. قُلْتُ: فَأَيْنَ صَلَّى الْعَصْرَ يَوْمَ النَّفْرِ؟ قَالَ: بِالْأَبْطَحِ. ثُمَّ قَالَ: أَفْعَلُ كَمَا يَفْعَلُ أَمْرَاؤُكَ.

**(٥٩) بَابُ اسْتِخْبَابِ التَّنْزُولِ
بِالْمُحَصَّبِ يَوْمَ النَّفْرِ وَالصَّلَاةِ بِهِ**

٨٢٥ - حَدِيثُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: إِنَّمَا كَانَ مَنْزِلُ يَنْزِلُهُ النَّبِيُّ ﷺ لِيَكُونَ أَسْمَحَ لِخُرُوجِهِ، تَغْنِي بِالْأَبْطَحِ.

٨٢٦ - حَدِيثُ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: لَيْسَ التَّخْصِيصُ بِشَيْءٍ، إِنَّمَا هُوَ مَنْزِلٌ نَزَلَهُ رَسُولُ اللَّهِ ﷺ.

٨٢٧ - حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ النَّبِيُّ ﷺ مِنْ الْعَدِيْدِ يَوْمَ

we shall stay at Khaif Banî Kinâna where *Al-Mushrikûn* (the pagans) had taken the oath of *Kufr* (i.e. to be loyal to heathenism)." He meant (by that place) Al-Muhassab where the Quraish tribe and Banî Kinana concluded a contract against Banî Hâshim and Banî 'Abdul-Muttalib or Banî Al-Muttalib that they would not intermarry with them or deal with them in business until they handed over the Prophet ﷺ to them. (*Sahîh Al-Bukhâri*, *Hadîth* No. 660, Vol. 2)

CHAPTER 60. Obligation of staying the nights at Mina during the days of *Tashrîq*, with the exception of those who carry water (for pilgrims).

828. Narrated 'Abdullâh bin 'Umar رضي الله عنهما : asked the permission of Allâh's Messenger ﷺ to let him stay in Makka during the nights of Mina in order to provide the pilgrims with water to drink, so the Prophet ﷺ permitted him. (*Sahîh Al-Bukhâri*, *Hadîth* No. 699, Vol. 2)

CHAPTER 61. To give in charity the meat, skins and the coverings of *Hady* animals.

829. Narrated 'Alî رضي الله عنه : The Prophet ﷺ ordered me to supervise the (slaughtering) of *Budn* (*Hady* camel) and to distribute their meat, skins and covering sheets in charity and not to give anything (of their bodies) to the butcher as wages for slaughtering etc. (*Sahîh Al-Bukhâri*, *Hadîth* No. 775, Vol. 2)

النَّحْرُ وَهُوَ بِمَنِي : «تَخْنُ نَازِلُونَ غَدَّا
بِحَقِيقَتِ بَنِي إِكَنَانَةَ حَيْثُ تَقَاسَمُوا عَلَى
الْكُفْرِ» يَعْنِي ذَلِكَ الْمُحَصَّبَ . وَذَلِكَ
أَنَّ فُرِيسَاً وَكَنَانَةَ تَحَالَّفَتْ عَلَى بَنِي
هَاشِمٍ وَبَنِي عَبْدِ الْمُطَّلِبِ، أَوْ بَنِي
الْمُطَّلِبِ، أَنْ لَا يُنَاكِحُوهُمْ وَلَا
يُبَايِعُوهُمْ حَتَّى يُسْلِمُوا إِلَيْهِمُ النَّبِيُّ
صلوات الله عليه وسلم .

(٦٠) بَابُ : وُجُوبِ الْمِبَيْتِ بِمَنِي لِيَالِيِّ أَيَامِ التَّشْرِيفِ وَالتَّرْخِيصِ فِي تَرِكِهِ لِأَهْلِ السَّقَائِيَّةِ

٨٢٨ - حَدِيثُ عَبْدِ اللَّهِ بْنِ عُمَرَ رضي الله عنهما، قَالَ: اسْتَأْذَنَ الْعَبَاسَ بْنَ عَبْدِ الْمُطَّلِبِ رضي الله عنه رَسُولَ اللَّهِ ﷺ أَنْ يَبِيتَ بِمَكَّةَ لِيَالِيِّ مِنِي مِنْ أَجْلِ سِقَائِيَّهِ، فَأَذِنَ لَهُ.

(٦١) بَابُ : فِي الصَّدَقَةِ بِلُحُومِ الْهَذِي وَجُلُودِهَا وَجَلَالَهَا

٨٢٩ - حَدِيثُ عَلِيٌّ رضي الله عنه، أَنَّ
النَّبِيَّ ﷺ أَمَرَهُ أَنْ يَقْسُمَ عَلَى بُنْدِنِهِ،
وَأَنْ يَقْسِمَ بُنْدِنَهُ كُلَّهَا لُحُومَهَا وَجُلُودَهَا
وَجَلَالَهَا وَلَا يُعْطِي فِي جِزَارِهَا شَيْئًا .

**CHAPTER 63. To slaughter (*Nahr*)
the camels while they are in a
standing posture and fettered.**

830. Narrated Zaid bin Jubair: I saw Ibn ‘Umar رضي الله عنهما passing by a man who had made his *Badana* sit to slaughter it. Ibn ‘Umar رضي الله عنهما said, “Slaughter it while it is standing with one leg tied up as is the *Sunna* (legal ways) of Muhammad ﷺ.” صلى الله عليه وسلم (Sahîh Al-Bukhâri, Hadîth No. 771, Vol. 2)

**CHAPTER 64. Whoever intends
not to go himself can send his *Hady*
animals to *Al-Haram*, and
preference of garlanding them with
twisted coloured ropes and not to
observe a state of *Ihrâm* on sending
them.**

831. Narrated ‘Âisha رضي الله عنها : I twisted with my own hands the garlands for the *Budn* (camels for sacrifice) of the Prophet صلى الله عليه وسلم who garlanded and marked them, and then made them proceed to Makkah; yet, then nothing permitted by Allâh was considered illegal for him. (Sahîh Al-Bukhâri, Hadîth No. 753, Vol. 2)

832. Narrated ‘Âisha رضي الله عنها that Ziad bin Abû Sufyân wrote to her that ‘Abdullâh bin ‘Abbâs رضي الله عنهما had stated, “Whoever sends his *Hady* (to the Ka‘ba), all the things which are illegal for a (pilgrim) becomes illegal for that person also till he slaughters it (i.e till the 10th of Dhul-Hijja).” ‘Amra (the subnarrator) added, “‘Âisha رضي الله عنها said, ‘It is not like what Ibn ‘Abbâs had said. I twisted

(٦٣) بَابُ: نَحْرِ الْبَدَنِ قِيَامًا مُفَيَّدَةً

٨٣٠ - حَدِيثُ ابْنِ عُمَرَ رضي الله عنهما (أَنَّهُ أَتَى عَلَى رَجُلٍ قَدْ أَنَاخَ بَدَنَتْهُ يَنْحَرُهَا، قَالَ: ابْعُثْهَا قِيَامًا مُفَيَّدَةً سُنَّةَ مُحَمَّدٍ ﷺ).

(٦٤) بَابُ: اسْتِحْبَابُ بَعْثِ الْهَدْيِ إِلَى الْحَرَمِ لِمَنْ لَا يُرِيدُ الدَّهَابَ بِنَفْسِهِ، وَاسْتِحْبَابُ تَقْلِيدهِ وَقَتْلِ الْقَلَائِدِ، وَأَنَّ بَاعِثَهُ لَا يَصِيرُ مُحْرِمًا وَلَا يَحْرُمُ عَلَيْهِ شَيْءٌ بِذَلِكِ

٨٣١ - حَدِيثُ عَائِشَةَ رضي الله عنها، قَالَتْ: فَتَلَتْ قَلَائِدَ بُدْنِ النَّبِيِّ ﷺ بِيَدِيَّ، ثُمَّ قَلَّدَهَا وَأَشْعَرَهَا وَأَهْدَاهَا؛ فَمَا حَرُمَ عَلَيْهِ شَيْءٌ كَانَ أُحِلَّ لَهُ.

٨٣٢ - حَدِيثُ عَائِشَةَ أَنَّ زِيَادَ بْنَ أَبِي سُفْيَانَ كَتَبَ إِلَى عَائِشَةَ رضي الله عنها، إِنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسِ رضي الله عنهما، قَالَ: مَنْ أَهْدَى هَذِيَا حَرُمَ عَلَيْهِ مَا يَحْرُمُ عَلَى الْحَاجِ حَتَّى يَنْحَرَ هَذِيَا. فَقَالَتْ عَائِشَةُ رضي الله عنها: لَيْسَ كَمَا قَالَ ابْنُ عَبَّاسٍ؛ أَنَا فَتَلَتْ قَلَائِدَ هَذِيَا

15. The Book of Hajj

the garlands of the *Hady* of Allâh's Messenger ﷺ with my own hands. Then Allâh's Messenger ﷺ put them round its neck with his own hands, then sent it with my father; yet nothing permitted by Allâh was considered illegal for Allâh's Messenger ﷺ till the *Hady* was slaughtered." (*Sahîh Al-Bukhârî*, *Hadîth* No. 757, Vol. 2)

CHAPTER 65. One is allowed to ride the *Hady* (camels) if he is in need of it.

833. Narrated Abû Huraira رضي الله عنه : saw a man driving his *Badana* (sacrificial camel). He said, "Ride on it." The man said, "It is a *Badana*." The Prophet ﷺ said, "Ride on it." He (the man) said, "It is a *Badana*." The Prophet ﷺ said, "Ride on it." And on the second or the third time he (the Prophet ﷺ) added, "Woe to you." (*Sahîh Al-Bukhârî*, *Hadîth* No. 748, Vol. 2)

834. Narrated Anas رضي الله عنه : The Prophet ﷺ saw a man driving a *Badana*. He said, "Ride on it." The man replied, "It is a *Badana*." The Prophet ﷺ said (again), "Ride on it." He (the man) said, "It is a *Badana*." the Prophet ﷺ said, "Ride on it." thrice (*Sahîh Al-Bukhârî*, *Hadîth* No. 749, Vol. 2)

CHAPTER 67. Obligation of performing *Tawâf-al-Wadâ'* with the exemption of menstruating women.

835. Narrated Ibn 'Abbâs رضي الله عنهما : The people were ordered to perform the *Tawâf* of the Ka'ba (*Tawâf-al-*

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِيَّ ثُمَّ قَلَّدَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، بِيَدِيهِ، ثُمَّ بَعَثَ بِهَا مَعَ أَبِي، فَلَمْ يَخْرُمْ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، شَيْءٌ أَحَلَّهُ اللَّهُ حَتَّى نُحِرَ الْهَذِيُّ.

(٦٥) بَابُ: جَوَازِ رُكُوبِ الْبَدَنَةِ الْمُهَنَّدَةِ لِمَنِ اخْتَاجَ إِلَيْهَا

٨٣٣ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى رَجُلًا يَسُوقُ بَدَنَةً، فَقَالَ: «اَرْكَبْهَا» فَقَالَ: إِنَّهَا بَدَنَةٌ. فَقَالَ: «اَرْكَبْهَا» قَالَ: إِنَّهَا بَدَنَةٌ. قَالَ: «اَرْكَبْهَا وَيَلْكَ» فِي التَّالِيَةِ أَوْ فِي الثَّانِيَةِ.

٨٣٤ - حَدِيثُ أَنَسِ رضي الله عنه، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى رَجُلًا يَسُوقُ بَدَنَةً، فَقَالَ: «اَرْكَبْهَا» قَالَ: إِنَّهَا بَدَنَةٌ، قَالَ: «اَرْكَبْهَا»، قَالَ: إِنَّهَا بَدَنَةٌ. قَالَ: «اَرْكَبْهَا» ثَلَاثَةً.

(٦٧) بَابُ: وُجُوبِ طَوَافِ الْوَدَاعِ وَسُقُوطِهِ عَنِ الْحَائِضِ

٨٣٥ - حَدِيثُ ابْنِ عَبَّاسٍ رضي الله عنهما، قَالَ: أَمِّرَ النَّاسُ أَنْ يَتَكَبَّرُوا

Wadâ) as the last thing, before leaving (Makka), except the menstruating women who were exempted. (*Sahîh Al-Bukhâri*, Hadîth No. 810, Vol. 2)

836. Narrated ‘Âisha رضي الله عنها, the wife of the Prophet صلى الله عليه وسلم : I told Allâh’s Messenger صلى الله عليه وسلم that Safiyya bint Huyaî had got her menses. He said, “She will probably delay us. Did she perform *Tawâf* (*Al-Ifâda*) with you?” We replied, “Yes.” On that the Prophet صلى الله عليه وسلم told her to depart. (*Sahîh Al-Bukhâri*, Hadîth No. 325, Vol. 1)

837. Narrated ‘Âisha رضي الله عنها : Safiyya got her menses on the night of *Nafr* (departure from *Hajj*), and she said, “I see that I will detain you.” The Prophet صلى الله عليه وسلم said, “*Agra Halqa!* Did she perform the *Tawâf* (*Al-Ifâda*) on the day of *Nahr* (slaughtering)?” Somebody replied in the affirmative. He said, “Then depart.” (*Sahîh Al-Bukhâri*, Hadîth No. 823(A), Vol. 2)

CHAPTER 68. Preference of entering the Ka‘ba for a pilgrim or others and offering *As-Salât* (the prayer) therein.

838. Narrated ‘Abdullâh bin ‘Umar رضي الله عنهما : Allâh’s Messenger صلى الله عليه وسلم entered the Ka‘ba along with Usâma bin Zaid, Bilâl and ‘Uthmân bin Talha Al-Hajabi and closed the door and stayed there for some time. I asked Bilâl when he came out, “What did the Prophet صلى الله عليه وسلم do?” He replied, “He offered *Salât* (prayer) with one pillar to his left and one to his right and three behind.” In those

عهدهم بالبيت، إلا أنه خفف عن الحائضن.

٨٣٦ - حديث عائشة، زوج النبي ﷺ
أنها قالت لرسول الله ﷺ: يا رسول الله! إن صافية بنت حبي قذ حاضرت. قال رسول الله ﷺ: «لعلها تحسينا، ألم تكون طافت معكنا؟» فقالوا: بلّى؛ قال: «فأخرججي».

٨٣٧ - حديث عائشة رضي الله عنها،
قالت: حاضرت صافية ليلة التفر،
فقلت: ما أراني إلا حايسنكم؛ قال النبي ﷺ: «عفري حلقي! أطافلت يوم النحر؟» قيل: نعم! قال: «فانفري».

(٦٨) باب: استحباب دخول الكعبة
لل حاج وغيرة والصلة فيها والدعا في
نواحيها كلها

٨٣٨ - حديث بلايل. عن عبد الله ابن عمر، أنَّ رسول الله ﷺ دخل الكعبة، وأسامة بن زيد وبلايل وعثمان بن طلحة الحجبي، فأغلقها عليه، ومكث فيها. فسألت بلايل حين خرج: مَا صنع النبي ﷺ؟ قال: جعل عموداً عن يساره وعموداً عن يمينه،

days the Ka'ba was supported by six pillars. (*Sahîh Al-Bukhâri, Hadîth No. 484, Vol. 1*)

وَثَلَاثَةَ أَعْمَدَةَ وَرَاءَهُ، وَكَانَ الْبَيْتُ
يَوْمَئِذٍ عَلَى سِتَّةِ أَعْمَدَةٍ، ثُمَّ صَلَى.

839. Narrated Ibn 'Abbâs : رضي الله عنها When the Prophet entered the Ka'ba, he invoked Allâh in each and every side of it and did not offer *Salât* (prayer) till he came out of it, after coming out he offered a two-*Rak'a* prayer facing the Ka'ba and said, "This is the *Qiblah*."⁽¹⁾ (*Sahîh Al-Bukhâri, Hadîth No. 391, Vol. 1*)

840. Narrated 'Abdullâh bin Abû Aufa : رضي الله عنه Allâh's Messenger performed the '*Umra*. He performed the *Tawâf* of the Ka'ba and offered two *Rak'a Salât* (prayer) behind the *Maqâm* [Ibrâhîm's (Abraham's) place] and was accompanied by those who were screeing him from the people. Somebody asked 'Abdullâh رضي الله عنه "Did Allâh's Messenger entered the Ka'ba?" 'Abdullâh رضي الله عنه replied in the negative. (*Sahîh Al-Bukhâri, Hadîth No. 670, Vol. 2*)

CHAPTER 69. Demolishing of the Ka'ba and its reconstruction.

841. Narrated 'Âisha : رضي الله عنها Allâh's Messenger said to me, "Were your people not close to the pre-Islâmic Period of Ignorance, I would have demolished the Ka'ba and would have rebuilt it on its original foundations laid by Ibrâhîm (Abraham) (for Quraish had reduced its building), and I would

٨٣٩ - حديث ابن عباس، قال:
لما دخل النبي عليه السلام الْبَيْتَ دعا في
نواحيه كلها ولم يصل حتى خرج منه؛
فلما خرج ركع ركعتين في قبل
الكعبة، وقال: «هذه القبلة».

٨٤٠ - حديث عبد الله بن أبي
أوفى، قال: اغتر رسول الله عليه السلام،
فطاف بالبيت وصلى خلف المقام
ركعتين ومرة من يسيرة من الناس.
فقال له رجل: أدخل رسول الله عليه السلام
الكعبة؟ قال: لا.

(٦٩) باب: نقض الكعبة وبنائها

٨٤١ - حديث عائشة رضي الله عنها،
قالت: قال لي رسول الله: «لولا
حداة قومك بالكفر لقضت البيت ثم
لبيته على أساس إبراهيم عليه
السلام، فإن قرنيشا استصررت بناءه
وجعلت له خلفا».

⁽¹⁾ (H.839) The narration of Bilâl رضي الله عنه is more authentic, (see *Hadîth No. 838*) as Ibn 'Abbâs رضي الله عنه did not enter the Ka'ba with the Prophet صلى الله عليه وسلم but narrates this episode from another companion.

have built a back door (too).” (*Sahîh Al-Bukhâri*, Hadîth No. 655, Vol. 2)

842. Narrated ‘Âisha رضي الله عنها, the wife of the Prophet صلى الله عليه وسلم said to her, “Do you know that when your people (Quraish) rebuilt the Ka‘ba, they reduced it from its original foundation laid by Ibrâhîm (Abraham) عليه السلام?” I said, “O Allâh’s Messenger! Why don’t you rebuilt it on its original foundation laid by Ibrâhîm (Abraham) عليه السلام?” He replied, “Were it not for the fact that your people are close to the Period of Ignorance (i.e. they have recently become Muslims) I would have done so.” The subnarrator, ‘Abdullâh رضي الله عنها (bin ‘Umar) stated: ‘Âisha رضي الله عنها must have heard this from Allâh’s Messenger صلى الله عليه وسلم for in my opinion Allâh’s Messenger صلى الله عليه وسلم had not placed his hand over the two corners of the Ka‘ba opposite *Al-Hîjrah* only because the Ka‘ba was not rebuilt on its original foundations laid by Ibrâhîm عليه السلام. (*Sahîh Al-Bukhâri*, Hadîth No. 653, Vol. 2)

CHAPTER 70. The wall of the Ka‘ba and its door.

843. Narrated ‘Âisha رضي الله عنها asked the Prophet صلى الله عليه وسلم whether the round wall (near Ka‘ba) was part of the Ka‘ba. The Prophet صلى الله عليه وسلم replied in the affirmative. I further said, “What is wrong with them, why have they not included it in the building of the Ka‘ba?” He said, “Don’t you know that your people (Quraish) ran short of money (so they could not include it inside the building of Ka‘ba)?” I asked, “What

٨٤٢ - حديث عائشة رضي الله عنها، زوج النبي ﷺ، أنَّ رسول الله ﷺ قال لها: «ألم تراني أنا قومك لما بنيت الكعبة افتصرُوا عن قواعده إبراهيم؟» قُلْتُ: يا رسول الله! ألا تردها على قواعده إبراهيم! قال: «لولا جذنُ قومك بالكفر لفعلت».

فَقَالَ عَبْدُ اللَّهِ رَضِيَ اللَّهُ عَنْهُ (هُوَ ابْنُ عُمَرَ): لَيْسَ كَانَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا سَمِعَتْ هَذَا مِنْ رَسُولِ اللَّهِ ﷺ مَا أُرَى رَسُولُ اللَّهِ ﷺ تَرَكَ اسْتِلَامَ الرُّكْنَيْنِ الَّذِيْنِ يَلْيَانُ الْحِجْرَ إِلَّا أَنَّ الْبَيْتَ لَمْ يُتَمَّمْ عَلَى قَوَاعِدِ إِبْرَاهِيمَ.

(٧٠) بَابُ: جَدْرُ الْكَعْبَةِ وَبَابُهَا

٨٤٣ - حديث عائشة رضي الله عنها، قالت: سأله النبي ﷺ عن الجدر، أمن البيت هو؟ قال: «نعم!» قلت: فما لهم لم يدخلنوه في البيت؟ قال: «إنَّ قومك قصرت بهم النفقَةُ». قلت: فما شأن بابه مرتقباً؟ قال: «فعمل ذلك قومك ليدخلوا من شاؤوا

about its gate? Why it is so high?" He replied, "Your people did this so as to admit into it whomever they liked and prevent whomever they liked. Were your people not close to the Period of Ignorance (i.e. they have recently embraced Islâm) and were I not afraid that they would dislike it, surely I would have included the (area of the) wall inside the building of the Ka'ba and I would have lowered its gate to the level of the ground." (*Sahîh Al-Bukhâri, Hadîth No. 654, Vol. 2*)

CHAPTER 71. To perform *Hajj* on behalf of the crippled, the old, and those who are dead.

844. Narrated 'Abdullâh bin 'Abbâs رضي الله عنهما : Al-Fadl (his brother) was riding behind Allâh's Messenger صلى الله عليه وسلم and a woman from the tribe of Khath'am came and Al-Fadl started looking at her and she started looking at him. The Prophet صلى الله عليه وسلم turned Al-Fadl's face to the other side. The woman said, "O Allâh's Messenger! The obligation of *Hajj* enjoined by Allâh on His devotees has become due on my father and he is old and weak, and he cannot sit firm on the mount; may I perform *Hajj* on his behalf?" The Prophet صلى الله عليه وسلم replied, "Yes, you may." That happened during the *Hajjat-ul-Wadâ'* (of the Prophet صلى الله عليه وسلم) (*Sahîh Al-Bukhâri, Hadîth No. 589, Vol. 2*)

845. Narrated Al-Fadl bin 'Abbâs رضي الله عنهما : A woman from the tribe of Khath'am came in the year (of *Hajjat-al-Wadâ'*) of the Prophet صلى الله عليه وسلم and said, "O Allâh's Messenger, the obligation of *Hajj*

ويمتنعوا من شاؤوا، ولولا أن قومك حديث عهدهم بالجاهلية، فاختاف أن شنكر فلوبهم أن أدخل الجدر في البيت، وأن الصق بابه بالأرض".

(٧١) باب: الحجّ عن العاجز لزمانة وهرم ونحوهما أو للموت

٨٤٤ - حديث عبد الله بن عباس
رضي الله عنهما، قال: كان الفضل رديف رسول الله ﷺ فجاءت امرأة من خشم، فجعل الفضل ينظر إليها وتنظر إليه، وجعل النبي ﷺ يصرف وجه الفضل إلى الشق الآخر؛ فقالت: يا رسول الله! إن فريضة الله على عباده في الحجّ أذركت أبي شيئاً كثيراً، لا يثبت على الراحلة، أفالحجّ عنه؟ قال: «نعم». وذلك في حجّة الوداع.

٨٤٥ - حديث الفضل بن عباس
رضي الله عنهما، قال: جاءت امرأة من خشم عام حجّة الوداع، قالت: يا رسول الله! إن فريضة الله على عباده

enjoined by Allāh on His devotees has become due on my father and he is old and weak; and cannot sit properly on his mount. Will the obligation be fulfilled if I perform *Hajj* on his behalf?" The Prophet ﷺ replied in the affirmative. (*Sahîh Al-Bukhârî, Hadîth No. 78, Vol. 3*)

CHAPTER 73. *Hajj* is *Fard* (enjoined duty) (compulsory) only once in a lifetime.

846. Narrated Abû Hûraîra رضي الله عنه عن النبي ﷺ said, "Leave me (don't ask me about things which I don't mention or explain to you) as I leave you,"⁽¹⁾ for the people who were before you were ruined because of their questions and their differences over their Prophets. So, if I forbid you to do something then keep away from it. And if I order you to do something, then, do of it, as much as you can." (*Sahîh Al-Bukhârî, Hadîth No. 391, Vol. 9*)

CHAPTER 74. Travelling of a woman with her *Mahram* for *Hajj* and for other reasons.

847. Narrated Ibn 'Umar رضي الله عنهما عن النبي ﷺ said, "A woman should not travel for more than three days except with a *Dhû-Mahram* (i.e. a male with whom she cannot marry at all, e.g. her brother, father, grandfather... etc., or her own husband)." (*Sahîh Al-Bukhârî, Hadîth No. 192, Vol. 2*)

في الحج أدركت أبي شيئاً كثيراً لا
يستطيع أن ينسنوي على الراحلة، فهل
يفضي عنه أن أحج عنه؟ قال:
«نعم».

(٧٣) باب: فرض الحج مرّة في العمر

٨٤٦ - حديث أبي هريرة، عن
النبي ﷺ، قال: «دعوني ما تركتم،
إنما هلك من كان قبلكم يسؤالهم
واختلافهم على آرائهم، فإذا نهيتكم
عن شيء فاجتنبواه، وإذا أمرتكم بأمر
فأتوا منه ما استطعتم».

(٧٤) باب: سفر المرأة مع محرم إلى حج وغیره

٨٤٧ - حديث ابن عمر رضي الله
عنها، عن النبي ﷺ، قال: «لا تسرف
المرأة ثلاثة إلاً مع ذي محرم».

⁽¹⁾ (H.846) The Prophet ﷺ tells his companions not to ask him about things which have not happened but are still hypothetical.

848. Narrated Abû Sa‘id : رضى الله عنه heard four things from Allâh’s Messenger صلى الله عليه وسلم which won my admiration and appreciation. They are:

1. “No lady should travel without her husband or without a *Dhû-Mahram* for a two-days, journey.

2. No *Saum* (fasting) is permissible on two days of ‘Eid-al-Fitr, and ‘Eid-al-Adha.

3. No *Salât* (prayer) (may be offered) after two prayers. After the ‘Asr prayer till the sun sets, and after the *Fajr* prayer till the sun rises.

4. Not to travel (for visiting) except for three mosques: *Al-Masjid-al-Harâm* (in Makka), my Mosque (in Al-Madîna), and *Al-Masjid-al-Aqsâ* (in Jerusalem). ”

(*Sahîh Al-Bukhâri*, Hadîth No. 87, Vol. 3)

849. Narrated Abû Huraira : رضى الله عنه said, The Prophet صلى الله عليه وسلم said, “It is not permissible for a woman who believes in Allâh and the Last Day to travel for one day and night except with a *Mahram*. ” (*Sahîh Al-Bukhâri*, Hadîth No. 194, Vol. 2)

850. Narrated Ibn ‘Abbâs رضي الله عنهما that he heard the Prophet صلى الله عليه وسلم saying, “It is not permissible for a man to be alone with a woman, and no lady should travel except with a *Mahram* (i.e. her husband or a person whom she cannot marry in any case forever; e.g. her father, brother, etc.). ” Then a man got up and said, “O Allâh’s Messenger! I have been enlisted in the army for such and such

٨٤٨ - حديث أبي سعيد، قال: أربع سمعتها من رسول الله ﷺ، فأغتنى وآتني: «أن لا تُسافر امرأة مسيرة يومين ليس معها زوجها أو ذو محرم... ولا تشد الرحال إلا إلى ثلاثة مساجد: مسجد الحرام، ومسجد أبي، ومسجد الأقصى».

٨٤٩ - حديث أبي هريرة رضي الله عنه، قال: قال النبي ﷺ: «لا يحل لامرأة تؤمن بالله وأن اليوم الآخر أن تُسافر مسيرة يوم، وليلة ليس معها حرم».

٨٥٠ - حديث ابن عباس رضي الله عنهما، أنه سمع النبي ﷺ يقول: «لا يخلونَ رجل بامرأة، ولا تُسافرنَ امرأة إلا ومعها محرم». فقام رجل، فقال: يا رسول الله! اكتسبت في غرفة كذا وكذا، وحرجت امرأتي حاجة. قال: «ادهب فحج مع امرأتك».

Ghazwa and my wife is proceeding for *Hajj*.” Allâh’s Messenger ﷺ said, “Go, and perform the *Hajj* with your wife.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 250, Vol. 4)

CHAPTER 76. What to say on return from *Hajj* or any other journey.

851. Narrated ‘Abdullâh bin ‘Umar رضي الله عنهما : Whenever Allâh’s Messenger ﷺ returned from a *Ghazwa* or *Hajj* or ‘Umra, he used to say *Takbîr* (*Allâhu Akbar*), three times whenever he went up a high place and then he used to say, “*Lâ ilâha ill-Allâhu Wahdahu lâ sharîka lahu, lahul-mulku wa lahul-hamdu, wa Huwa ‘ala kulli shai’in Qadîr*. *Âyibûn, tâ’ibûn, âbidûn, sâjidûn lirabbina hâmidûn. Sadaqal-lâhu wa ‘dahu, wa nasara ‘abdahu wa hazamal-ahzâba Wahdahu.*”⁽¹⁾ (*Sahîh Al-Bukhâri*, *Hadîth* No. 394, Vol. 8)

CHAPTER 77. Staying at Dhul-Hulaifa and offering *Salât* (prayer) there, while returning from *Hajj* or ‘Umra.

852. Narrated ‘Abdullâh bin ‘Umar رضي الله عنهما : Allâh’s Messenger ﷺ made his camel sit (i.e. he dismounted) at Al-Bathâ’ in Dhul-Hulaifa and offered *Salât* (prayer) there. Nâfi’ (the subnarrator) said: ‘Abdullâh bin ‘Umar used to do the

(٧٦) بَابٌ: مَا يَقُولُ إِذَا قَفَلَ مِنْ سَفَرِ
الْحَجَّ وَغَيْرِهِ

٨٥١ - حَدِيثُ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ الْكَوْنَاتُ، كَانَ إِذَا قَفَلَ مِنْ عَزْرِوَأَوْ حَجَّ أَوْ عُمْرَةَ يُكَبِّرُ عَلَى كُلِّ شَرَفٍ مِنَ الْأَرْضِ ثَلَاثَ تُكْبِرَاتٍ، ثُمَّ يَقُولُ: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، أَيُّوبُنَ تَائِبُونَ عَابِدُونَ، لِرَبِّنَا حَامِدُونَ، صَدَقَ اللَّهُ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الْأَخْرَابَ وَحْدَهُ».

(٧٧) بَابٌ: التَّغْرِيسُ بِنْيِ الْحُلَيْفَةِ
وَالصَّلَاةُ بِهَا إِذَا صَدَرَ مِنَ الْحَجَّ أَوِ
الْعُمْرَةِ

٨٥٢ - حَدِيثُ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ الْكَوْنَاتُ أَنَّاهُ بِالْبَطْحَاءِ بِنْيِ الْحُلَيْفَةَ فَصَلَّى اللَّهُ عَلَيْهَا.
وَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَفْعَلُ ذَلِكَ.

⁽¹⁾ (H.851) None has the right to be worshipped but Allâh, He is One and has no partner. All the kingdom is for Him, and all praise are to Him, and He is Omnipotent. We are returning from our journeys with repentance, worshipping, prostrating and praising our Lord. He (Allâh) has fulfilled His Promise and made His slave victorious, and He Alone defeated all the confederates (of disbelievers).

same. (*Sahîh Al-Bukhâri, Hadîth No. 607, Vol. 2*)

853. Narrated ‘Abdullâh bin ‘Umar صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: The Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ while resting in the bottom of the valley at Mu‘arras (a place where a traveller rests in the last part of night) in Dhul-Hulaifa, said that he had been addressed in a dream: ‘Verily you are in a blessed valley.’ (subnarrator Mûsa bin ‘Uqba said) Sâlim made us to dismount, aiming at the place where Allâh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ had rested, and it was below the mosque situated in the middle of the valley in between them (the residence) and the road. (*Sahîh Al-Bukhâri, Hadîth No. 610-A, Vol. 2*)

٨٥٣ - حَدِيثُ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَنَّهُ رُتِبَ وَهُوَ فِي مُعَرَّسٍ بِذِي الْحُلَيْفَةِ بِيَطْنَ الْوَادِيِّ، قِيلَ لَهُ: إِنَّكَ بِيَطْحَاءِ مُبَارَكَةٍ.

(قَالَ مُوسَى بْنُ عَقْبَةَ، أَحَدُ رِجَالِ السَّنَدِ): وَقَدْ أَنَّاخَ بِنَا سَالِمٌ يَتَوَحَّى بِالْمُنَاخِ الَّذِي كَانَ عَبْدُ اللَّهِ يُنْسِخُ، يَتَحَرَّى مُعَرَّسَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَسْفَلُ مِنَ الْمَسْجِدِ الَّذِي بِيَطْنِ الْوَادِيِّ، يَتَهَمُّ وَيَبْيَنُ الطَّرِيقَ وَسَطَّ مِنْ ذِلِّكَ.

٧٨) بَابٌ: لَا يَحْجُجُ الْبَيْتَ مُشْرِكٌ وَلَا يَطْوُفُ بِالْبَيْتِ عَرْبَيْانٌ وَبَيَانٌ يَوْمُ الْحَجَّ الْأَكْبَرِ

CHAPTER 78. No *Mushrik* (polytheist, pagan, idolater, and disbeliever in the Oneness of Allâh and in His Messenger Muhammad صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ etc.) is allowed to perform *Hajj* of Ka‘ba, and none should perform *Tawâf* of Ka‘ba in a naked state and the description of the day of *Hajj-al-Akbar*.

854. Narrated Abû Huraira رضي الله عنه: In the year prior to the last *Hajj* of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ when Allâh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ made Abû Bakr رضي الله عنه the leader of the pilgrims, the latter (Abû Bakr رضي الله عنه) sent me in the company of a group of people on the day of slaughtering (the animals) (to Mina) to make a public announcement (proclaiming): ‘*Mushrik*

٨٤ - حَدِيثُ أَبِي بَكْرِ الصَّدِيقِ رَضِيَ اللَّهُ عَنْهُ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ أَبَا بَكْرَ الصَّدِيقَ رَضِيَ اللَّهُ عَنْهُ، بَعَثَهُ فِي الْحَجَّةِ الَّتِي أَمْرَهُ عَلَيْهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَبْلَ حَجَّةِ الْوَدَاعِ يَوْمَ النَّحْرِ، فِي رَفِطٍ، يُؤَذِّنُ فِي النَّاسِ: أَلَا لَا يَحْجُجُ

(polytheist, pagan, idolater, and disbeliever in the Oneness of Allâh and in His Messenger Muhammad ﷺ is not allowed to perform *Hajj* after this year, and no naked person is allowed to perform *Tawâf* of the Ka‘ba.’ (*Sahîh Al-Bukhâri*, *Hadîth* No. 689, Vol. 2)

CHAPTER 79. The superiority of *Hajj*, ‘Umra and the day of ‘Arafah.

855. Narrated Abû Huraira : رضى الله عنه said, ملى الله عليه وسلم said, “(The performance of) ‘Umra is an expiation for the sins committed between it and the previous one. And the reward for *Al-Hajj-Al-Mabrûr* (the one accepted by Allâh) is nothing but Paradise.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 1, Vol. 3)

856. Narrated Abû Huraira : رضى الله عنه said, ملى الله عليه وسلم said, “Whoever performs *Hajj* to this House (Ka‘ba) and does not approach his wife for sexual relations nor commits sins (while performing *Hajj*), he will come out as sinless as a newly-born child (just delivered by his mother).” (*Sahîh Al-Bukhâri*, *Hadîth* No. 45, Vol. 3)

CHAPTER 80. Staying of pilgrim in Makka and about inheriting its houses.

857. Narrated ‘Usâma bin Zaid رضى الله عنها : I asked, “O Allâh’s Messenger! Where will you stay in Makka? Will you stay in your house in Makka?” He replied, “Has ‘Aqîl left any property or house?” ‘Aqîl along with Tâlib had inherited the property of Abû Tâlib. Ja‘far and ‘Ali did not inherit anything as they were

بعد العام مُشرِكٌ، ولا يُطوفُ بالبيت عرياناً.

(٧٩) بَابٌ: فِي فَضْلِ الْحَجَّ وَالْعُمْرَةِ وَيَوْمِ عَرَفةَ

٨٥٥ - حديث أبي هريرة رضي الله عنه، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَارَةٌ لِمَا بَيْنَهُمَا، وَالْحَجَّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ».

٨٥٦ - حديث أبي هريرة رضي الله عنه، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حَجَّ هَذَا الْبَيْتَ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ رَجَعَ كَمَا وَلَدَتْهُ أُمُّهُ».

(٨٠) بَابٌ: التَّرْوِيَةُ بِمَكَّةَ لِلْحَاجِ وَتَوْرِيَتُ دُورِهَا

٨٥٧ - حديث أسامة بن زيد رضي الله عنهما، أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ! أَيْنَ تَنْزِلُ فِي دَارِكَ بِمَكَّةَ؟ فَقَالَ: «وَهَلْ تَرَكَ عَقِيلٌ مِنْ رِبَاعٍ أَوْ دُورِ؟» وَكَانَ عَقِيلٌ وَرِثَ أَبَا طَالِبٍ هُوَ وَطَالِبٌ، وَلَمْ يَرِثْهُ جَعْفَرٌ وَلَا عَلِيٌّ رضي الله عنهما

Muslims while ‘Aqîl and Tâlib were disbelievers. (*Sahîh Al-Bukhâri*, *Hadîth* No. 658, Vol. 2)

CHAPTER 81. An emigrant is allowed to stay for three days in Makka after *Hajj* and ‘*Umra* and not more.

658. Narrated Al-‘Alâ bin Al-Hadramî : Allâh’s Messenger ﷺ said, “An emigrant is allowed to stay in Makka for three days after departing from Mina (i.e. after performing all the duties of *Hajj*).” (*Sahîh Al-Bukhâri*, *Hadîth* No. 270, Vol. 5)

CHAPTER 82. The sanctuary of Makka and the prohibition of (1) hunting its game, (2) and of cutting its trees and grass, (3) and of picking up of its *Luqta* (fallen things or closed pouch or purse of money) except by one who will announce it publicly.

859. Narrated Ibn ‘Abbâs رضي الله عنهما : On the day of the conquest of Makka, the Prophet ﷺ said, “There is no (more) emigration (from Makka), but *Jihâd* and intentions,⁽¹⁾ and whenever you are called for *Jihâd*, you should go immediately. No doubt, Allâh has made this place (Makka) a sanctuary since the creation of the heavens and the earth and will remain a sancturay till the Day of Resurrection as Allâh has ordained its sanctity. Fighting was not permitted in it for anyone before me, and even for me it was allowed only for a

شَيْئاً لِأَنَّهُمَا كَانَا مُسْلِمِينَ، وَكَانَ عَقِيلٌ
وَطَالِبٌ كَافِرٌ.

(٨١) بَابٌ: جَوَازِ الْإِقَامَةِ بِمَكَّةِ
لِلْمُهَاجِرِ مِنْهَا بَعْدَ فَرَاغِ الْحَجَّ وَالْعُمْرَةِ
ثَلَاثَةَ أَيَّامٍ بِلَا زِيادةٍ

٨٥٨ - حَدِيثُ الْعَلَاءِ بْنِ
الْحَضْرَمِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
«ثَلَاثُ لِلْمُهَاجِرِ بَعْدَ الصَّدَرِ».

(٨٢) بَابٌ: تَحْرِيمٌ مَكَّةَ وَصَبَدِهَا
وَخَلَاهَا وَشَجَرِهَا وَلَقَطْنِهَا إِلَّا لِمُنْتَهِي
عَلَى الدَّوَامِ

٨٥٩ - حَدِيثُ ابْنِ عَبَّاسٍ رضي الله عنهما، قَالَ: قَالَ النَّبِيُّ ﷺ، يَوْمَ افْتَحَ
مَكَّةَ: «لَا هِجْرَةَ وَلِكُنْ جِهَادٌ وَبَيْهُ،
وَإِذَا اسْتَفْرَثْتُمْ فَاقْنُرُوا، فَإِنَّ هَذَا بَلَدٌ
حَرَمَ اللَّهُ يَوْمَ خَلَقَ السَّمَاوَاتِ
وَالْأَرْضَ، وَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى
يَوْمِ الْقِيَامَةِ، وَإِنَّهُ لَمْ يَحِلَّ الْقِتَالُ فِيهِ
لِأَحَدٍ قَبْلِي، وَلَمْ يَحِلَّ لِي إِلَّا سَاعَةً
مِنْ نَهَارٍ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى

⁽¹⁾ (H.859) i.e. you must have intention to participate in *Jihâd* when there is call for it.

15. The Book of *Hajj*

portion of a day. So, it is sanctuary with Allâh's sanctity till the Day of Resurrection. Its thorns should not be uprooted, and its game should not be chased; and its *Lugata* (fallen things) should not be picked up, except by one who would announce that publicly, and its vegetation (grass etc.) should not be cut." Al-'Abbâs said, "O Allâh's Messenger ﷺ! Except *Al-Idhkhîr* (for it is used by their blacksmiths and for their domestic purposes)." So the Prophet ﷺ said, "Except *Al-Idhkhîr*." (*Sahîh Al-Bukhârî*, *Hadîth* No. 60, Vol. 3)

860. Narrated Abû Shurâih رضي الله عنه: [When 'Amr bin Sa'îd was sending the troops to Makka (to fight 'Abdullâh bin Az-Zubair), I said to him ('Amr): "O Chief! Allow me to tell you] what the Prophet ﷺ said on the day following the conquest of Makka. My ears heard and my heart comprehended, and I saw him with my own eyes, when he said it. He ﷺ glorified and praised Allâh and then said, "Allâh تبارأ and not the people has made Makka a sanctuary. So anybody who has belief in Allâh and the Last Day (i.e. a Muslim) should neither shed blood in it nor cut down its trees. If anybody argues that fighting is allowed in Makka as Allâh's Messenger ﷺ did fight (in Makka), tell him that Allâh gave permission to His Messenger, but He did not give it to you. (The Prophet ﷺ added:) 'Allâh allowed me only for a few hours on that day (of the conquest) and today (now) its sanctity is the same (valid) as it was before. So it is

يَوْمُ الْقِيَامَةِ، لَا يُعْضُدُ شَوْكُهُ، وَلَا
يَنْفَرُ صَيْدُهُ، وَلَا يَلْتَقِطُ لُقْطَتُهُ إِلَّا مَنْ
عَرَفَهَا، وَلَا يُخْتَلِي حَلَالَهَا». [١]

قَالَ الْعَيَّاسُ: يَا رَسُولَ اللهِ! إِلَّا
الْإِذْخَرَ فَإِنَّهُ لِقَائِنَهُمْ وَلَبِيُوتِهِمْ. قَالَ:
قَالَ: «إِلَّا الْإِذْخَرَ».

٨٦ - حَدِيثُ أَبِي شَرِيعٍ، أَنَّهُ قَالَ لِعُمَرِ بْنِ سَعِيدٍ، وَهُوَ يَعْثُثُ الْبَعْوَثَ إِلَى مَكَّةَ: إِذْنَنْ لِي أَيْهَا الْأَمْرِيرُ أَحَدْنُكَ فَوْلَاً قَامَ بِهِ الْبَيْتُ عَلَيْهِ، الْغَدَ مِنْ يَوْمِ الْفَتْحِ، سَمِعْتُهُ أَذْنَايَ، وَوَعَاهُ قَلْبِي، وَأَبْصَرْتُهُ عَيْنَايَ حِينَ تَكَلَّمَ بِهِ؛ حَمْدَ اللَّهِ وَأَشْنَى عَلَيْهِ، ثُمَّ قَالَ: «إِنَّ مَكَّةَ حَرَمَهَا اللَّهُ وَلَمْ يُحَرِّمْهَا النَّاسُ، فَلَا يَجْحُلُ لِأَمْرِئٍ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يَسْفِكَ بِهَا دَمًا، وَلَا يَغْضِبَ بِهَا شَجَرَةً، فَإِنْ أَحَدٌ تَرَخَّصَ لِقَتَالِ رَسُولِ اللَّهِ عَلَيْهِ فِيهَا، فَقُولُوا: إِنَّ اللَّهَ قَدْ أَذْنَ لِرَسُولِهِ وَلَمْ يَأْذِنْ لَكُمْ، وَإِنَّمَا أَذْنَ لِي فِيهَا سَاعَةً مِنْ نَهَارٍ، ثُمَّ عَادَتْ حُرْمَتُهَا الْيَوْمَ كَحُرْمَتِهَا بِالْأَمْسِ، وَلَيُبَلِّغَ الشَّاهِدُ الْغَايَبَ» فَقَيْلَ لِأَبِي شَرِيعٍ: مَا

incumbent upon those who are present to convey it (this information) to those who are absent." Abū Shuraih was asked, "What did 'Amr reply?" He said, 'Amr replied, "O Abū Shuraih! I know better than you (in this respect). Makka does not give protection to one who disobeys (Allāh) or runs after committing murder, or theft (and takes refuge in Makka)." (*Sahīh Al-Bukhārī, Hadīth No. 104, Vol. 1*)

861. Narrated Abū Huraira رضي الله عنه: When Allāh gave victory to His Messenger صلى الله عليه وسلم over the people of Makka, Allāh's Messenger صلى الله عليه وسلم stood up among the people and after glorifying Allāh, said, "Allāh has prohibited (fighting in or) elephant from entering Makka and has given authority to His Messenger and the believers over it, fighting (in it) was illegal for anyone before me, and was made legal for me for a part of a day, and it will not be legal for anyone after me. Its game should not be chased, its thorny bushes should not be uprooted, and picking up its fallen things is not allowed except for one who makes public announcement about it, and he whose relative is murdered has the option either to accept a compensation for it or to retaliate." Al-'Abbâs said, "Except *Al-Adhkhîr*, for we use it in our graves and houses. Allāh's Messenger صلى الله عليه وسلم said, "Except *Al-Idhkhîr*." Abû Shah, a Yemenite, stood up and said, "O Allāh's Messenger! Get it written for me." Allāh's Messenger صلى الله عليه وسلم said, "Write it (this proclamation) for

قالَ عَمْرُو؟ قَالَ: أَنَا أَغْلِمُ مِنْكَ يَا أَبَا شُرَيْحٍ۔ لَا يُعِيدُ عَاصِيًّا وَلَا فَارًا بِدَمِهِ وَلَا فَارًا بِخَرْبَتِهِ۔

٨٦١ - حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: لَمَّا فَتَحَ اللَّهُ عَلَى رَسُولِهِ مَكَّةَ، قَامَ فِي النَّاسِ فَحَمَدَ اللَّهَ وَأَشْتَرَ عَلَيْهِ، ثُمَّ قَالَ: «إِنَّ اللَّهَ حَبَسَ عَنْ مَكَّةَ الْفَيلَ، وَسَلَطَ عَلَيْهَا رَسُولُهُ وَالْمُؤْمِنُينَ فَإِنَّهَا لَا تَحِلُّ لِأَحَدٍ كَانَ قَبْلِيَّ، وَإِنَّهَا أَحِلَّتْ لِي سَاعَةً مِنْ نَهَارٍ، وَإِنَّهَا لَا تَحِلُّ لِأَحَدٍ بَعْدِي، فَلَا يَقْرُرُ صَيْدُهَا، وَلَا يُخْتَلِّ شَوْكُهَا، وَلَا تَحِلُّ سَاقِطُهَا إِلَّا لِمُتْشِدٍ، وَمَنْ قُتِلَ لَهُ قَتْلَلُ فَهُوَ يُحِبِّرُ النَّظَرَيْنِ: إِمَّا أَنْ يُفْدَى وَإِمَّا أَنْ يُقْبَدَ». فَقَالَ الْعَبَّاسُ: إِلَّا إِلَّا إِذْخَرَ، فَإِنَّا نَجْعَلُهُ لِقُبُورِنَا وَبَيْوتَنَا؛ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِلَّا إِلَّا إِذْخَرَ». فَقَامَ أَبُو شَاءُ، رَجُلٌ مِنْ أَهْلِ الْيَمَنِ؛ فَقَالَ: اكْتُبُوا لِي يَا رَسُولَ اللَّهِ! فَقَالَ رَسُولُ اللَّهِ ﷺ: «اکْتُبُوا لِأَبِي شَاءِ».

Abû Shah.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 613, Vol. 3)

CHAPTER 84. Entering Makka without *Ihrâm* is permitted.

862. Narrated Anas bin Mâlik رضي الله عنه : Allâh’s Messenger ﷺ entered Makka in the year of its conquest wearing an Arabian helmet on his head⁽¹⁾, and when the Prophet took it off, a person came and said, “Ibn Khatal is holding the covering of the Ka’ba (taking refuge in the Ka’ba).” The Prophet ﷺ said, “Kill him.”⁽²⁾ (*Sahîh Al-Bukhâri*, *Hadîth* No. 72, Vol. 3)

CHAPTER 85. Superiority of Al-Madîna and the invocation of the Prophet ﷺ for Allâh’s Blessings for it, and the boundary of its sanctuary, and prohibition of hunting in it or cutting its trees etc.

863. Narrated ‘Abdullâh bin Zaid رضي الله عنه : The Prophet ﷺ said, “The Prophet Ibrâhîm (Abraham) made Makka a sanctuary, and asked for Allâh’s Blessing in it. I made Al-Madîna a sanctuary as Ibrâhîm (عليه السلام) made Makka a sanctuary and I asked for Allâh’s Blessing in its measure — the *Mudd* and the *Sâ’* — as Ibrâhîm did for Makka.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 339, Vol. 3)

864. Narrated Anas bin Mâlik رضي الله عنه : Allâh’s Messenger ﷺ said to

(٨٤) بَابٌ: جَوَازٌ دُخُولِ مَكَّةَ بِغَيْرِ إِخْرَامٍ

٨٦٢ - حَدِيثُ أَنَسِ بْنِ مَالِكٍ رضي الله عنه، أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عَامَ الْفَتْحِ وَعَلَى رَأْسِهِ الْمُغْفَرَ، فَلَمَّا نَزَعَهُ جَاءَ رَجُلٌ، فَقَالَ: إِنَّ ابْنَ حَطَلِي مُتَعَلِّقٌ بِأَسْتَارِ الْكَعْبَةِ، فَقَالَ: «اُقْتُلُوهُ».

(٨٥) بَابٌ: فَضْلُ الْمَدِينَةِ وَدُعَاءُ النَّبِيِّ فِيهَا بِالْبَرَكَةِ وَبَيَانِ تَحْرِيمِهَا وَتَحْرِيمِ صَنِيدِهَا وَشَجَرِهَا وَبَيَانِ حُدُودِ حَرَمِهَا

٨٦٣ - حَدِيثُ عَبْدِ اللَّهِ بْنِ زَيْدٍ رضي الله عنه، عَنِ النَّبِيِّ ﷺ: «إِنَّ إِبْرَاهِيمَ حَرَمَ مَكَّةَ وَدَعَا لَهَا وَحَرَّمَتِ الْمَدِينَةُ كَمَا حَرَمَ إِبْرَاهِيمُ مَكَّةَ وَدَعَوْتُ لَهَا، فِي مُدْهَا وَصَاعِهَا، مِثْلَ مَا دَعَا إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ لِمَكَّةَ».

٨٦٤ - حَدِيثُ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِأَبِي طَلْحَةَ:

⁽¹⁾ (H.862) A *Muhrim* is not allowed to cover his head. The fact that the Prophet’s head was covered while entering Makka indicates that he had entered Makka as a non-*Muhrim*.

⁽²⁾ (H.862) Allâh’s Messenger ﷺ, on conquering Makka, forgave all the people of Makka except some persons who had committed nasty crimes against Islâm and Muslims.

Abû Talha, "Seek one of your boys to serve me." Abû Talha mounted me behind him (on his riding animal) and took me (to the Prophet ﷺ). So I used to serve Allâh's Messenger ﷺ wherever he stayed, and I used to hear him saying very often, "O Allâh! I seek refuge with You from having worries, sadness, helplessness, laziness, miserliness, cowardice, from being heavily in debt, and from being overpowered by other persons unjustly." I kept on serving the Prophet ﷺ till we returned from the battle of Khaibar. The Prophet ﷺ then proceeded along with Safiyya bint Huyai whom he got from the war booty. I saw him folding up a gown or a garment for her to sit on, behind him (on his she-camel). When he reached As-Sahbâ, he prepared *Haîs* and placed it on a dining sheet. Then he sent me to invite men, who (came and) ate; and that was his and Safiyya's wedding banquet. Then the Prophet ﷺ proceeded, and when he saw the mountain of Uhud, he said, "This mountain loves us, and we love it." When we approached Al-Madîna, he said, "O Allâh! I make the area between its two mountains a sanctuary as Ibrâhîm (Abraham) has made Makka a sanctuary. O Allâh! Bless their *Mudd* and *Sâ'* (kinds of measures)." (*Sahîh Al-Bukhâri*, *Hadîth* No. 336, Vol. 7)

865. Narrated 'Âsim : رضي الله عنه asked Anas : رضي الله عنه , "Did Allâh's Messenger ﷺ made Al-Madîna a sanctuary?" He replied, "Yes, (Al-Madîna is a sanctuary) from such and such place to such and such place. It is forbidden to cut its trees, and whoever

«الْتَّمِسْ عَلَامًا مِنْ غَلْمَانِكُمْ يَخْدُمُنِي»
 فَخَرَجَ أَبُو طَلْحَةَ يُرْدِفُنِي وَرَاءَهُ، فَكُنْتُ أَخْدُمُ رَسُولَ اللَّهِ ﷺ كُلَّمَا نَزَلَ، فَكُنْتُ أَسْمَعُهُ يُكْثِرُ أَنْ يَقُولَ: «اللَّهُمَّ إِنِّي أَغُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، وَالْعَجَزِ وَالْكَسْلِ، وَالْبُخْلِ وَالْجُنُنِ، وَضَلَّعِ الدِّينِ وَغَلَبَةِ الرِّجَالِ» فَلَمْ أَزِلْ أَخْدُمَهُ حَتَّى أَقْبَلْنَا مِنْ خَيْرٍ، وَأَقْبَلَ بِصَفَيَّةَ بَنْتِ حُبَيْبَةَ، قَدْ حَازَهَا، فَكُنْتُ أَرَاهُ يُحَوِّي وَرَاءَهُ بَعَائِعَةً أَوْ بِكِسَاءً، ثُمَّ يُرْدِفُهَا وَرَاءَهُ، حَتَّى إِذَا كُنَّا بِالصَّهْبَاءِ صَنَعَ حَيْسًا فِي نَطْعِ، ثُمَّ أَرْسَلَنِي، فَدَعَوْتُ رِجَالًا فَأَكَلُوا، وَكَانَ ذَلِكَ بَنَاءً بِهَا. ثُمَّ أَقْبَلَ حَتَّى إِذَا بَدَأَ لَهُ أُحْدُدٌ؛ قَالَ: «هَذَا جَبَلٌ يُحِبُّنَا وَنُنْجِبُهُ» فَلَمَّا أَشْرَفَ عَلَى الْمَدِينَةِ، قَالَ: «اللَّهُمَّ إِنِّي أَحَرَّمْ مَا بَيْنَ جَبَلَيْهَا مِثْلَ مَا حَرَّمَ بِهِ إِبْرَاهِيمُ مَكَّةَ، اللَّهُمَّ بِارْكْ لَهُمْ فِي مُدْهِمْ وَصَاعِهِمْ».

٨٦٥ - حديث أنس . عن عاصم ، قال : قلت لأنس أحرم رسول الله ﷺ المدينة؟ قال : نعم ! ما بين كذا إلى كذا ، لا يقطع شجرها ، من أخذ

innovates a heresy in it or commits a sin therein, will incur the Curse of Allâh, the angels, and all the people.” Then Mûsa bin Anas told me that Anas added, “...or gives refuge to such an heretic or a sinner...” (*Sahîh Al-Bukhâri, Hadîth No. 409, Vol. 9*)

866. Narrated Anas bin Mâlik رضي الله عنه : عن Allâh’s Messenger صلى الله عليه وسلم said, “O Allâh bestow Your Blessing on their measures, bless their *Mudd* and *Sâ’*.” The Prophet صلى الله عليه وسلم meant the people of Al-Madîna. (*Sahîh Al-Bukhâri, Hadîth No. 340, Vol. 3*)

867. Narrated Anas رضي الله عنه عن The Prophet صلى الله عليه وسلم said, “O Allâh! Bestow on Al-Madîna twice the blessings You bestowed on Makka.” (*Sahîh Al-Bukhâri, Hadîth No. 109, Vol. 3*)

868. Narrated ‘Alî رضي الله عنه when he addressed people while he was standing on a brick pulpit and carrying a sword from which was hanging a scroll. He said, “By Allâh, we have no book to read except Allâh’s Book and whatever is on this scroll.” And then he unrolled it, and behold, in it was written what sort of camels were to be given as blood money, and there was also written in it: ‘Al-Madîna is a sanctuary from ‘Air (mountain) to such and such place, so whoever innovates in it a heresy or commits a sin therein, he will incur the Curse of Allâh, the angels and all the people, and Allâh will not accept his compulsory or optional good deeds.’ There was also written in it: ‘Asylum (pledge of

فيها حدثنا فعاليه لعنة الله والملائكة والناس أجمعين.

قال عاصم: فأخبرني موسى بن أنس أنه قال، أو آوى محدثنا.

٨٦٦ - حديث أنس بن مالك رضي الله عنه، أنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اللَّهُمَّ باركْ لَهُمْ فِي مِكَانِهِمْ، وَبَارِكْ لَهُمْ فِي صَاعِهِمْ وَمُدْهِمْ» يَعْنِي أَهْلَ الْمَدِينَةِ.

٨٦٧ - حديث أنس رضي الله عنه عن النبي ﷺ، قَالَ: «اللَّهُمَّ اجْعَلْ بِالْمَدِينَةِ صِغْفَنِي مَا جَعَلْتَ بِمَكَّةَ مِنَ الْبُرْكَةِ».

٨٦٨ - حديث علي رضي الله عنه خطب على منبر منْ آجُرٍ وَعَلَيْهِ سِيفٌ فيه صَحِيقَةُ مُعَلَّقَةٌ، فَقَالَ: «وَاللَّهِ! مَا عِنْدَنَا مِنْ كِتَابٍ يُفْرَأُ إِلَّا كِتَابَ اللَّهِ، وَمَا فِي هَذِهِ الصَّحِيقَةِ. فَنَشَرَهَا إِذَا فِيهَا: أَسْنَانُ الْإِبْلِ؛ وَإِذَا فِيهَا: «المَدِينَةُ حَرَمٌ مِنْ عَنِيرٍ إِلَى كَذَا، فَمَنْ أَخْدَثَ فِيهَا حدثنا فعاليه لعنة الله والملائكة والناس أجمعين، لا يقبل الله منه صرفاً ولا عدلاً»؛ وَإِذَا فِيهَا ذمَّةُ الْمُسْلِمِينَ وَاجِدَةٌ يَسْعَى بِهَا أَذَاهُمْ، فَمَنْ أَخْفَرَ مُسْلِمًا فَعَلَيْهِ لعنة

protection) granted by any Muslim is one and the same, (even a Muslim of the lowest status) is to be secured and respected by all other Muslims, and whoever betrays a Muslim (by violating the pledge) will incur the Curse of Allâh, the angels, and all the people, and Allâh will not accept his compulsory or optional good deeds.' There was also written in it: 'Whoever (freed slave) takes as masters other than his real masters (manumitters) without their permission, will incur the Curse of Allâh, the angels, and all the people, and Allâh will not accept his compulsory or optional good deeds.' (*Sahîh Al-Bukhâri, Hadîth No. 403, Vol. 9*)

869. Narrated Abû Huraira : رضي الله عنه If I saw (a herd of) deer grazing in Al-Madîna, I would not chase them, for Allâh's Messenger صلى الله عليه وسلم said, "(Al-Madîna) is a sanctuary between its two mountains." (*Sahîh Al-Bukhâri, Hadîth No. 97, Vol. 3*)

CHAPTER 86. Exhortation to stay in Al-Madîna and to be patient from its hardships.

870. Narrated 'Âisha : رضي الله عنها The Prophet صلى الله عليه وسلم said, "O Allâh! Make us love Al-Madîna as You made us love Makka or more, and transfer the fever that is in it, to Al-Juhfa. O Allâh! Bless our *Mudd* and our *Sâ'* (kinds of measures)." (*Sahîh Al-Bukhâri, Hadîth No. 383, Vol. 8*)

CHAPTER 87. The security of Al-Madîna against plague and *Ad-Dajjâl*.

871. Narrated Abû Huraira : رضي الله عنه Allâh's Messenger صلى الله عليه وسلم said,

الله وَالْمَلَائِكَةُ وَالنَّاسُ أَجْمَعِينَ، لَا يَقْبَلُ اللَّهُ مِنْهُ صَرْفًا وَلَا عَذْلًا»؛ وَإِذَا فِيهَا: «مَنْ وَالَّى قَوْمًا بِغَيْرِ إِذْنِ مَوَالِيهِ نَعْلَمُهُ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يَقْبَلُ اللَّهُ مِنْهُ صَرْفًا وَلَا عَذْلًا».

٨٦٩ - حديث أبي هريرة رضي الله عنه
عنه، أَنَّه كَانَ يَقُولُ: لَوْ رَأَيْتُ الظَّبَاءَ بِالْمَدِينَةِ تَرْتَعُ مَا ذَعَرْتُهَا . قَالَ رَسُولُ الله ﷺ: «مَا بَيْنَ لَابْتِهَا حَرَامٌ».

(٨٦) باب الترغيب في سُكُونِ المَدِينَةِ
وَالصَّبَرِ عَلَى لَوْانِهَا

٨٧٠ - حديث عائشة رضي الله عنها،
قَالَتْ: قَالَ النَّبِيُّ ﷺ: «اللَّهُمَّ حَبِّ إِلَيْنَا الْمَدِينَةَ كَمَا حَبَّيْتَ إِلَيْنَا مَكَّةَ أَوْ أَشَدَّ، وَانْقُلْ حُمَّاهَا إِلَى الْجُحْفَةِ، اللَّهُمَّ بَارِكْ لَنَا فِي مُدُنَّا وَصَاعِنَا».

(٨٧) باب صيانة المَدِينَةِ مِنْ دُخُولِ
الْطَّاعُونِ وَالدَّجَّالِ إِلَيْهَا

٨٧١ - حديث أبي هريرة رضي الله

"There are angels guarding the entrances (or roads) of Al-Madîna, plague and *Ad-Dajjâl* will not enter it." (*Sahîh Al-Bukhâri*, *Hadîth* No. 104, Vol. 3)

CHAPTER 88. Al-Madîna cleanses the evil.

872. Narrated Abû Hurâira : رضي الله عنه said ملى الله عليه وسلم said، "I was ordered to migrate to a town which will swallow (conquer) other towns and is called Yathrib and that is Al-Madîna, and it turns out (bad) persons as a furnace removes the impurities of iron." (*Sahîh Al-Bukhâri*, *Hadîth* No. 95, Vol. 3)

873. Narrated Jâbir bin 'Abdullâh : رضي الله عنه A bedouin gave the *Bai'a* (pledge) to Allâh's Messenger ﷺ for Islâm. Then the bedouin, got fever at Al-Madîna, came to Allâh's Messenger ﷺ and said, "O Allâh's Messenger! Cancel my pledge." But Allâh's Messenger ﷺ refused. Later on he came to him (again) and said, "O Allâh's Messenger! Cancel my pledge." But the Prophet ﷺ refused. The bedouin finally went out of (Al-Madîna) whereupon Allâh's Messenger ﷺ said, "Al-Madîna is like a pair of bellows (furnace), it cleanses its impurities, and brightens and clears its good." (*Sahîh Al-Bukhâri*, *Hadîth* No. 318, Vol. 9)

874. Narrated Zaid bin Thâbit : رضي الله عنه said ملى الله عليه وسلم said عن النبي ﷺ, "It (i.e. Al-Madîna) is *Tayabah* (good), it removes impurities as the fire removes the impurities of silver."

عنه، قال: قَالَ رَسُولُ اللَّهِ عَلَيْهِ وَسَلَّمَ: «عَلَى أَنْقَابِ الْمَدِينَةِ مَلَائِكَةٌ لَا يَدْخُلُهَا الطَّاغُونُ وَلَا الدَّجَانُ».

(٨٨) باب: المدينة تغفي شرارها

٨٧٢ - حديث أبي هريرة رضي الله عنه
عنه، قال: قَالَ رَسُولُ اللَّهِ عَلَيْهِ وَسَلَّمَ: «أَمِرْتُ بِقَرْبَيَةِ تَأْكُلُ الْقُرَى، يَقُولُونَ: يَثْرِبُ، وَهِيَ الْمَدِينَةُ تَغْفِي النَّاسَ كَمَا يَغْفِي الْكَيْرُ خَبَثَ الْحَدِيدِ».

٨٧٣ - حديث جابر بن عبد الله
أَنَّ أَغْرَيْاً بَاعَ رَسُولَ اللَّهِ عَلَيْهِ وَسَلَّمَ عَلَى الإِسْلَامِ، فَأَصَابَ الْأَغْرَيْيَ وَعُلِّكَ بِالْمَدِينَةِ، فَأَتَى الْأَغْرَيْيَ إِلَى رَسُولِ اللَّهِ عَلَيْهِ وَسَلَّمَ، فَقَالَ: يَا رَسُولَ اللَّهِ! أَقْلَنِي بَيْعَتِي، فَأَبَى رَسُولُ اللَّهِ عَلَيْهِ وَسَلَّمَ؛ ثُمَّ جَاءَهُ، فَقَالَ: أَقْلَنِي بَيْعَتِي، فَأَبَى؛ ثُمَّ جَاءَهُ فَقَالَ: أَقْلَنِي بَيْعَتِي، فَأَبَى؛ فَخَرَجَ الْأَغْرَيْيَ. فَقَالَ رَسُولُ اللَّهِ عَلَيْهِ وَسَلَّمَ: «إِنَّمَا الْمَدِينَةُ كَالْكَيْرُ تَغْفِي خَبَثَهَا وَتَنْصُعُ طَيْبَهَا».

٨٧٤ - حديث زيد بن ثابت رضي الله عنه
عنه، عن النبي ﷺ، قال: «إِنَّهَا طَيْبَةٌ تَغْفِي الْخَبَثَ كَمَا تَغْفِي النَّارُ خَبَثَ الْفِضَّةِ».

(*Sahîh Al-Bukhâri*, *Hadîth* No. 113, Vol. 6)

CHAPTER 89. Anybody who intends to do harm to the people of Al-Madîna will be punished by Allâh.

875. Narrated Sa'd bin Abî Waqqâs صَلَّى اللَّهُ عَنْهُمَا : I heard the Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, ‘None plots against the people of Al-Madîna but that he will be dissolved (destroyed) like the salt is dissolved in water.’ (*Sahîh Al-Bukhâri*, *Hadîth* No. 101, Vol. 3)

CHAPTER 90. Exhortation for (to stay) in Al-Madîna at the time when other towns will be conquered.

876. Narrated Sufyân bin Abû Zuhair صَلَّى اللَّهُ عَنْهُ : I heard Allâh’s Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ saying, ‘Yemen will be conquered and some people will migrate (from Al-Madîna) and will urge their families, and those who will obey them, to migrate (to Yemen), although Al-Madîna will be better for them; if they but knew. Shâm will also be conquered and some people will migrate (from Al-Madîna) and will urge their families, and those who will obey them, to migrate (to Shâm) although Al-Madîna will be better for them; if they but knew. ‘Irâq will be conquered and some people will migrate (from Al-Madîna) and will urge their families, and those who will obey them, to migrate (to ‘Irâq) although Al-Madîna will be better for them; if they but knew.’ (*Sahîh Al-Bukhâri*, *Hadîth* No. 99, Vol. 3)

(٨٩) بَابُ: مَنْ أَرَادَ أَهْلَ الْمَدِينَةِ بِسُوءِ
أَدَابَةِ اللَّهِ

٨٧٥ - حَدِيثُ سَعْدِ بْنِ أَبِي
وَقَاصِ، قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَقُولُ: «لَا يَكِيدُ أَهْلُ الْمَدِينَةَ أَحَدٌ إِلَّا
أَنْمَاعَ كَمَا يَنْمَاعُ الْمِلْحُ فِي الْمَاءِ».

(٩٠) بَابُ: التَّرْغِيبُ فِي الْمَدِينَةِ عِنْ
فَتْحِ الْأَمْصَارِ

٨٧٦ - حَدِيثُ سُفِيَّانَ بْنِ أَبِي زَهْرَةِ
رَضِيَ اللَّهُ عَنْهُ، أَنَّهُ قَالَ: سَمِعْتُ رَسُولَ
اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «تُفْتَحُ الْيَمَنُ فَيَأْتِيَ قَوْمٌ
يُّسْتَوْدُونَ فَيَتَحَمَّلُونَ بِأَهْلِهِمْ وَمَنْ
أَطَاعَهُمْ، وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا
يَعْلَمُونَ، وَتُفْتَحُ الشَّامُ فَيَأْتِيَ قَوْمٌ
يُّسْتَوْدُونَ فَيَتَحَمَّلُونَ بِأَهْلِهِمْ وَمَنْ
أَطَاعَهُمْ، وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا
يَعْلَمُونَ؛ وَتُفْتَحُ الْعَرَاقُ فَيَأْتِيَ قَوْمٌ
يُّسْتَوْدُونَ فَيَتَحَمَّلُونَ بِأَهْلِهِمْ وَمَنْ
أَطَاعَهُمْ، وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا
يَعْلَمُونَ».

(٩١) بَابٌ: فِي الْمَدِينَةِ حِبْنَ بَتْرُكُهَا
اَهْلُهَا

٨٧٧ - حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَتَرَكُونَ الْمَدِينَةَ عَلَى خَيْرٍ مَا كَانَتْ لَا يَعْشَاهَا إِلَّا الْعَوَافُ» يُرِيدُ عَوَافِي السَّبَاعِ وَالظَّيْرِ. «وَآخَرُ مَنْ يُخْسِرُ رَاعِيَانِ مِنْ مُرَيْنَةَ يُرِيدَانِ الْمَدِينَةَ، يَتَعَقَّبُانِ بِعَنْهُمَا فَيَجِدَانِهَا وَحْشًا، حَتَّى إِذَا بَلَغَ ثَنَيَةَ الْوَدَاعِ حَرَّاً عَلَى وُجُوهِهِمَا».

(٩٢) بَابٌ: مَا بَيْنَ الْقَبْرِ وَالْمِنْبَرِ رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ

٨٧٨ - حَدِيثُ عَبْدِ اللَّهِ بْنِ زَيْدٍ الْمَازِنِيِّ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا بَيْنَ بَيْتِي وَمِنْبَري رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ».

٨٧٩ - حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ، قَالَ: «مَا بَيْنَ بَيْتِي وَمِنْبَري رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ، وَمِنْبَري عَلَى حَوْضِي».

(٩٣) بَابٌ: أَحَدُ جَبَلٍ يُجِبَّنَا وَنَجِبَهُ

٨٨٠ - حَدِيثُ أَبِي حُمَيْدٍ، قَالَ: أَقْبَلْنَا مَعَ النَّبِيِّ ﷺ مِنْ غَزْوَةِ تَبُوكَ،

CHAPTER 91. When people will abandon Al-Madîna.

877. Narrated Abû Huraira : رضى الله عنه ملأ الله عليه وسلم : صلى الله عليه وسلم said, "The people will leave Al-Madîna in spite of the best state it will have, and none except the wild birds and the beasts of prey will live in it, and the last persons who will die will be two shepherds from the tribe of Muzaina, who will be driving their sheep towards Al-Madîna, but will find nobody in it, and when they reach the valley of Thaniyat-al-Wadâ', they will fall down on their faces, dead." (*Sahîh Al-Bukhâri*, Hadîth No. 98, Vol. 3)

CHAPTER 92. There is a garden from amongst the gardens of Paradise between the grave and pulpit of the Prophet . صلى الله عليه وسلم

878. Narrated 'Abdullâh bin Zaid Al-Mâzinî : رضى الله عنه ملأ الله عليه وسلم said, "Between my house and my pulpit, there is a garden from amongst the gardens of Paradise." (*Sahîh Al-Bukhâri*, Hadîth No. 286, Vol. 2)

879. Narrated Abû Huraira : رضى الله عنه ملأ الله عليه وسلم said, "Between my house and my pulpit there is a garden from amongst the gardens of Paradise, and my pulpit is over my *Haud* — (tank i.e. *Al-Kauthar*). (*Sahîh Al-Bukhâri*, Hadîth No. 287, Vol. 2)

CHAPTER 93. The Uhud mountain loves us and we love it.

880. Narrated Abû Humaid : رضى الله عنه We returned in the company of the Prophet ملأ الله عليه وسلم from the *Ghazwa* of

Tabûk, and when we came within sight of Al-Madîna, the Prophet ﷺ said, "This is Tâba (i.e. Al-Madîna), and this is Uhud mountain that loves us and is loved by us." (*Sahîh Al-Bukhâri*, *Hadîth* No. 706, Vol. 5)

CHAPTER 94. The superiority of offering *Salât* (prayer) in the two mosques, at Makka and Al-Madîna.

881. Narrated Abû Huraira رضي الله عنه : said, "One *Salât* (prayer) in my mosque is better than one thousand *Salât* in any other mosque except *Al-Masjid-Al-Harâm*." (*Sahîh Al-Bukhâri*, *Hadîth* No. 282, Vol. 2)

CHAPTER 95. Do not set out on a journey except for three mosques.

882. Narrated Abû Huraira رضي الله عنه : The Prophet ﷺ said, "Do not set out on a journey except for three mosques i.e. *Al-Masjid-Al-Harâm* (at Makka), the mosque of Allâh's Messenger ﷺ (at Al-Madîna), and the mosque of *Al-Aqsâ* (Mosque of Jerusalem)." (*Sahîh Al-Bukhâri*, *Hadîth* No. 281-B, Vol. 2)

CHAPTER 97. The superiority of the mosque of Qubâ' and the visiting and offering *Salât* (prayer) in it.

883. Narrated Ibn 'Umar رضي الله عنهما : The Prophet ﷺ used to go to the mosque of Qubâ' (sometimes) walking and sometimes riding. [Added Nâfi' (in another narration), "He would offer two *Raka'* (in the mosque of Qubâ')."] (*Sahîh Al-Bukhâri*, *Hadîth* No. 285, Vol. 2)

حَتَّى إِذَا أَشْرَقْنَا عَلَى الْمَدِينَةِ، قَالَ: «هَذِهِ طَابَةٌ وَهَذَا أَحُدُّ، جَبَلٌ يُجْبِنَا وَنُجْبِهُ». .

(٩٤) بَابٌ: فَضْلُ الصَّلَاةِ بِمَسْجِدِي مَكَّةَ وَالْمَدِينَةِ

٨٨١ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، أَنَّ النَّبِيَّ ﷺ قَالَ: «صَلَاةٌ فِي مَسْجِدِي هُذَا خَيْرٌ مِنْ أَلْفِ صَلَاةٍ فِيمَا سِوَاهُ، إِلَّا الْمَسْجِدُ الْحَرَامُ».

(٩٥) بَابٌ: لَا تُشَدُّ الرِّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدٍ

٨٨٢ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ، قَالَ: «لَا تُشَدُّ الرِّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدٍ: الْمَسْجِدِ الْحَرَامُ، وَمَسْجِدِ الرَّسُولِ ﷺ، وَمَسْجِدِ الْأَقصَى».

(٩٧) بَابٌ: فَضْلُ مَسْجِدِ قُبَّاءِ وَفَضْلِ الصَّلَاةِ فِيهِ وَزِيَارَتِهِ

٨٨٣ - حَدِيثُ ابْنِ عُمَرَ رضي الله عنهما، قَالَ: كَانَ النَّبِيُّ ﷺ يَأْتِي قُبَّاءَ رَاكِبًا وَمَاشِيًّا.

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(WEDLOCK)**

884. Narrated ‘Alqama: While I was with ‘Abdullâh, ‘Uthmân met him at Mina and said, “O Abû ‘Abdur-Rahmân! I have something to say to you.” So both of them went aside and ‘Uthmân said, “O Abû ‘Abdur-Rahmân! Shall we marry you to a virgin who will make you remember your past days?” When ‘Abdullâh felt that he was not in need of that, he beckoned me (to join him) saying, “O ‘Alqama!” Then I heard him saying (in reply to ‘Uthmân), “As you have said that, (I tell you that) the Prophet ﷺ once said to us, ‘O young people! Whoever among you is able to marry, should marry, and whoever is not able to marry, is recommended to observe Saum (fast), as fasting will diminish his sexual power...’” (*Sahîh Al-Bukhârî*, *Hadîth* No. 3, Vol. 7)

885. Narrated Anas bin Mâlik رضي الله عنه : A group of three men came to the houses of the wives of the Prophet ﷺ asking how the Prophet ﷺ worshipped (Allâh), and when they were informed about that, they considered their worship insufficient and said, “Where are we from the Prophet ﷺ as his past and future sins have been forgiven.” Then one of them said, “I will offer Salât (prayer) throughout the night forever.” The other said, “I will observe Saum (fast) throughout the year and will not break my Saum.” The third said, “I will keep away from the women and will not marry forever.” Allâh’s Messenger ﷺ came to them and said, “Are

١٦ - كِتَابُ النِّكَاحِ

٨٨٤ - حَدِيثُ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ.
عَنْ عَلْقَمَةَ، قَالَ: كُنْتُ مَعَ عَبْدِ اللَّهِ فَلَقِيَهُ عُثْمَانُ يُمْنِي، فَقَالَ: يَا أَبَا عَبْدِ الرَّحْمَنِ! إِنَّ لِي إِلَيْكَ حَاجَةً، فَخَلَّيَا. فَقَالَ عُثْمَانُ: هَلْ لَكَ يَا أَبَا عَبْدِ الرَّحْمَنِ فِي أَنْ نُزُوْجَكَ بِكُرَّا تُذَكِّرُكَ مَا كُنْتَ تَعْهِدُ؟ فَلَمَّا رَأَى عَبْدَ اللَّهِ أَنَّ لَيْسَ لَهُ حَاجَةً إِلَى هَذَا، أَشَارَ إِلَيْهِ فَقَالَ: يَا عَلْقَمَةً! فَاتَّهَيْتُ إِلَيْهِ وَهُوَ يَقُولُ: أَمَا لَئِنْ قُلْتَ ذَلِكَ، لَقَدْ قَالَ لَنَا النَّبِيُّ ﷺ: «يَا مَعْتَصِرَ الشَّبَابِ! مَنْ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَرْوَجْ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وِجَاءٌ».

٨٨٥ - حَدِيثُ أَنَسِ بْنِ مَالِكٍ رضي الله عنه ، قَالَ: جَاءَ ثَلَاثَةٌ رَهْطٌ إِلَيْ بُيُوتِ أَزْوَاجِ النَّبِيِّ ﷺ يَسْأَلُونَ عَنْ عِبَادَةِ النَّبِيِّ ﷺ، فَلَمَّا أُخْبِرُوا كَأَنَّهُمْ تَقَالُوْهَا، قَالُوا: وَأَيْنَ نَحْنُ مِنَ النَّبِيِّ ﷺ، قَدْ غَفَرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ؛ قَالَ أَحَدُهُمْ: أَمَّا أَنَا فَإِنِّي أَصَلِيُ اللَّيلَ أَبَدًا؛ وَقَالَ آخَرُ: أَنَا أَصُومُ الدَّهْرَ وَلَا أُفْطِرُ؛ وَقَالَ آخَرُ: أَنَا أَغْتَرِلُ النِّسَاءَ فَلَا أَنْزُوْجُ أَبَدًا. فَجَاءَ رَسُولُ اللَّهِ ﷺ، فَقَالَ: «أَنْتُمْ

you the same people who said so-and-so? By Allâh, I am more submissive to Allâh and more afraid of Him than you; yet I observe *Saum* and also do not observe *Saum*, I do offer *Salât* and also do sleep and I also marry women. So he who does not follow my *As-Sunna* (legal ways) in religion is not from me (not one of my followers).” (*Sahîh Al-Bukhâri*, *Hadîth* No. 1, Vol. 7)

الَّذِينَ قُلْتُمْ كَذَا وَكَذَا؛ أَمَا وَاللَّهِ إِنِّي لَا يُحِشَّا كُمْ لَهُ وَأَقْتَلُكُمْ لَهُ، لِكِنِّي أَصُومُ وَأَفْطِرُ، وَأَصْلِي وَأَرْقُدُ، وَأَتَرْوَجُ النِّسَاء؛ فَمَنْ رَغَبَ عَنْ سُتْرِي فَلَيْسَ مِنِّي».

886. Narrated Sa‘d bin Abî Waqqâs : Allâh’s Messenger ﷺ did not allow ‘Uthmân bin Maz‘ûn to keep away from marrying, and if he had allowed him, we would have got ourselves castrated.⁽¹⁾ (*Sahîh Al-Bukhâri*, *Hadîth* No. 11, Vol. 7)

٨٨٦ - حَدِيثُ سَعْدٍ بْنِ أَبِي وَقَاصِ، قَالَ رَدَ رَسُولُ اللَّهِ ﷺ، عَلَى عُثْمَانَ بْنِ مَظْعُونٍ التَّبَّلَ، وَلَنْ أَذِنَ لَهُ لَا خَتَّصَنَا.

CHAPTER 2. Nikah-al-Mut‘a (temporary marriage for a limited period of time), it was allowed and then prohibited, then again was allowed and prohibited later and its prohibition for all times till the Day of Resurrection.

887. Narrated ‘Abdullâh bin Mas‘ûd : We used to participate in the *Ghazwa* (holy battles) carried on by the Prophet ﷺ and we had no women (wives) with us. So we said (to the Prophet ﷺ), “Shall we castrate ourselves?” But the Prophet ﷺ forbade us to do that and thenceforth he allowed us to marry a woman (temporarily) by giving her

(٢) بَابٌ: نِكَاحُ الْمُتْنَعَةِ وَبَيَانٌ أَنَّهُ أُبِيعَ ثُمَّ نُسْخَ وَانْسَقَرَ تَحْرِيمُهُ إِلَى يَوْمِ الْقِيَامَةِ

٨٨٧ - حَدِيثُ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: كُنَّا نَعْزُزُ مَعَ النِّسَاءِ وَلَيْسَ مَعَنَا نِسَاءٌ، فَقُلْنَا: أَلَا نَخَتَّصِي؟ فَنَهَا نَاهَا عَنْ ذَلِكَ، فَرَحَّصَ لَنَا بَعْدَ ذَلِكَ أَنْ نَتَرْوَجَ الْمَرْأَةَ بِالثَّوْبِ؛ ثُمَّ قَرَأَ «يَا أَيُّهَا الَّذِينَ آتَيْنَا لَا تُحَرِّمُوا طَبَيَّاتِ مَا أَحَلَّ اللَّهُ لَكُمْ».

⁽¹⁾ (H.886) Sa‘d, by saying, “We would have got ourselves castrated,” did not mean the actual castration, but he meant excessive abstention from all kinds of pleasures, for castration is forbidden in Islâm.

even a garment, and then he recited: “O you who believe! Make not unlawful the *Tayyibât* (all that is good as regards foods, things, deeds, beliefs, persons etc.) which Allâh has made lawful to you... (V.5:87)” (*Sahîh Al-Bukhâri*, *Hadîth* No. 139, Vol. 6)

888. Narrated Jâbir bin ‘Abdullâh and Salama bin Al-Akwa’ : While we were in an army, Allâh’s Messenger came to us and said, “You have been allowed to do the *Mut‘a* (marriage), so do it.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 52, Vol. 7)

889. Narrated ‘Alî bin Abî Tâlib رضي الله عنه : On the day of (the battle of) Khaibar, Allâh’s Messenger صلى الله عليه وسلم forbade the *Mut‘a* (i.e. temporary marriage) and the eating of donkey-meat. (*Sahîh Al-Bukhâri*, *Hadîth* No. 527, Vol. 5)

CHAPTER 3. Prohibition of taking in wedlock a woman and her father’s sister or her mother’s sister.

890. Narrated Abû Huraira رضي الله عنه : Allâh’s Messenger said, “A woman and her paternal aunt (her father’s sister) should not be married to the same man; and similarly, a woman and her maternal aunt (her mother’s sister) should not be married to the same man.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 45, Vol. 7)

CHAPTER 4. It is forbidden for a *Muhrim* to marry, and the dislikeness of asking the hand of lady (engagement) in that state.

891. Narrated Ibn ‘Abbâs رضي الله عنهما : The Prophet صلى الله عليه وسلم married

٨٨٨ - حديث جابر بن عبد الله وسلمة بن الأكوع . قالا: كنا في جيش ، فأتانا رسول رسول الله ﷺ فقال: إله قد أذن لكم أن تستمتعوا . فاستمتعوا .

٨٨٩ - حديث علي بن أبي طالب رضي الله عنه، أن رسول الله ﷺ نهى عن متعة النساء يوم خير ، وعنأكل الحمر الإنسية .

(٣) باب: تحرير الجمع بين المرأة وعمتها أو خاليها في النكاح

٨٩٠ - حديث أبي هريرة . أن رسول الله ﷺ قال: «لا يجمع بين المرأة وعمتها ، ولا بين المرأة وخاليتها ».

(٤) باب: تحرير نكاح المخرم وكراهة خطبته

٨٩١ - حديث ابن عباس رضي الله

Maimûna while he was in the state of *Ihrâm* (only the ceremonies of marriage were held). (*Sahîh Al-Bukhâri, Hadîth No. 63, Vol. 3*)

CHAPTER 5. Prohibition of asking for the hand of a lady who is already engaged to his (Muslim) brother, till the first suitor allows or leaves her.

892. Narrated Ibn ‘Umar : رضي الله عنهما The Prophet decreed that one should not try to cancel a bargain already agreed upon between some persons (by offering a higher price). And a man should not ask for the hand of a lady who is already engaged to his Muslim brother, unless the first suitor gives her up, or allows him to ask for her hand. (*Sahîh Al-Bukhâri, Hadîth No. 73, Vol. 7*)

CHAPTER 6. Prohibition of *Nikahash-Shîghâr* (a type of marriage in which persons exchange their daughters (or sisters) in marriage without paying *Mahr*).

893. Narrated Ibn ‘Umar : رضي الله عنهما Allâh’s Messenger forbade *Ash-Shîghâr*, (which means that somebody marries his daughter to somebody else, and the latter marries his daughter to the former without paying *Mahr*). (*Sahîh Al-Bukhâri, Hadîth No. 47, Vol. 7*)

CHAPTER 7. Fulfilling of the conditions of marriage (contract).

894. Narrated ‘Uqba bin ‘Âmir رضي الله عنهما said, Allâh’s Messenger صلى الله عليه وسلم : عن “From among all the conditions you have to fulfil, the conditions which make it legal for you to have sexual relations (i.e. the marriage contract)

عنهما، أَنَّ النَّبِيَّ ﷺ تَرْوَجَ مَيْمُونَةَ وَهُوَ مُخْرِمٌ .

(5) بَابٌ: تَحْرِيمُ الْخِطْبَةِ عَلَى حِظْبَةِ أَخِيهِ حَتَّى يَأْذَنَ أَوْ يَتَرَكَ

٨٩٢ - حِدِيثُ ابْنِ عُمَرَ رضي الله عنهما . كَانَ يَقُولُ: نَهَا النَّبِيُّ ﷺ أَنَّ يَبْيَعَ بَعْضُكُمْ عَلَى بَعْضٍ، وَلَا يَخْطُبَ الرَّجُلُ عَلَى حِظْبَةِ أَخِيهِ حَتَّى يَشْرُكَ الْخَاطِبَ قَبْلَهُ أَوْ يَأْذَنَ لَهُ الْخَاطِبُ .

(6) بَابٌ: تَحْرِيمُ نِكَاحِ الشَّغَارِ وَبِظَلَالِهِ

٨٩٣ - حِدِيثُ ابْنِ عُمَرَ رضي الله عنهما ، أَنَّ رَسُولَ اللهِ ﷺ نَهَا عَنِ الشَّغَارِ . الشَّغَارُ أَنْ يُزَوِّجَ الرَّجُلُ ابْنَتَهُ عَلَى أَنْ يُزَوِّجَهُ الْآخَرُ ابْنَتَهُ، لَيْسَ بِيَنْهُمَا صَدَاقٌ .

(7) بَابٌ: الْوَفَاءُ بِالشُّرُوطِ فِي النِّكَاحِ

٨٩٤ - حِدِيثُ عُقْبَةَ بْنِ عَامِرٍ رضي الله عنه، قال: قَالَ رَسُولُ اللهِ ﷺ: «أَحَقُّ الشُّرُوطِ أَنْ تُؤْفَوْا بِهِ مَا اسْتَحْلَلْتُمْ بِهِ الْفُرُوجَ» .

have the greatest right to be fulfilled.”
(*Sahîh Al-Bukhârî*, *Hadîth* No. 882,
Vol. 3)

CHAPTER 8. A matron (*Thayyib*) should give her consent for marriage in words, while a virgin's consent for marriage is her silence.

895. Narrated Abû Huraira رضي الله عنه عن النبي صلى الله عليه وسلم said, “A matron should not be given in marriage except after consulting her; and a virgin should not be given in marriage except after her permission.” The people asked, “O Allâh’s Messenger! How can we know her permission?” He said, “Her silence (indicates her permission).” (*Sahîh Al-Bukhârî*, *Hadîth* No. 67, Vol. 7)

896. Narrated ‘Âisha رضي الله عنها عن النبي صلى الله عليه وسلم , “O Allâh’s Messenger! Should the women be asked for their consent to their marriage?” He said, “Yes.” I said, “A virgin, if asked, feels shy and keeps quiet.” He said, “Her silence means her consent.” (*Sahîh Al-Bukhârî*, *Hadîth* No. 79, Vol. 9)

CHAPTER 9. A father can give his virgin daughter in marriage even if she is not fully grown up.

897. Narrated ‘Âisha رضي الله عنها : My marriage (wedding) contract with the Prophet صلى الله عليه وسلم was written when I was a girl of six (years). We went to Al-Madîna and stayed at the home of Banî-al-Hârith bin Khazraj. Then I got ill and my hair fell down. Later on my hair grew (again) and my mother, ‘Imm Rûmân, came to me while I was playing in a swing with some of my girl friends. She called me, and I went

(٨) بَابُ: اسْتِدَانِ التَّبِّعِ فِي النَّكَاحِ
بِالْتُّطْقِ وَالْبِكْرِ بِالسُّكُوتِ

٨٩٥ - حَدِيثُ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا تُنْكِحُ الْأَيْمُونَ حَتَّى تُسْتَأْمِرْ، وَلَا تُنْكِحُ الْبِكْرَ حَتَّى تُسْتَأْذِنَ». قَالُوا: يَا رَسُولَ اللَّهِ! وَكَيْفَ إِذْنُهَا؟ قَالَ: «أَنْ تَسْكُتَ».

٨٩٦ - حَدِيثُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ! يُسْتَأْمِرُ النِّسَاءُ فِي أَبْضَاعِهِنَّ؟ قَالَ: «نَعَمْ» قُلْتُ: فَإِنَّ الْبِكْرَ تُسْتَأْمِرُ فَتَسْتَجِي فَتَسْكُتُ، قَالَ: «سُكَّاتُهَا إِذْنُهَا».

(٩) بَابُ: تَزْوِيجُ الْأَبِ الْبِكْرِ الصَّغِيرَةِ

٨٩٧ - حَدِيثُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: تَزَوَّجَنِي النَّبِيُّ ﷺ، وَأَنَا بِنْتُ سِتِّ سِنِينَ، فَقَدِيمَنَا الْمَدِينَةُ، فَنَزَّلَنَا فِي بَنِي الْحَارِثِ بْنِ خَرَزَجَ، فَوَعَنَّتْ فَتَمَرَّقَ شَعْرِي، فَوَقَى جُمِيْمَةً، فَأَتَتْنِي أُمُّ رُومَانَ، وَإِنِّي لَقَيْتُ أُرْجُوْهَةً، وَمَعِي صَوَاحِبٌ لِي، فَصَرَّحَتْ بِي

to her, not knowing what she wanted to do to me. She caught me by the hand and made me stand at the door of the house. I was breathless then, and when my breathing became normal, she took some water and rubbed my face and head with it. Then she took me into the house. There in the house I saw some *Ansâri* women who said, "Best wishes and Allâh's Blessing and good luck." Then she entrusted me to them and they prepared me (for the marriage). Unexpectedly, Allâh's Messenger ﷺ came to me in the forenoon and my mother handed me over to him, and at that time I was a girl of nine years of age. (*Sahîh Al-Bukhârî*, *Hadîth* No. 234, Vol. 5)

CHAPTER 12. About *Mahr* (marriage bridal money given by the husband to the wife). It may be little or more; even if an iron ring or for a portion of the Qur'ân which one may know by heart etc. And preference of being 500 *Dirham* for the one who does not want to wrong anybody.

898. Narrated Sahl bin Sa'd As-Sâ'idy : رضي الله عنه A lady came to Allâh's Messenger ﷺ and said, "O Allâh's Messenger! I have come to offer myself to you." He raised his eyes and looked at her, and then lowered his head. When the lady saw that he did not make any decision, she sat down. On that, a man from among his companions got up and said, "O Allâh's Messenger! If you are not in need of this woman, then marry her to me." Allâh's Messenger ﷺ said, "Do you have anything to offer her?" He replied, "No, by Allâh, O

فَأَتَيْتُهَا لَا أَذْرِي مَا تُرِيدُ بِي؛ فَأَخَذَتْ
يَدِي حَتَّى أُوقَفَتِي عَلَى بَابِ الدَّارِ،
وَإِنِّي لَأَنْهِجُ حَتَّى سَكَنَ بَعْضُ نَفْسِي،
ثُمَّ أَخَذَتْ شَيْئًا مِنْ مَاءٍ فَمَسَحَتْ بِهِ
وَجْهِي وَرَأْسِي، ثُمَّ أَذْخَلَتِي الدَّارَ،
فَإِذَا نِسْوَةٌ مِنَ الْأَنْصَارِ فِي الْبَيْتِ،
قَلَّنِ : عَلَى الْخَيْرِ وَالْبَرَّةِ، وَعَلَى خَيْرِ
طَائِرِ؛ فَأَسْلَمَتِي إِلَيْهِنَّ، فَأَضْلَعْنَ مِنْ
شَأْنِي، فَلَمْ يَرْغُبْنِي إِلَّا رَسُولُ الله ﷺ
ضُحَى، فَأَسْلَمَتِي إِلَيْهِ، وَأَنَا يَوْمَئِذٍ
بِنْتُ تِسْعِ سِينَنَ.

(١٢) بَابُ الصَّدَاقِ وَجَوَازِ كَوْنِهِ تَغْلِيمَ
قُرْآنٍ وَخَاتَمَ حَدِيدٍ وَغَيْرَ ذَلِكَ مِنْ قَلِيلٍ
وَكَثِيرٌ وَاسْتِخْبَابٌ كَوْنِهِ خَمْسَمَائَةٌ
دَرَّهُمٌ لِمَنْ لَا يَجْحَفُ بِهِ

- حديث سهل بن سعد
الساعدي. أنَّ امرأةً جاءت رسول الله ﷺ، فقالت: يا رسول الله! حيث
لا هب لك نفسِي، فنظر إليها رسول الله ﷺ، فصعدَ النَّظرُ إِلَيْهَا وَصَوْبَهُ،
ثُمَّ طَأْطَأَ رَأْسَهُ؛ فلما رأى المرأةَ أَنَّه
لم يغضِّنَ فيها شيئاً جلسَتْ. فقامَ رجلٌ
من أصحابِه؛ فقال: يا رسول الله! إنَّ
لم يكن لك بها حاجةٌ فزوجنيها.
فقال: «هل عندك من شيء؟» فقال:

Allâh's Messenger!" The Prophet ﷺ said to him, "Go to your family and see if you can find something." The man went and returned, saying, "No, by Allâh, O Allâh's Messenger! I have not found anything." The Prophet ﷺ said, "Try to find something, even if it is an iron ring." He went again and returned saying, "No, by Allâh, O Allâh's Messenger, not even an iron ring, but I have this waist-sheet of mine." The man had no upper garment, so he intended to give her, half his waist-sheet. So Allâh's Messenger ﷺ said, "What would she do with your waist-sheet? If you wear it, she will have nothing of it over her body, and if she wears it, you will have nothing over your body." So that man sat for a long period and then got up, and Allâh's Messenger ﷺ saw him going away, so he ordered somebody to call him. When he came, the Prophet ﷺ asked him, "How much of the Qur'ân do you know?" He replied, "I know such Sûrah and such Sûrah and such Sûrah," and went on counting them. The Prophet ﷺ asked him, "Can you recite them by heart?" He replied, "Yes." The Prophet ﷺ said, "Go, I have married this lady to you for the amount of the Qur'ân you know by heart." (*Sahîh Al-Bukhâri, Hadîth No. 548, Vol. 6*)

899. Narrated Anas : رضي الله عنه The Prophet ﷺ saw the traces of *Sufra* (yellow perfume) on 'Abdur-Rahmân bin 'Aûf and said, "What is this?" 'Abdur-Rahmân said, "I have married a woman, and have paid gold equal to weight of a date-stone (as her

لَا، وَاللّهُ يَا رَسُولَ اللّهِ. قَالَ: «اذْهَبْ إِلَى أَهْلِكَ فَانْظُرْ هَلْ تَجِدُ شَيْئًا» فَذَهَبَ ثُمَّ رَجَعَ؛ فَقَالَ: لَا، وَاللّهُ يَا رَسُولَ اللّهِ، مَا وَجَدْتُ شَيْئًا. قَالَ: «انْظُرْ وَلَوْ خَاتَمًا مِنْ حَدِيدٍ» فَذَهَبَ ثُمَّ رَجَعَ. فَقَالَ: لَا، وَاللّهُ يَا رَسُولَ اللّهِ، وَلَا خَاتَمًا مِنْ حَدِيدٍ، وَلَكِنْ هَذَا إِزارِي (فَأَلْسِهْلُ مَا لَهُ رِدَامٌ) فَهَا نِصْفُهُ. فَقَالَ رَسُولُ اللّهِ ﷺ: «مَا تَصْنَعْ بِإِزارِكَ؟ إِنْ لَيْسَتْ لَمْ يَكُنْ عَلَيْهَا مِنْهُ شَيْءٌ، وَإِنْ لَيْسَتْ لَمْ يَكُنْ عَلَيْكَ شَيْءٌ» فَجَلَسَ الرَّجُلُ حَتَّى طَالَ مَجْلِسُهُ. ثُمَّ قَامَ، فَرَأَاهُ رَسُولُ اللّهِ ﷺ مُوَلِّيَا فَأَمَرَ بِهِ فَدُعِيَ، فَلَمَّا جَاءَ، قَالَ: «مَاذَا مَعَكَ مِنَ الْقُرْآنِ؟» قَالَ: مَعِي سُورَةُ كَذَا وَسُورَةُ كَذَا وَسُورَةُ كَذَا؛ عَدَّهَا، قَالَ: «أَتَقْرَؤُهُنَّ عَنْ ظَهِيرَ قَلْبِكَ؟» قَالَ: نَعَمْ! قَالَ: «اذْهَبْ فَقَدْ مَلَكْتُكَهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ».

٨٩٩ - حَدِيثُ أَنَسٍ رضي الله عنه، أَنَّ النَّبِيَّ ﷺ رَأَى عَلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَثْرَ صُفْرَةً. قَالَ: «مَا هَذَا؟» قَالَ: إِنِّي تَزَوَّجْتُ امْرَأَةً عَلَى وَزْنِ نَوَافِةِ

Mahr). The Prophet ﷺ said to him, “May Allāh bless you. Offer a wedding banquet even with one sheep.” (*Sahîh Al-Bukhârî, Hadîth No. 85, Vol. 7*)

CHAPTER 13. The superiority of emancipating a slave-girl and then marrying her.

900. Narrated ‘Abdul ‘Azîz: Anas رضي الله عنه said, “When Allāh’s Messenger ﷺ invaded Khaibar, we offered the *Fajr* prayer there (early in the morning) when it was still dark. Allāh’s Prophet ﷺ rode and Abû Talha rode too and I was riding behind Abû Talha. Allāh’s Messenger ﷺ passed through the lane of Khaibar quickly and my knee was touching the thigh of the Prophet ﷺ. Then his thigh was uncovered by the shift of his *Izâr* (waist-sheet) and I saw the whiteness of the thigh of Allāh’s Prophet ﷺ. When he entered the town, he said, ‘*Allâhu Akbar!* Khaibar is ruined. Whenever we approach near a (hostile) nation (to fight) then evil will be the morning of those who have been warned’. He repeated this thrice. The people came out for their jobs and some of them said, ‘Muhammad (has come) along with his army.’ We conquered Khaibar, took the captives and the booty was collected. Dihya came and said, ‘O Allāh’s Prophet ! ﷺ Give me a slave-girl from the captives.’ The Prophet ﷺ said, ‘Go and take any slave-girl.’ He took Safiyya bint Huyâî. A man came to the Prophet ﷺ and said, ‘O Allāh’s Messenger ! ﷺ You gave Safiya bint Huyâî to Dihya and she is the head-mistress of the (ladies of) the tribes of

من ذهّب، قَالَ: «بَارَكَ اللَّهُ لَكَ، أَوْلَمْ وَلَوْ بِشَاءَ».

(١٢) بَابٌ: فَضْيَلَةُ إِغْتَاقِهِ أَمْتَهُ ثُمَّ يَتَزَوَّجُهَا

٩٠٠ - حَدِيثُ أَنَسٍ. أَنَّ رَسُولَ اللَّهِ ﷺ، غَرَّا خَيْرَ، فَصَلَّيْنَا عِنْدَهَا صَلَاةَ الْعِدَاءِ بِغَلَسٍ، فَرَكِبَ نَبِيُّ اللَّهِ ﷺ، وَرَكِبَ أَبُو طَلْحَةَ، وَأَنَا رَدِيفُ أَبِي طَلْحَةَ، فَأَجْرَى نَبِيُّ اللَّهِ ﷺ فِي رُفَاقِ خَيْرٍ، وَإِنَّ رُكْبَتِي لَتَمَسَّ فَخِذَ نَبِيُّ اللَّهِ ﷺ، ثُمَّ حَسَرَ الْإِزَارَ عَنْ فَخِذِهِ حَتَّى إِنِّي أَفْطُرُ إِلَى بَيْاضِ فَخِذِ نَبِيِّ اللَّهِ ﷺ، فَلَمَّا دَخَلَ الْقُرْيَةَ قَالَ: «اللَّهُ أَكْبَرُ! خَرِبَتْ خَيْرٌ، إِنَّا إِذَا نَرَنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ» قَالَهَا ثَلَاثَةً. قَالَ: وَخَرَجَ الْقَوْمُ إِلَى أَعْمَالِهِمْ، فَقَالُوا: مُحَمَّدٌ وَالْخَمِيسُ (يَعْنِي الْجَنِيشِ). قَالَ: فَأَصْبَنَاهَا عَنَّةً، فَجُجَمَ السَّبِيعُ، فَجَاءَ دِخْيَةً، فَقَالَ: يَا نَبِيَّ اللَّهِ! أَغْطِنِي جَارِيَةً مِنَ السَّبِيعِ، قَالَ: «اذْهَبْ فَحُذْ جَارِيَةً» فَأَخْدَ صَفِيَّةَ بْنَتَ حُبَيْبَةَ . فَجَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَقَالَ: يَا نَبِيَّ اللَّهِ! أَغْطِنِي دِخْيَةً صَفِيَّةَ بْنَتَ حُبَيْبَةَ، سَيِّدَةَ فُرِينَةَ وَالظَّفِيرِ؟ لَا تَضُلُّ إِلَّا لَكَ. قَالَ: «اذْعُوْهُ بِهَا» فَجَاءَ بِهَا؛ فَلَمَّا نَظَرَ إِلَيْهَا النَّبِيُّ ﷺ،

Quraiza and An-Nâdir and she befits none but you.' So the Prophet ﷺ said, 'Bring him along with her.' So Dihya came with her and when the Prophet ﷺ saw her, he said to Dihya, 'Take any slave-girl other than her from the captives.' " Anas added: "The Prophet ﷺ then manumitted her and married her." Thâbit asked Anas, "O Abû Hamza! What did the Prophet ﷺ pay her (as Mahr)?" He said, "(She) herself was her Mahr for he manumitted her and then married her." Anas added, "While on the way, Umm Sulaim dressed her for marriage (ceremony) and at night she sent her as a bride to the Prophet ﷺ. So the Prophet ﷺ was bridegroom and he said, 'Whoever has anything (for food) should bring it.' He spread out a leather sheet (for the food) and some brought dates and others cooking-butter. [I think he (Anas) mentioned *As-Sawîq*]. So they prepared a dish of *Hais* (a kind of meal). And that was the marriage banquet of Allâh's Messenger ﷺ. " (Sahîh Al-Bukhâri, Hadîth No. 367, Vol. 1)

901. Narrated Abû Mûsa : رضى الله عنه said, "He who has a slave-girl and educates and treats her nicely and then manumits her and marries her, will get a double reward." (Sahîh Al-Bukhâri, Hadîth No. 720, Vol. 3)

CHAPTER 14. Marriage of Zainab bint Jahsh (with the Prophet ﷺ and the revelation of the Verses

قالَ : «خُذْ جَارِيَةً مِنَ السَّبِيلِ عَيْرَهَا». قَالَ : فَأَعْتَقَهَا النَّبِيُّ ﷺ وَتَزَوَّجَهَا . فَقَالَ لَهُ ثَابِتٌ : يَا أَبَا حَمْزَةَ ! مَا أَصْدَقَهَا ؟ قَالَ : نَفْسَهَا ، أَعْتَقَهَا وَتَزَوَّجَهَا ، حَتَّى إِذَا كَانَ بِالطَّرِيقِ جَهَزَهَا لَهُ أُمُّ سُلَيْمَ، فَأَهَدَتْهَا لَهُ مِنَ اللَّيْلِ ; فَأَضْبَحَ النَّبِيُّ ﷺ عَرُوسًا ؛ فَقَالَ : «مَنْ كَانَ عِنْدَهُ شَيْءٌ فَلْيَجِئْ بِهِ». وَبِسَطَ نِطْعًا ، فَجَعَلَ الرَّجُلُ يَجِيءُ بِالثَّمَرِ وَجَعَلَ الرَّجُلُ يَجِيءُ بِالسَّمْنِ (قَالَ : وَأَخْسِبْهُ فَذَكَرَ السَّوِيقَ) قَالَ : فَحَاسُوا حَيْسًا ، فَكَانَتْ وَلِيمَةَ رَسُولِ اللهِ ﷺ .

٩٠١ - حَدِيثُ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ، قَالَ : قَالَ رَسُولُ اللهِ ﷺ : «مَنْ كَانَتْ لَهُ جَارِيَةً فَعَالَهَا فَأَخْسَنَ إِلَيْهَا ، أَمْ أَعْتَقَهَا ، وَتَزَوَّجَهَا ، كَانَ لَهُ أَجْرًا».

(١٤) بَابٌ : زَوَاجٌ زَيْنَبَ بْنَتْ جَحْشٍ وَنَزَولُ الْحِجَابِ وَإِثْنَاتِ وَلِيمَةِ الْغُرْسِ

regarding *Al-Hijâb* (veiling of the Muslim women) and the proof for *Walîma* (marriage feast or banquet party).

902. Narrated Anas : رضي الله عنه The Prophet ﷺ did not give a better *Walîma* (wedding banquet) on the occasion of marrying any of his wives than the one he gave on marrying Zainab, and he gave that *Walîma* with one sheep. (*Sahîh Al-Bukhâri*, *Hadîth* No. 97, Vol. 7)

903. Narrated Anas bin Mâlik : رضي الله عنه When Allâh's Messenger ﷺ married Zainab bint Jahsh, he invited the people to a meal. They ate the meal and remained sitting and talking. Then the Prophet ﷺ (showed them) as if he is ready to get up, yet they did not get up. When he noticed that (there was no response to his movement), he got up, and the others too got up, except three persons who kept on sitting. The Prophet ﷺ came back in order to enter his house, but he found those people still sitting. (So he went away again). Then they left, whereupon I set out and went to the Prophet ﷺ to tell him that they had departed, so he came and entered his house. I wanted to enter along with him, but he put a screen between me and him. Then Allâh revealed: 'O you who believe! Enter not of the Prophet's houses...' (V.33:53) (*Sahîh Al-Bukhâri*, *Hadîth* No. 314, Vo. 6)

904. Narrated Anas : رضي الله عنه I know (about) the *Hijâb* (the order of veiling of women) more than anybody else. Ubai bin Ka'b used to ask me about it. Allâh's Messenger ﷺ became

٩٠٢ - حديث أنس، قال: ما أولم النبي ﷺ على شئ من نسائه ما أولم على زينب، أولم بشهادة.

٩٠٣ - حديث أنس بن مالك رضي الله عنه، قال: لما تزوج رسول الله ﷺ زينب ابنة جحش، دعا القوم فطيموا، ثم جلسوا يتحادثون، وإذا هو كانه يهيا ل القيام، فلم يقمو، فلما رأى ذلك قام؛ فلما قام، قام من قام، وقعد ثلاثة نفر، فجاء النبي ﷺ، ليدخل، فإذا القوم جلوس؛ ثم إنهم قاموا، فانطلقت فجئت فأخبرت النبي ﷺ أنهم قد انطلقا، فجاء حتى دخل، فذهب أدخل، فألقى الحجاب بيديه؛ فأنزل الله ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ﴾ الآية.

٩٠٤ - حديث أنس. قال: أنا أعلم الناس بالحجاب؛ كان أبي بن كعب يسألني عنه؛ أصبح رسول الله ﷺ

the bridegroom of Zainab bint Jahsh whom he married at Al-Madīnah. After the sun had risen high in the sky, the Prophet ﷺ invited the people for a meal. Allāh's Messenger ﷺ remained sitting and some people remained sitting with him after the other guests had left. Then Allāh's Messenger ﷺ got up and went away, and I, too, followed him till he reached the door of 'Aisha's room. Then he thought that the people must have left the place by then, so he returned and I, also, returned with him. Behold, the people were still sitting at their place. So he went back again for the second time, and I went along with him, too. When we reached the door of 'Aisha's room, he returned and I, also, returned with him to see that the people had left. Thereupon the Prophet ﷺ hung a curtain between me and him, and the Verse regarding the order for (veiling of women) *Hijâb* was revealed. (*Sahîh Al-Bukhâri*, *Hadîth* No. 375, Vol. 7)

905. Narrated Anas bin Mâlik: Whenever the Prophet ﷺ passed by (my mother) Umm Sulaim, he used to enter her (dwelling place) and greet her. Anas further said: Once, when the Prophet ﷺ was bridegroom during his marriage with Zainab, Umm Sulaim said to me, "Let us give a gift to Allāh's Messenger ﷺ." I said to her, "Do it." So she prepared *Haisa* (a sweet dish) made from dates, butter and dried yoghurt and she sent it with me to him. I took it to him and he said, "Put it down," and ordered me to call some men whom he named, and to invite whomever I would

عَرُوسًا بِزَيْنَبِ ابْنَةِ جَحْشٍ، وَكَانَ
تَزَوَّجَهَا بِالْمَدِينَةِ، فَدَعَا النَّاسَ لِلطَّعَامِ
بَعْدَ ارْتِفَاعِ النَّهَارِ، فَجَلَسَ رَسُولُ اللهِ
ﷺ، وَجَلَسَ مَعَهُ رِجَالٌ، بَعْدَ مَا قَامَ
الْقَوْمُ، حَتَّى قَامَ رَسُولُ اللهِ ﷺ،
فَمَسَّنِي وَمَشَيْتُ مَعَهُ، حَتَّى بَلَغَ بَابَ
حُجْرَةِ عَائِشَةَ، ثُمَّ طَلَّ أَنَّهُمْ خَرَجُوا،
فَرَجَعْتُ مَعَهُ فَإِذَا هُمْ جُلُوسُ مَكَانَهُمْ؛
فَرَجَعَ وَرَجَعْتُ مَعَهُ الثَّانِيَةَ حَتَّى بَلَغَ
بَابَ حُجْرَةِ عَائِشَةَ؛ فَرَجَعَ وَرَجَعْتُ
مَعَهُ، فَإِذَا هُمْ قَدْ قَامُوا؛ فَضَرَبَ بَيْنِي
وَبَيْنِهِ سِرَّاً، وَأَنْزَلَ الْحِجَابَ.

٩٥ - حديث أنس بن مالك،
قال: كَانَ النَّبِيُّ ﷺ، إِذَا مَرَّ بِجَنِيَاتِ
أُمِّ سُلَيْمَ، دَخَلَ عَلَيْهَا فَسَلَّمَ عَلَيْهَا. ثُمَّ
قال: كَانَ النَّبِيُّ ﷺ، عَرُوسًا بِزَيْنَبِ،
فَقَالَتْ لِي أُمُّ سُلَيْمَ: لَوْ أَهْدَيْنَا لِرَسُولِ
اللهِ ﷺ، هَدِيَّةً! فَقُلْتُ لَهَا: افْعُلْيِ.
فَعَمَدَتْ إِلَى تَمْرٍ وَسَمِنٍ وَأَقْطَ,
فَاتَّخَذَتْ حَيْسَةً فِي بُرْمَةٍ، فَأَرْسَلَتْ بِهَا
مَعِي إِلَيْهِ؛ فَانْظَلَقْتُ بِهَا إِلَيْهِ. فَقَالَ
لي: «ضَعْهَا» ثُمَّ أَمْرَنِي، فَقَالَ: «اذْعُ

meet. I did what he ordered me to do, and when I returned, I found the house crowded with people and saw the Prophet ﷺ keeping his hand over the *Haisa* and saying over it whatever Allâh wished (him to say). Then he called the men in batches of ten to eat of it, and he said to them, "Mention the Name of Allâh, and each man should eat of the dish nearest to him." When all of them had finished their meals, some of them left and a few remained there talking, which made me feel unhappy. Then the Prophet ﷺ went out towards the dwelling places (of his wives) and I, too, went out after him and told him that those people had left. Then he returned and entered his dwelling place and let the curtains fall while I was in (his) dwelling place, and he was reciting the Verses: 'O you who believe! Enter not the Prophet's houses, except when leave is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meals, disperse, without sitting for a talk. Verily, such (behaviour) annoys the Prophet, and he is shy of (asking) you (to go), but Allâh is not shy of (telling you) the Truth.' ... (V.33:53). Abû 'Uthmân said: Anas said, "I served the Prophet ﷺ for ten years." (*Sahîh Al-Bukhârî*, *Hadîth* No. 92-B, Vol. 7)

لَيْ رِجَالًا سَمَّا هُنْ «وَادْعُ لَيْ مَنْ لَقِيتَ» قَالَ: فَفَعَلْتُ الَّذِي أَمْرَنِي، فَرَجَعْتُ فَإِذَا الْبَيْتُ غَاصٌ بِأَهْلِهِ. فَرَأَيْتُ النَّبِيَّ ﷺ وَضَعَ يَدَيْهِ عَلَى تِلْكَ الْحَسِنَةِ، وَتَكَلَّمَ بِهَا مَا شَاءَ اللَّهُ، ثُمَّ جَعَلَ يَدِنِعُ عَشَرَةَ عَشَرَةَ يَأْكُلُونَ مِنْهُ، وَيَقُولُ لَهُمْ:

«اذْكُرُوا اسْمَ اللَّهِ، وَلَيَأْكُلْ كُلُّ رَجُلٍ مِمَّا يَلِيهِ» قَالَ: حَتَّى تَصْدَعُوا كُلُّهُمْ عَنْهَا. فَخَرَجَ مِنْهُمْ مَنْ خَرَجَ، وَبَقَيَ نَفْرٌ يَتَحَدَّثُونَ. قَالَ: وَجَعَلْتُ أَغْتَمْ. ثُمَّ خَرَجَ النَّبِيُّ ﷺ نَحْوَ الْحُجَرَاتِ، وَخَرَجْتُ فِي إِثْرِهِ، فَقُلْتُ: إِنَّهُمْ قَدْ ذَهَبُوا؛ فَرَجَعَ فَدَخَلَ الْبَيْتَ، وَأَرْخَى السُّرْرَ، وَإِنِّي لِفِي الْحُجْرَةِ وَهُوَ يَقُولُ: «بِأَيْمَانِ الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ نَاظِرِينَ إِنَّهُمْ وَلَكُنْ إِذَا دُعِيْتُمْ فَادْخُلُوا فَإِذَا طَعَمْتُمْ فَأَنْتَشِرُوا وَلَا مُسْتَأْسِيْنَ لِحَدِيثِ إِنَّ ذَلِكُمْ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَخِيْنِي مِنْكُمْ وَاللَّهُ لَا يَسْتَخِيْنِي مِنَ الْحَقِّ».

قَالَ أَنَسُ: إِنَّهُ خَدَمَ رَسُولَ اللَّهِ ﷺ عَشَرَ سِنِيْنَ.

**CHAPTER 15. Order for accepting
the wedding feast invitation.**

(١٥) بَابُ: الْأَمْرِ بِإِجَابَةِ الدَّاعِي إِلَى
دَعْوَةِ

906. Narrated ‘Abdullâh bin ‘Umar رضي الله عنهما : Allâh’s Messenger ﷺ said, “If anyone of you is invited to a *Walîma* (wedding banquet), he must go for it (accept the invitation).” (*Sahîh Al-Bukhâri*, *Hadîth* No. 102, Vol. 7)

907. Narrated Abû Huraira رضي الله عنه : The worst food is that of *Walîma* (wedding banquet) to which only the rich are invited while the poor are not invited. And he who refuses an invitation (to a banquet) disobeys Allâh and His Messenger ﷺ . (*Sahîh Al-Bukhâri*, *Hadîth* No. 106, Vol. 7)

CHAPTER 16. A husband who has divorced his wife three times, she is not legal for him to re-marry, till she marries another husband and he (the second husband) does a sexual intercourse with her, and then divorces her and she completes her ‘*Iddâ* (legal prescribed waiting period).

908. Narrated ‘Âisha رضي الله عنها : The wife of Rifâ‘a Al-Qurazi came to the Prophet ﷺ and said, “I was Rifa‘a’s wife, but he divorced me and it was a final irrevocable divorce. Then I married ‘Abdur-Rahmân Az-Zubair but he is impotent.” The Prophet ﷺ asked her, “Do you want to re-marry Rifa‘a? You cannot unless you enjoy a complete sexual relation with your present husband and he with you.” Abû Bakr was sitting with Allâh’s Messenger ﷺ and Khâlid bin

٩٠٦ - حَدِيثُ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا دُعِيَ أَحَدُكُمْ إِلَى الْوَلِيمَةِ فَلْيَأْتِهَا»

٩٠٧ - حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، أَنَّهُ كَانَ يَقُولُ: شُرُّ الطَّعَامِ طَعَامُ الْوَلِيمَةِ، يُدْعَى لَهَا الْأَغْنِيَاءُ وَيُتَرَكُ الْفَقَرَاءُ، وَمَنْ تَرَكَ الدَّعْوَةَ فَقَدْ عَصَى اللَّهَ وَرَسُولَهُ ﷺ .

(١٦) بَابُ: لَا تَحِلُّ الْمُطَلَّقَةُ ثَلَاثَةِ
لِمُطَلَّقِهَا حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ وَيَظْلَمُهَا
ثُمَّ يُفَارِقُهَا وَتَنْقِضُهُ عِذْتَهَا

٩٠٨ - حَدِيثُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا
قَالَتْ: جَاءَتِ امْرَأَةٌ رِفَاعَةُ الْقُرَاطِيِّ
الشَّبِيِّ ﷺ، قَالَتْ: كُنْتُ عِنْدَ رِفَاعَةَ
فَطَلَقَنِي، فَأَبَتْ طَلَاقِي، فَتَزَوَّجْتُ عَبْدَ
الرَّحْمَنِ بْنَ الرَّبِّيرِ، إِنَّمَا مَعَهُ مِثْلُ هَذِهِ
الثَّوْبِ، قَالَ: «أَتُرِيدِينَ أَنْ تَرْجِعِي
إِلَى رِفَاعَةَ؟ لَا، حَتَّى تَذُوقِي عُسْلَيْتَهُ
وَيَذُوقَ عُسْلَيْتَكِ». وَأَبُو بَكْرٍ جَالِسٌ

Sa'îd bin Al-'As was at the door waiting to be admitted. He said, "O Abû Bakr! Do you hear what this (woman) is revealing frankly before the Prophet ﷺ." (Sahîh Al-Bukhâri, Hadîth No. 807, Vol. 3)

909. Narrated 'Âisha : رضى الله عنها A man divorced his wife thrice (by expressing his decision to divorce her thrice), then she married another man who also divorced her. The Prophet was asked if she could legally marry the first husband (or not). The Prophet صلى الله عليه وسلم replied, "No, she cannot marry the first husband unless the second husband enjoys the sexual relation (consummates his marriage) with her, just as the first husband had done." (Sahîh Al-Bukhâri, Hadîth No. 187, Vol. 7)

CHAPTER 17. What is preferable to say at the time of sexual intercourse.

910. Narrated Ibn 'Abbâs : رضى الله عنهما The Prophet said, "If anyone of you, when having sexual intercourse with his wife, says: *Bismillâh, Allâhumma jannibni-sh-Shaitân wa jannib-ish-Shaitân ma razaqtana*,⁽¹⁾ and if it is destined that they should have a child, then Satan will never be able to harm him." (Sahîh Al-Bukhâri, Hadîth No. 94, Vol. 7)

عِنْهُ، وَخَالِدُ بْنُ سَعِيدٍ بْنِ الْعَاصِ يَا بَنِي أَبَّ يَسْتَطِرُ أَنْ يُؤَذَّنَ لَهُ . فَقَالَ: يَا أَبَا بَكْرٍ! أَلَا تَسْمَعُ إِلَى هَذِهِ، مَا تَجْهَرُ بِهِ عِنْدَ النَّبِيِّ ﷺ؟

٩٠٩ - حديث عائشة، أَنَّ رَجُلًا طَلَقَ امْرَأَتَهُ ثَلَاثَةِ، فَتَرَوَّجَتْ، فَطَلَقَهُ فَسُتْلَ النَّبِيِّ ﷺ، أَتَحْلُلُ لِلأَوَّلِ؟ قَالَ: «لَا، حَتَّى يَذُوقَ عَسِينَتَهَا كَمَا ذَاقَ الْأَوَّلُ». .

(١٧) بَابُ: مَا يُسْتَحْثِبُ أَنْ يَقُولَهُ عِنْدَ الْجِمَاعِ

٩١٠ - حديث ابن عباس، قَالَ: قَالَ النَّبِيُّ ﷺ: «أَمَا لَزَ أَنَّ أَحَدَهُمْ يَقُولُ حِينَ يَأْتِي أَهْلَهُ بِاسْمِ اللَّهِ، اللَّهُمَّ جَنِّبْنِي الشَّيْطَانَ وَجَنِّبْ الشَّيْطَانَ مَا رَزَقْنَا؛ ثُمَّ قُدْرَ بَيْنَهُمَا فِي ذَلِكَ، أَوْ فُضِّيَّ وَلَدُّ، لَمْ يَضُرَّهُ شَيْطَانٌ أَبَدًا».

⁽¹⁾ (H.910) This invocation means: 'In the Name of Allâh! O Allâh! Protect me from Satan and protect what You bestow upon us (i.e. an offspring) from Satan.'

CHAPTER 18. One is allowed to have sexual intercourse with his wife from the front or behind avoiding the anus.

911. Narrated Jâbir : رضي الله عنه Jews used to say: "If one has sexual intercourse with his wife from the back, then she will deliver a squint-eyed child." So this Verse was revealed: 'Your wives are a tilth for you, so go to your tilth (have sexual relations with your wives in any manner as long as it is in the vagina and not in the anus) when or how you will...' (V.2:223) (*Sahîh Al-Bukhâri, Hadîth No. 51, Vol. 6*)

CHAPTER 19. It is prohibited for a woman to abandon the bed of her husband.

912. Narrated Abû Huraira : رضي الله عنه The Prophet ﷺ said, "If a woman spends the night deserting her husband's bed (does not sleep with him), then the angels send their curses on her till she comes back (to her husband)." (*Sahîh Al-Bukhâri, Hadîth No. 122, Vol. 7*)

CHAPTER 21. The legal aspect of "coitus interruptus".

913. Narrated Ibn Muhairiz : رضي الله عنه entered the mosque and saw Abû Sa'îd Al-Khudrî and sat beside him and asked him about *Al-'Azl* (i.e. coitus interruptus). Abû Sa'îd said, "We went out with Allâh's Messenger ﷺ for the *Ghazwa* of Banû Al-Mustaliq and we received captives from among the Arab captives and we desired women and celibacy became hard on us and we like to do coitus interruptus. So

(١٨) بَابٌ: جَوَازِ جِمَاعِهِ امْرَأَتَهُ فِي قُبْلَهَا مِنْ قُدَّامَهَا وَمِنْ وَرَائِهَا مِنْ غَيْرِ تَعْرُضِ لِلَّذِبْرِ

٩١١ - حَدِيثُ جَابِرٍ رضي الله عنه، قَالَ: كَانَتِ الْيَهُودُ تَقُولُ: إِذَا جَامَعَهَا مِنْ وَرَائِهَا جَاءَ الْوَلَدُ أَخْوَلَ. فَتَرَأَتْ «نِسَاؤُكُمْ حَزَنٌ لَكُمْ فَأَتُوا حَزَنَكُمْ أَنَّ شِشْمَ» .

(١٩) بَابٌ: تَحْرِيمِ امْتِنَاعِهَا مِنْ فِرَاشِ زَوْجِهَا

٩١٢ - حَدِيثُ أَبِي هُرَيْرَةَ، قَالَ: قَالَ النَّبِيُّ ﷺ: إِذَا بَاتَتِ الْمَرْأَةُ مُهَاجِرَةً فِرَاشَ زَوْجِهَا لَعَنَّهَا الْمَلَائِكَةُ حَتَّى تَرْجِعَ.

(٢١) بَابٌ: حُكْمُ الْعَزْلِ

٩١٣ - حَدِيثُ أَبِي سَعِيدِ الْحُذَرِيِّ، قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةِ بَنِي الْمُضَطَّلِقِ، فَأَصْبَنَا سَبَّيْنَا مِنْ سَبْنِي الْعَرَبِ، فَأَشْهَدَنَا النِّسَاءُ، وَاشْتَدَّتْ عَلَيْنَا الْغُزْبَةُ، وَأَخْبَيْنَا الْعَزْلَ، فَأَرْدَنَا أَنْ نَفِرِّزَ؛ وَقُلْنَا: نَفِرِّزُ وَرَسُولُ اللَّهِ ﷺ يَبْيَنُ أَظْهَرْنَا قَبْلَ أَنْ نَسْأَلَهُ؟

when we intended to do coitus interruptus, we said, ‘How can we do coitus interruptus without asking Allâh’s Messenger ﷺ while he is present among us?’ We asked (him) about it and he said, ‘It is better for you not to do so, there is no person that is destined to exist, but it will come to existence (till the Day of Resurrection).’” (*Sahîh Al-Bukhâri*, Hadîth No. 459, Vol. 5)

914. Narrated Abû Sa‘îd Al-Khudrî : رضى الله عنه We got female captives in the war booty and we used to do coitus interruptus with them. So we asked Allâh’s Messenger ﷺ about it and he said, “Do you really do that?” Repeating the question thrice, and then added: “There is no person that is destined to exist but will come into existence till the Day or Resurrection.” (*Sahîh Al-Bukhâri*, Hadîth No. 137, Vol. 7)

915. Narrated Jâbir : رضى الله عنه We used to practise coitus interruptus while the Qur’ân was being revealed⁽¹⁾. (Jâbir added: We used to practise coitus interruptus during the lifetime of Allâh’s Messenger ﷺ while the Qur’ân was being revealed). (*Sahîh Al-Bukhâri*, Hadîth No. 136, Vol. 7)

فَسَأَلْنَاهُ عَنْ ذَلِكَ، فَقَالَ: «مَا عَلِيَّكُمْ أَنْ لَا تَفْعَلُوا، مَا مِنْ نَسَمَةٍ كَائِنَةٍ إِلَّا يَوْمُ الْقِيَامَةِ إِلَّا وَهِيَ كَائِنَةٌ».

٩١٤ - حديث أبي سعيد الخدري.
قال: أصبتنا سبئياً فكنا نغزلُ؛ فسألنا رسول الله ﷺ، فقال: «أو إنكم لتفعلون!» قالها ثلاثة «ما من نسمة كائنة إلى يوم القيامة إلا هي كائنة».

٩١٥ - حديث جابر رضي الله عنه.
قال: كنا نغزلُ والقرآن ينزلُ.

⁽¹⁾ (H.915) It means, ‘Though the Qur’ân was still being revealed, our practice of coitus interruptus was not prohibited by it.’

17. THE BOOK OF *AR-RADA'*
(Suckling foster relations)

CHAPTER 1. Things which are illegal because of blood relations are also illegal because of the corresponding suckling foster relations.

916. Narrated 'Aisha رضي الله عنها, the wife of the Prophet صلى الله عليه وسلم : While the Prophet صلى الله عليه وسلم was with me (in my house) I heard a man asking Hafsa's permission to enter her house. 'Aisha said, "I said, O Allâh's Messenger! I think the man is Hafsa's foster uncle." 'Aisha added, "O Allâh's Messenger! There is a man asking the permission to enter your house." Allâh's Messenger صلى الله عليه وسلم replied, "I think the man is Hafsa's foster uncle." 'Aisha said, "If so-and-so were living (i.e. her foster uncle) would he be allowed to visit me?" Allâh's Messenger صلى الله عليه وسلم said, "Yes, he would, as the foster suckling relations are treated like blood relations (in marital affairs)," (i.e. those things which are illegal because of blood relation are to be considered illegal because of the corresponding foster suckling relations). (*Sahîh Al-Bukhâri*, *Hadîth* No. 814, Vol. 3)

CHAPTER 2. Suckling from the breast of the wife of a man makes marriage etc., illegal with his children.

917. Narrated 'Aisha رضي الله عنها : Aflah, brother of Abî Al-Qu'aïs, asked permission to visit me after the order of *Al-Hijâb* was revealed. I said, "I will not permit him unless I take the

١٧ - كتاب الرضاع

(١) بَابٌ: يَحْرُمُ مِنَ الرَّضَاةِ مَا يَحْرُمُ
 مِنَ الْوِلَادَةِ

٩١٦ - حَدِيثُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا،
 زَوْجِ النَّبِيِّ ﷺ، أَنَّ رَسُولَ اللَّهِ ﷺ
 كَانَ عِنْدَهَا، وَأَنَّهَا سَمِعَتْ صَوْتَ
 رَجُلٍ يَسْتَأْذِنُ فِي بَيْتِ حَفْصَةَ . قَالَتْ
 عَائِشَةَ: فَقُلْتُ يَا رَسُولَ اللَّهِ! أَرَاهُ فُلَانًا
 (لِعْنُ حَفْصَةَ مِنَ الرَّضَاةِ) فَقَالَتْ
 عَائِشَةَ: يَا رَسُولَ اللَّهِ! هَذَا رَجُلٌ
 يَسْتَأْذِنُ فِي بَيْتِكَ، قَالَتْ: فَقَالَ رَسُولُ
 اللَّهِ ﷺ: (أَرَاهُ فُلَانًا) (لِعْنُ حَفْصَةَ مِنَ
 الرَّضَاةِ) . فَقَالَتْ عَائِشَةَ: لَوْ كَانَ
 فُلَانُ حَيًّا (لِعْنُهَا مِنَ الرَّضَاةِ) دَخَلَ
 عَلَيَّ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ «نَعَمْ، إِنَّ
 الرَّضَاةَ تُحْرِمُ مَا يَحْرُمُ مِنَ الْوِلَادَةِ».

(٢) بَابٌ: تَحْرِيمُ الرَّضَاةِ مِنْ مَا
 يَحْلِمُ

٩١٧ - حَدِيثُ عَائِشَةَ، قَالَتْ:
 اسْتَأْذِنَ عَلَيَّ أَفْلَحُ أَخْوَ أَبِي الْقَعْدَى
 بَعْدَمَا أُنْزِلَ الْحِجَابُ، فَقُلْتُ: لَا آذِنُ

permission of the Prophet ﷺ about him, for, it was not the brother of Abî Al-Qu'aïs, but the wife of Abî Al-Qu'aïs that nursed me." The Prophet ﷺ entered upon me, and I asked him, "O Allâh's Messenger! Aflah, the brother of Abi Al-Qu'aïs asked the permission to visit me but I refused to permit him unless I took your permission." The Prophet ﷺ said, "What stopped you from permitting him? He is your uncle." I said, "O Allâh's Messenger! The man was not the person who had nursed me, but the woman, the wife of Abî Al-Qu'aïs had nursed me." He said, "Admit him, for he is your uncle. *Taribat Yamînuki* (may your right hand be in dust)." (*Sahîh Al-Bukhâri*, *Hadîth* No. 319, Vol. 6)

918. Narrated 'Âisha : رضي الله عنها Aflah asked permission to visit me but I did not allow him. He said, "Do you veil yourself before me although I am your uncle?" 'Âisha said, "How is that?" Aflah replied, "You were suckled by my brother's wife with my brother's milk." I asked Allâh's Messenger ﷺ about it, and he said, "Aflah is right, so permit him to visit you." (*Sahîh Al-Bukhâri*, *Hadîth* No. 812, Vol. 3)

CHAPTER 3. It is forbidden to marry the step-daughter of a foster-brother.

919. Narrated Ibn 'Abbâs : رضي الله عنهما The Prophet ﷺ said about Hamza's daughter, "I am not legally permitted to marry her, as foster suckling relations are treated like blood relations (in marital affairs). She is the

لَهُ حَتَّى أَسْتَأْذِنَ فِيهِ النَّبِيُّ ﷺ، فَإِنَّ أَخَاهُ أَبَا الْقَعْدَيْسِ لَيْسَ هُوَ أَرْضَعَنِي، وَلَكِنْ أَرْضَعَتِنِي امْرَأَةٌ أُبِي الْقَعْدَيْسِ فَدَخَلَ عَلَيَّ النَّبِيُّ ﷺ، فَقُلْتُ لَهُ: يَا رَسُولَ اللَّهِ! إِنَّ أَفْلَحَ أَخَا أُبِي الْقَعْدَيْسِ اسْتَأْذِنَ فَأَيْمَثُ أَنْ آذَنَ حَتَّى أَسْتَأْذِنَكَ. فَقَالَ النَّبِيُّ ﷺ: «وَمَا مَنَعَكَ أَنْ تَأْذِنَنِي؟ عَمُّكِ» قُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّ الرَّجُلَ لَيْسَ هُوَ أَرْضَعَنِي، وَلَكِنْ أَرْضَعَتِنِي امْرَأَةٌ أُبِي الْقَعْدَيْسِ. فَقَالَ: «أَئْذَنِي لَهُ، فَإِنَّهُ عَمُّكِ، تَرِبَّتْ يَمِينُكِ».

918 - حديث عائشة رضي الله عنها
 قالت: استأذن عاليًا أفلح فلم آذن له.
 فقال: أتحتججين مبني وأنا عمك؟
 قللت: وكيف ذلك؟ قال: أرضعتك امرأة أخي بلين أخي. قالت: سأله عن ذلك رسول الله ﷺ، فقال:
 «صدق أفلح، أئذني له».

(٣) باب: تحرير ابنة الأخ من الرضاعة

919 - حديث ابن عباس رضي الله عنهما، قال: قال النبي ﷺ، في بنت حمراء: «لا تحل لي، يحرم من الرضاع ما يحرم من النسب، هي بنت

daughter of my foster brother.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 813, Vol. 3)

أخي من الرضاعة.

CHAPTER 4. It is forbidden to marry the step-daughter and the sister of the wife.

920. Narrated Umm Habîba : رضى الله عنها I said, “O Allâh’s Messenger! Do you like to have (my sister) the daughter of Abû Sufyân?” The Prophet صلى الله عليه وسلم said, “What shall I do (with her)?” I said, “Marry her.” He said, “Do you like that?” I said, “(Yes), for even now I am not your only wife, so I like that my sister should share you with me.” He said, “She is not lawful for me (to marry).”⁽¹⁾ I said, “We have heard that you want to marry.” He said, “The daughter of Umm Salma!” I said, “Yes.” He said, “Even if she were not my step-daughter, she would be unlawful for me to marry, for Thuwaiba suckled me and her father (Abû Salama).”⁽²⁾ So you should neither present your daughters, nor your sisters to me.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 42, Vol. 7)

CHAPTER 8. Suckling foster-ship is only valid if it takes place in the suckling period (before two years of age as the child sucks with hunger).

921. Narrated ‘Aisha : رضى الله عنها Once the Prophet صلى الله عليه وسلم came to me while a man was in my house. He said,

(٤) باب: تحريم الربيبة وأخت المرأة

٩٢٠ - حديث أم حبيبة. قالت: قلت: يا رسول الله! هل لك في بنت أبي سفيان؟ قال: «فافعل مادا؟» قلت: تنسكع؟ قال: «أتحببن؟» قلت: لست لك بمحلية، وأحث من شركتني فيك أختي. قال: «إنها لا تحل لي» قلت: بلغبني أنك تحططب. قال: «ابنة أم سلمة؟» قلت: نعم. قال: «لو لم تكون ربيبي ما حلت لي، أرضعتني وأباها ثوبية، فلا تعرضن على بنتاتك ولا أخواتك».

(٨) باب: إنما الرضاعة من المجاعة

٩٢١ - حديث عائشة رضى الله عنها، قالت: دخل على النبي ﷺ، وعندني

⁽¹⁾ (H.920) Because it is prohibited to marry the sister of one’s wife if that wife is still alive.

⁽²⁾ (H.920) This means that the daughter of Umm Salma was the foster-niece of the Prophet صلى الله عليه وسلم .

"O 'Âisha ! Who is this (man)?" I replied, "My foster suckling brother." He said, "O 'Âisha! Be sure about your foster suckling brothers, as suckling foster-ship is only valid if it takes place in the suckling period (before two years of age as the child sucks with hunger)." (*Sahîh Al-Bukhâri*, *Hadîth* No. 815, Vol. 3)

CHAPTER 10. Child is for the one on whose bed it is born, and one should avoid suspicions.

922. Narrated 'Âisha : رضي الله عنها Sa'd bin Abî Waqqâs and 'Abd bin Zam'a quarrelled over a boy. Sa'd said, "O Allâh's Messenger! This boy is the son of my brother ('Utba bin Abî Waqqâs) who took a promise from me that I would take him as he was his (illegal) son. Look at him and see whom he resembles." 'Abd bin Zam'a said, "O Allâh's Messenger! This is my brother and was born on my father's bed from his slave-girl." Allâh's Messenger ﷺ cast a glance at the boy and found definite resemblance to 'Utba and then said, "O 'Abd bin Zam'a, the boy is for you. The child goes to the owner of the bed and the adulterer gets nothing but the stones (despair i.e. to be stoned to death)." Then the Prophet ﷺ said, "O Sauda bint Zam'a! Screen yourself from this boy." So Sauda never saw him again. (*Sahîh Al-Bukhâri*, *Hadîth* No. 421, Vol. 3)

923. Narrated Abû Huraira : رضي الله عنه The Prophet ﷺ said: "The boy is for the owner of the bed." (*Sahîh Al-Bukhâri*, *Hadîth* No. 742, Vol. 8)

رَجُلٌ، قَالَ: «يَا عَائِشَةً! مَنْ هَذَا؟» قَلْتُ: أَخِي مِنَ الرَّضَاعَةِ. قَالَ: «يَا عَائِشَةً! انْظُرْنَ مَنْ إِخْوَانُكَ، فَإِنَّمَا الرَّضَاعَةَ مِنَ الْمَجَاعَةِ».

(١٠) بَابُ: الْوَلَدُ لِلْفَرَاشِ وَتَوْقِي الشُّبُهَاتِ

٩٢٢ - حَدِيثُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: اخْتَصَمَ سَعْدُ بْنُ أَبِي وَقَاصِ وَعَبْدُ بْنُ زَمْعَةَ فِي عَلَامٍ؛ فَقَالَ سَعْدٌ: هَذَا، يَا رَسُولَ اللَّهِ! ابْنُ أَخِي عُتْبَةَ بْنِ أَبِي وَقَاصِ، عَهْدٌ إِلَيَّ أَنَّهُ ابْنُهُ، انْظُرْ إِلَى شَبَهِهِ، وَقَالَ عَبْدُ بْنُ زَمْعَةَ: هَذَا أَخِي، يَا رَسُولَ اللَّهِ! وُلِدَ عَلَى فَرَاشِ أَبِي مِنْ وَلِيدَتِهِ. فَنَظَرَ رَسُولُ اللَّهِ ﷺ إِلَى شَبَهِهِ فَرَأَى شَبَهَهَا بَيْنَنَا بِعُتْبَةَ، فَقَالَ: «هُوَ لَكَ يَا عَبْدُ، الْوَلَدُ لِلْفَرَاشِ وَلِلْعَاهِرِ الْحَجَرُ، وَاخْتَجِبِي مِنْهُ يَا سَوْدَةَ بْنَتَ زَمْعَةَ». فَلَمْ تَرُهُ سَوْدَةَ قُطُّ.

٩٢٣ - حَدِيثُ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ، قَالَ: «الْوَلَدُ لِصَاحِبِ الْفَرَاشِ».

CHAPTER 11. Tracing of relation from physical features.

924. Narrated 'Âisha : رضى الله عنها Once Allâh's Messenger entered upon me and he was in a very happy mood and said, "O 'Âisha! Don't you know that Mujazziz Al-Mudlîji entered and saw Usâma and Zaid with a velvet-covering on them and their heads were covered (too) while their feet were uncovered. He (Al-Mudlîji) said: 'These feet belong to each other.'"^[11] (*Sahîh Al-Bukhâri*, Hadith No. 762, Vol. 8)

CHAPTER 12. How long after marrying one should stay with a virgin or a matron.

925. Narrated Anas : رضى الله عنه It is from *As-Sunna* (legal ways of the Prophet) that if someone married a virgin and he has already a matron wife, then he should stay for seven days with her (the virgin) and then by turns; and if someone marries a matron and he had already a virgin wife, then he should stay with her (the matron) for three days, and then by turns. (*Sahîh Al-Bukhâri*, Hadith No. 141, Vol. 7)

CHAPTER 13. Sharing visits to one's wives equally and *As-Sunna* (legal ways of the Prophet) is to give each, one night along with a day.

926. Narrated 'Âisha : رضى الله عنها I used to look down upon those ladies who

(١١) بَابُ: الْعَمَلِ بِالْحَقِيقِ الْقَائِفِ الْوَلَدِ

٩٢٤ - حَدِيثُ عَائِشَةَ، قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ وَهُوَ مَسْرُورٌ، فَقَالَ: «يَا عَائِشَةً! أَنَّمَا تَرَى أَنَّ مُجَرَّزاً الْمُذْلِجِيَّ دَخَلَ فَرَأَى أَسَامَةَ وَزَيْنَدَا، وَعَلَيْهِمَا قَطِيفَةٌ فَذَغَطَهَا رُؤُوسَهُمَا، وَبَدَثَ أَفْدَامَهُمَا، فَقَالَ: إِنَّ هَذِهِ الْأَفْدَامَ بَعْضُهَا مِنْ بَعْضٍ».

(١٢) بَابُ: قَدْرِ مَا تَسْتَحِقُهُ الْبِكْرُ
وَالثَّيْبُ مِنْ إِقَامَةِ الرَّوْجِ عِنْدَهَا عَقِبَ الرَّفَافِ

٩٢٥ - حَدِيثُ أَنَسٍ، قَالَ: مِنَ السُّنَّةِ، إِذَا تَرَوَجَ الرَّجُلُ الْبِكْرَ عَلَى الثَّيْبِ، أَقَامَ عِنْدَهَا سَبْعَا، وَقَسَّمَ؛ وَإِذَا تَرَوَجَ الثَّيْبَ عَلَى الْبِكْرِ، أَقَامَ عِنْدَهَا ثَلَاثَةَ، ثُمَّ قَسَّمَ.

(١٣) بَابُ: الْقُسْمِ بَيْنَ الزَّوْجَاتِ وَبَيْانُ أَنَّ السُّنَّةَ أَنَّ تَكُونَ لِكُلِّ وَاحِدَةٍ لِبَنَةٍ مَعَ يَوْمِهَا

٩٢٦ - حَدِيثُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا،

[11] (H.924) The *Qâif* learned through examining their feet, that they were father and son.

had given themselves to Allâh's Messenger ﷺ and I used to say, "Can a lady give herself (to a man)?" But when Allâh revealed: "You (O Muhammad ﷺ), can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will..." (V.33:51), I said (to the Prophet ﷺ), "I feel that your Lord hastens in fulfilling your wishes and desires." (*Sahîh Al-Bukhârî*, *Hadîth* No. 311, Vol. 6)

CHAPTER 14. It is allowed for a wife to bestow her turn to her fellow-wife.

927. Narrated 'Atâ' : We attended along with Ibn 'Abbâs the funeral procession of Maimûna at a place called Sarif. Ibn 'Abbâs said, "This is the wife of the Prophet ﷺ, so when you lift her bier, do not jerk it or shake it much, but walk smoothly because the Prophet ﷺ had nine wives and he used to observe the night turns with eight of them, and for one of them there was no night turn." (*Sahîh Al-Bukhârî*, *Hadîth* No. 5, Vol. 7)

CHAPTER 15. Preference of marrying a religious lady.

928. Narrated Abû Huraira رضي الله عنه said, "A woman is married for four (things), i.e., her wealth, her family status, her beauty and her religion. So you should take possession of (marry) the religious woman (otherwise) you will be a loser." (*Sahîh Al-Bukhârî*, *Hadîth* No. 27, Vol. 7)

قالت: كُنْتُ أَغَارُ عَلَى الْأَتِي وَهَبْنَ أَنْفُسَهُنَّ لِرَسُولِ اللَّهِ ﷺ، وَأَقُولُ: أَتَهُبُ الْمَرْأَةَ نَفْسَهَا؟ فَلَمَّا أَنْزَلَ اللَّهُ تَعَالَى 『تُرْجِعُ مَنْ تَشَاءُ مِنْهُنَّ وَتُنُوِّي إِلَيْكَ مَنْ تَشَاءُ وَمَنْ ابْتَغَيْتَ مِمَّنْ عَزَّلَتْ فَلَا جُنَاحَ عَلَيْكَ』 قُلْتُ: مَا أُرِيَ رَبِّكَ إِلَّا يُسَارِعُ فِي هَوَاكَ.

(١٤) بَابٌ: جَوَازٍ هِبَتْهَا نَوْبَتَهَا لِصُرُّتَهَا

٩٢٧ - حَدِيثُ ابْنِ عَبَّاسٍ. عَنْ عَطَاءٍ، قَالَ: حَضَرْنَا مَعَ ابْنِ عَبَّاسٍ حَنَارَةَ مِيمُونَةَ بِسَرْفَ، فَقَالَ ابْنُ عَبَّاسٍ: هَذِهِ زَوْجَةُ النَّبِيِّ ﷺ، فَإِذَا رَفَعْنَا نَعْشَهَا فَلَا تُزَغِّعُوهَا وَلَا تُرْلِزُوهَا، وَارْفَقُوا، فَإِنَّهُ كَانَ عِنْدَ النَّبِيِّ ﷺ تِسْعَ، كَانَ يَقْسِمُ لِثَمَانِيْنَ، وَلَا يَقْسِمُ لِوَاحِدَةٍ.

(١٥) بَابٌ: اسْتِخْبَابٍ نِكَاحٍ دَاتِ الدِّينِ

٩٢٨ - حَدِيثُ أَبِي هُرَيْرَةَ رضي الله عنه، عَنِ النَّبِيِّ ﷺ، قَالَ: «تُنَكِّحُ الْمَرْأَةَ لِأَرْبَعٍ: لِمَالِهَا وَلِحَسِيبِهَا وَجَمَالِهَا وَلِدِينِهَا، فَأَظْفَرْ بِذَاتِ الدِّينِ، تَرِبَّتْ بِذَاكَهُ».

CHAPTER 16. Preference of marrying a virgin.

929. Narrated Jâbir bin ‘Abdullâh رضي الله عنهما : When I got married, Allâh’s Messenger صلى الله عليه وسلم said to me, “What type of lady have you married?” I replied, “I have married a matron.” He said, “Why, don’t you have a liking for the virgins and for fondling them?” Jâbir also said: Allâh’s Messenger صلى الله عليه وسلم said, “Why didn’t you marry a young girl so that you might play with her and she with you?” (*Sahîh Al-Bukhâri*, *Hadîth* No. 17, Vol. 7)

(١٦) باب: استخباب نكاح البكر

٩٢٩ - حديث جابر بن عبد الله رضي الله عنهما، قال: تزوجت، فقال لي رسول الله ﷺ: «ما تزوجت؟» فقلت: تزوجت نسياً فقال: «ما لك وللعدارى ولعاها».

قال محارب (أحد رجال السندي): فذكرت ذلك لعمرو بن ديار، فقال عمرو: سمعت جابر بن عبد الله يقول: قال لي رسول الله ﷺ: «هلا جارية ثلاثة عليها وتلأ عبك؟».

930. Narrated Jâbir bin ‘Abdullâh رضي الله عنهما : My father died and left seven or nine girls and I married a matron. Allâh’s Messenger صلى الله عليه وسلم said to me, “O Jâbir! Have you married?” I said, “Yes.” He said, “A virgin or a matron?” I replied, “A matron.” He said, “Why not a virgin, so that you might play with her and she with you, and you might amuse her and she amuse you.” I said, “‘Abdullâh (my father) died and left girls, and I dislike to marry a girl like them, so I married a lady (matron) so that she may look after them.” On that he صلى الله عليه وسلم said, “May Allâh bless you,” or “That is good.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 280, Vol. 7)

٩٣٠ - حديث جابر بن عبد الله رضي الله عنهما، قال: هلك أبي وتركت سبع بنات أو تسعة بنات، فتزوجت امرأة نسياً، فقال لي رسول الله ﷺ: «تزوجت يا جابر؟» قلت: نعم. فقال: «يُكرراً أم نسياً» قلت: بن نسياً. قال: «فهلاً جارية ثلاثة عليها وتلأ عبك وتصاحكها وتتضاحك؟» قال: قلت: له: إن عبد الله هلك وتركت بنات، وإنني كرهت أن أحيئهن بمثلهن، فتزوجت امرأة تقوم عليهن وتصلحهن، فقال: «بارك الله» أو «خيراً».

931. Narrated Jâbir: رضي الله عنه I was with Allâh's Messenger ﷺ in a Ghazwa, and when we returned, I wanted to hurry, while riding a slow camel. A rider came behind me. I looked back and saw that the rider was Allâh's Messenger ﷺ. He said (to me), "What makes you to hurry like this?" I replied, "I am newly married." He said, "Did you marry a virgin or a matron?" I replied, "(Not a virgin but) a matron." He asked, "Why didn't you marry a young girl with whom you would have played and she would have played with you?" Then, when we approached (Al-Madîna) and were going to enter (it), the Prophet ﷺ said, "Wait till you enter (your homes) at night (or in its early part), so that the ladies with unkempt hair may comb their hair, and those whose husbands have been absent (for a long time) may shave their pubic hair." (The subnarrator, Hâshim رضي الله عنه said: A reliable narrator told me that the Prophet ﷺ added in this Hadith: "(Seek to beget) children! Children, O Jâbir!") (*Sahîh Al-Bukhâri*, Hadîth No. 172, Vol. 7)

932. Narrated Jâbir bin 'Abdullâh رضي الله عنهما I was with the Prophet ﷺ in a Ghazwa (holy battle) and my camel was slow and exhausted. The Prophet ﷺ came up to me and said, "Jâbir." I replied, "Yes?" He said, "What is the matter with you?" I replied, "My camel is slow and tired, so I am left behind." So, he got down and poked the camel with his stick and then

٩٣١ - حديث جابر، قال: كنّت مع رسول الله ﷺ في غزوة، فلما قفلنا تَعَجَّلْتُ عَلَى بَعِيرٍ قَطْوَفٍ، فللحظة راكبٌ مِنْ خَلْفِي، فَالتفتَ فَإِذَا أَنَا بِرَسُولِ اللهِ ﷺ؛ قَالَ: «مَا يَعْجِلُكَ؟» قُلْتُ: إِنِّي حَدِيثُ عَهْدٍ بِعُرْسٍ. قَالَ: «فَبِكُرًا تَزَوَّجْتَ أَمْ بِيَكِيرًا؟» قُلْتُ: بَلْ ثَيَّبًا. قَالَ: «فَهَلَّ جَارِيَةً تُلَأِعْبُهَا وَتُلَأِعْبُكَ؟». قَالَ: فَلَمَّا قَدِمْنَا ذَهَبْنَا لِنَدْخُلَ، قَالَ: «أَمْهُلُوا حَتَّى تَذَخُّلُوا لَيْلًا» أَيْ عِشَاءً «لِكَيْ تَمْتَشِّطَ الشَّعْنَةُ وَتَسْتَحِدَ الْمُغَيْبَةُ». وَفِي هَذَا الْحَدِيثِ أَنَّهُ قَالَ: «الْكَيْسُ الْكَيْسَ يَا جَابِرُ» يَعْنِي الْوَلَدَ.

٩٣٢ - حديث جابر بن عبد الله رضي الله عنهما، قال: كنّت مع النبي ﷺ في غزوة فأبظا بي ج ملي وأغاها، فأتى على النبي ﷺ، فقال: «جابر!» قُلْتُ: نعم. قَالَ: «مَا شَانُكَ؟» قُلْتُ: أبظا على ج ملي وأغاها فتكلفت، فنزل يخجنه بمجنجه ثم

ordered me to ride. I rode the camel and it became so fast that I had to hold it from going ahead of Allâh's Messenger ﷺ. He then asked me, "Have you got married?" I replied in the affirmative. He asked, "A virgin or a matron?" I replied, "I married a matron." The Prophet ﷺ said, "Why have you not married a virgin, so that you may play with her and she may play with you?" Jâbir replied, "I have sisters (young in age) so I preferred to marry a matron who could collect them all and comb their hair and look after them". The Prophet ﷺ said, "You will reach soon, and when you have arrived (at home), I advise you to associate with your wife (that you may have an intelligent son)." Then he asked me, "Would you like to sell your camel?" I replied in the affirmative and the Prophet ﷺ purchased it for one *Uqîya* of gold. Allâh's Messenger ﷺ reached before me and I reached in the morning, and when I went to the mosque, I found him at the door of the mosque. He asked me, "Have you arrived just now?" I replied in the affirmative. He said, "Leave your camel and come into (the mosque) and pray two *Rak'a*. I entered and offered the *Salât* (prayer). He told Bilâl to weigh and give me one *Uqîya* of gold. So Bilâl weighed for me fairly and I went away. The Prophet ﷺ sent for me and I thought that he would return to me my camel which I hated more than anything else. But the Prophet ﷺ said to me, "Take your camel as well as its price." (*Sahîh Al-Bukhâri*, *Hadîth* No. 310, Vol. 3)

قال: «ازَّكْتُ» فَرَكِبْتُ. فَلَقَدْ رَأَيْتُهُ أَكْثَرَهُ عَنْ رَسُولِ اللَّهِ ﷺ. قَالَ: «تَرَوْجَتْ؟» قُلْتُ: نَعَمْ، قَالَ: «بِكُرًا أَمْ ثَيَّبًا؟» قُلْتُ: بَلْ ثَيَّبًا. قَالَ: «أَفَلَا جَارِيَةٌ تُلَاءِعُهَا وَتُلَاءِعُكَ؟» قُلْتُ: إِنَّ لِي أَخْوَاتٍ، فَأَخْبَيْتُ أَنْ أَتَرْزُقَ امْرَأَةً تَجْمَعُهُنَّ وَتَمْسِطُهُنَّ وَتَقْوُمُ عَلَيْهِنَّ؟ قَالَ: «أَمَّا إِنَّكَ قَادِمٌ، فَإِذَا قَدِمْتَ فَالْكَنِيسَ الْكَنِيسَ». ثُمَّ قَالَ: «أَتَبِعْ جَمَلَكَ؟» قُلْتُ: نَعَمْ. فَاشْتَرَاهُ مِنِي بِأَوْقِيَةٍ، ثُمَّ قَدِمَ رَسُولُ اللَّهِ ﷺ فِينِي، وَقَدِمْتُ بِالْغَدَاءِ، فَجِئْنَا إِلَى الْمَسْجِدِ فَوَجَدْتُهُ عَلَى بَابِ الْمَسْجِدِ قَالَ: «آلَآنَ قَدِمْتَ؟» قُلْتُ: نَعَمْ. قَالَ: «فَدَعْ جَمَلَكَ فَادْخُلْ فَصَلُّ رَكْعَتَيْنِ» فَدَخَلْتُ فَصَلَيْتُ؛ فَأَمَرَ بِلَالًا أَنْ يَزِنَ لَهُ أَوْقِيَةً، فَوَزَنَ لِي بِلَالٌ فَأَرْجَحَ فِي الْمِيزَانِ. فَانْظَلَقْتُ حَتَّى وَلَيْتُ، فَقَالَ: «اذْعُ لِي جَاهِرًا» قُلْتُ الآنَ يَرُدُّ عَلَيَّ الْجَمَلَ، وَلَمْ يَكُنْ شَيْءٌ أَبْعَضَ إِلَيَّ مِنْهُ. قَالَ: «خُذْ جَمَلَكَ، وَلَكَ ثَمَّةً».

CHAPTER 18. *Al-Wasiya* as regards to women.

933. Narrated Abû Huraira : رضي الله عنه said ملى الله عليه وسلم "The woman is like a rib; if you try to straighten her, you will break her. So if you want to get benefit from her, do so while she still has some crookedness." (*Sahîh Al-Bukhâri*, *Hadîth* No. 113, Vol. 7)

934. Narrated Abû Huraira : رضي الله عنه The Prophet said ملى الله عليه وسلم "Whoever believes in Allâh and the Last Day should not harm his neighbour. And I command you to take care of the women, for they are created from a rib and the most crooked portion of the rib is its upper part; if you try to straighten it, you will break it, and if you leave it, it will remain crooked, so I command you to take care of the woman." (*Sahîh Al-Bukhâri*, *Hadîth* No. 114, Vol. 7)

935. Narrated Abû Huraira : رضي الله عنه The Prophet said ملى الله عليه وسلم "But for the Israelis, meat would not decay and but for Hawwa' (Eve), wives would never betray their husbands."^[1] (*Sahîh Al-Bukhâri*, *Hadîth* No. 547, Vol. 4)

(١٨) بَابُ الْوِصِيَّةِ بِالنِّسَاءِ

٩٣٣ - حديث أبي هريرة، أنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «المرأةُ كَالضَّلَعِ، إِنْ أَقْمَتْهَا كَسَرَتْهَا، وَإِنْ اسْتَمْتَعْتَ بِهَا اسْتَمْتَعْتَ بِهَا وَفِيهَا عِوْجٌ».

٩٣٤ - حديث أبي هريرة، عن النبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْآخِرَ فَلَا يُؤْذِي جَارَهُ، وَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا فَإِنَّهُنَّ خَلْقٌ مِّنْ ضَلَعٍ، وَإِنَّ أَغْوَجَ شَيْءٍ فِي الضَّلَعِ أَغْلَاهُ، فَإِنْ ذَهَبَتْ نُقْيَمَهُ كَسَرَتْهُ، وَإِنْ تَرَكْتَهُ لَمْ يَزَلْ أَغْوَجَ، فَاسْتَوْصُوا بِالنِّسَاءِ خَيْرًا».

٩٣٥ - حديث أبي هريرة رضي الله عنه، عن النبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «النُّولَا بُنُو إِسْرَائِيلَ لَمْ يَخْنَزِ اللَّحْمُ، وَنُولَا حَوَاءُ لَمْ تَخْنَزْ أُنْثى زَوْجَهَا».

^[1] (H.935) The Israelis stored the meat which Allâh provided them with, though they were ordered not to do so; therefore Allâh caused the meat they had stored, to decay. Hawwa' (Eve) tempted her husband to eat from the forbidden tree, and by doing so, she cheated him.

18. THE BOOK OF DIVORCE

CHAPTER 1. Prohibition of divorcing the woman during menses without her agreement, and if one disobeys, the divorce will take place but the man will be ordered to take her back.

936. Narrated 'Abdullâh bin 'Umar رضي الله عنهما that he had divorced his wife while she was menstruating during the lifetime of Allâh's Messenger صلى الله عليه وسلم 'Umar bin Al-Khattâb asked Allâh's Messenger صلى الله عليه وسلم about that. Allâh's Messenger said, "Order him (your son) to take her back and keep her till she is clean from her menses and then to wait till she gets her next period and becomes clean again, whereupon, if he wishes to keep her, he can do so, and if he wishes to divorce her he can divorce her before having sexual intercourse with her; and that is the *Iddah* (prescribed period) which Allâh has fixed for the women meant to be divorced." (*Sahîh Al-Bukhâri*, *Hadîth* No. 178, Vol. 7)

937. Narrated Yûnus bin Jubair رضي الله عنه Ibn 'Umar divorced his wife while she was having her menses. 'Umar (bin Al-Khattâb) asked the Prophet صلى الله عليه وسلم who said, "Order him (your son) to take her back, and then divorce her before her period of the *Iddah* has elapsed." I asked Ibn 'Umar, "Will that divorce (during the menses) be counted?" He replied, "If somebody becomes helpless and behaves foolishly

(1) بَابٌ: تَحْرِيمُ طَلَاقِ الْحَائِضِ بِغَيْرِ رِضَاهَا وَأَنَّهُ لَوْ خَالَفَ وَقَعَ الطَّلَاقُ وَيُؤْمَرُ بِرَجْعَتِهَا

٩٣٦ - حَدِيثُ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّهُ طَلَقَ امْرَأَةً وَهِيَ حَائِضٌ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَسَأَلَ عُمَرُ ابْنَ الْخَطَابِ رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مُرْهُ فَلْيَرَاجِعْهَا ثُمَّ لِيُمْسِكُهَا حَتَّى تَظْهُرَ، ثُمَّ تَحِيسَّ، ثُمَّ تَظْهُرَ، ثُمَّ إِنْ شَاءَ أَمْسَكَ بَعْدُ، وَإِنْ شَاءَ طَلَقَ قَبْلَ أَنْ يَمْسَّ؛ فَتِلْكَ الْعِدَّةُ الَّتِي أَمَرَ اللَّهُ أَنْ تُطْلَقَ لَهَا النِّسَاءُ».

٩٣٧ - حَدِيثُ ابْنِ عُمَرَ عَنْ يُوسُفِ بْنِ جُبَيْرٍ، قَالَ: سَأَلْتُ ابْنَ عُمَرَ؛ فَقَالَ: طَلَقَ ابْنُ عُمَرَ امْرَأَةً وَهِيَ حَائِضٌ، فَسَأَلَ عُمَرُ النَّبِيَّ ﷺ، فَأَمَرَهُ أَنْ يُرَاجِعَهَا، ثُمَّ يُطْلَقَ مِنْ قُبْلِ عَدَّتِهَا؛ فَلَمْ: فَتَعْنَدُ بِتِلْكَ التَّطْلِيقَةِ؟ قَالَ: أَرَأَيْتَ إِنْ عَجَزَ وَاسْتَحْمَقَ؟

(will his foolishness be an excuse for his misbehaviour)?”^[1] (*Sahîh Al-Bukhâri*, Hadîth No. 250, Vol. 7)

CHAPTER 3. Expiation is obligatory on the person who makes his wife unlawful for himself without having the intention of divorce.

938. Narrated Ibn ‘Abbâs : If someone says to his wife, “You are unlawful to me,” he must make an expiation (for his oath).^[2] Ibn ‘Abbâs added: ‘Indeed in the Messenger of Allâh (Muhammad ﷺ) you have a good example to follow...’ (V.33:21) (*Sahîh Al-Bukhâri*, Hadîth No. 433, Vol. 6)

939. Narrated ‘Ubâid bin ‘Umair رضي الله عنهما رضي الله عنها saying, I heard أَنَّ رضي الله عنه أَسْمَاعِي أَسْمَاعِي saying, “The Prophet ﷺ used to stay for a while with Zainab bin Jahsh and drink honey at her house. So Hafsa and I decided that if the Prophet ﷺ came to anyone of us, she should say to him, ‘I detect the smell of *Maghâfir* (a bad smelling gum) in you. Have you eaten *Maghâfir*?’ So the Prophet ﷺ visited one of them and she said to him the same. The Prophet ﷺ said, ‘Never mind, I have taken some honey at the house of Zainab bint Jahsh, but I shall never drink of it anymore.’ So there was revealed: ‘O Prophet! Why do you ban (for yourself) that which Allâh has made lawful to you.....if you two (wives of the Prophet ﷺ) turn

(٢) بَابُ: وُجُوبِ الْكَفَارَةِ عَلَى مَنْ حَرَمَ امْرَأَتَهُ وَلَمْ يَنِو الطَّلاقَ

٩٣٨ - حَدِيثُ ابْنِ عَبَّاسٍ رضي الله عنهما، قَالَ: فِي الْحَرَامِ يُكَفِّرُ؟ وَقَالَ: «لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ إِسْنَةٌ» .

٩٣٩ - حَدِيثُ عَائِشَةَ رضي الله عنها، أَنَّ النَّبِيَّ ﷺ كَانَ يَمْكُثُ عِنْدَ زَيْنَبَ ابْنَةِ جَحْشٍ وَيَشْرَبُ عِنْدَهَا عَسَلًا، فَتَوَاصَيْتُ أَنَا وَحَفْصَةُ أَنَّ أَيَّتَا دَخَلَ عَلَيْهَا النَّبِيَّ ﷺ فَلَتَّلَ: إِنِّي أَجِدُ مِنْكَ رِيحَ مَغَافِرَ، أَكُلُّ مَغَافِرَ؟ فَدَخَلَ عَلَى إِخْدَاهُمَا، فَقَالَتْ لَهُ ذَلِكَ؟ فَقَالَ: «لَا». بَلْ شَرِبْتُ عَسَلًا عِنْدَ زَيْنَبَ ابْنَةِ جَحْشٍ، وَلَنْ أَعُودَ لَهُ». فَنَزَّلَتْ هَيَايَهَا النَّبِيَّ لِمَ ثُحْرُمَ مَا أَخْلَى اللَّهُ لَكَ...» إِلَى... «إِنْ تَتَوَبَا إِلَى اللَّهِ» لِعَائِشَةَ وَحَفْصَةَ. «وَإِذَا سَرَّ النَّبِيَّ

^[1] (H.937) If, out of foolishness somebody divorces his wife while she is menstruating, the divorce is valid. (See *Fath Al-Bâri*, Vol. II, P. 267 for details).

^[2] (H.938) His saying will not mean a decision to divorce her.

in repentance to Allâh...’ (V.66:1-4). (Addressing ‘Âisha and Hafsa): ‘...When the Prophet ﷺ disclosed a matter in confidence to one of his wives...’ (V.66:3), namely his saying: But I have taken some honey.” (*Sahîh Al-Bukhârî*, *Hadîth* No. 192, Vol. 7)

940. Narrated ‘Âisha رضي الله عنها : Allâh’s Messenger ﷺ was fond of honey and sweet edible things and (it was his habit) that after finishing the ‘Asr prayer he would visit his wives and stay with one of them at that time. Once he went to Hafsa، the daughter of ‘Umar and stayed with her more than usual. I got jealous and enquired about that; I was told that a lady of her folk had given her a skin filled with honey as a present, and that she made a syrup from it and gave it to the Prophet ﷺ to drink (and that was the reason for the delay). I said, “By Allâh, we will play a trick (to prevent him from doing so).” So I said to Sauda bint Zam‘a، “The Prophet ﷺ will approach you, and when he comes near you, say: ‘Have you taken *Maghâfir* (a bad-smelling gum)?’ He will say, ‘No’. Then say to him: ‘Then what is this odour which I smell from you?’ He will say to you, ‘Hafsa made me drink honey syrup.’ Then say: ‘Perhaps the bees of that honey had sucked the juice of the tree of *Al-‘Urfut*.⁽¹¹⁾ I shall also say the same. O you, Safiyya, say the same.” Later Sauda said, “By Allâh, as

إلى بعض أزواجها لغزوته: «بَلْ شَرِبْتُ عَسْلًا».

٩٤٠ - حَدِيثُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُحِبُّ الْعَسْلَ وَالْحَلْوَاءَ، وَكَانَ إِذَا انْصَرَفَ مِنَ الْعَصْرِ دَخَلَ عَلَى نِسَائِهِ، فَيَدْنُوا مِنْ إِحْدَاهُنَّ، فَدَخَلَ عَلَى حَفْصَةَ بْنَتِ عُمَرَ، فَاحْتَسَ أَكْثَرَ مَا كَانَ يَخْتَسِّ، فَغَرِبَتْ، فَسَأَلَتْ عَنْ ذَلِكَ، فَقَيْلَ لَيْ: أَهَدَتْ لَهَا امْرَأَةٌ مِنْ قَوْمَهَا عُكَّةً مِنْ عَسْلٍ، فَسَقَتِ النَّبِيِّ ﷺ مِنْهُ شَرْبَةً. فَقُلْتَ: أَمَا وَاللَّهِ لَتَخْتَالَنَّ لَهُ، فَقُلْتَ لِسُودَةَ بْنَتِ زَمْعَةَ إِنَّهُ سَيَدْنُو مِنْكَ، فَإِذَا دَنَّا مِنْكِ فَقُرِلَ: أَكْلَتْ مَغَافِرَ؟ فَإِنَّهُ سَيَقُولُ لَكَ: لَا. فَقُرِلَ لَهُ: مَا هَذِهِ الرِّيحُ الَّتِي أَجِدُ مِنْكَ؟ فَإِنَّهُ سَيَقُولُ لَكَ: «سَقَنَتِي حَفْصَةُ شَرْبَةَ عَسْلٍ»، فَقُرِلَ لَهُ: جَرَسْتَ نَحْلَهُ الْعَرْفُطَ، وَسَأَوْلُ ذَلِكَ، وَقُرِلَ لَهُ أَنْتِ يَا صَفِيفَةُ ذَلِكَ.

⁽¹¹⁾ (H.940) *Al-‘Urfut* is the tree which produces *Maghâfir*.

(صلى الله عليه وسلم) soon as he (the Prophet) stood at the door, I was about to say to him what you had ordered me to say because I was afraid of you." So when the Prophet came near Sauda, she said to him, 'O Allâh's Messenger! Have you taken *Maghâfir*?' He said, "No." She said, "Then what is this odour which I smell from you?" He said, "Hafsa made me drink honey syrup." She said, "Perhaps its bees had sucked the juice of *Al-'Urfut* tree." When he came to me, I also said the same, and when he went to Safiyya, she also said the same. And when the Prophet again went to Hafsa, she said, "O Allâh's Messenger! Shall I give you more of that drink?" He said, "I am not in need of it." Sauda said, "By Allâh, we deprived him (of it)." I said to her, "Keep quiet." (*Sahîh Al-Bukhâri*, *Hadîth* No. 193, Vol. 7)

CHAPTER 4. Giving option of divorce to one's wife does not make the divorce effective except if it is really intended.

491. Narrated 'Âisha رضي الله عنها the wife of the Prophet : When Allâh's Messenger was ordered to give option to his wives, he started with me, saying, "I am going to mention to you something, but you shall not hasten (to give your reply) unless you consult your parents." The Prophet knew that my parents would not order me to leave him. Then he said, "Allâh says: O Prophet (Muhammad)! Say to your wives: 'If you desire the life of this world and its glitter...an enormous

فَالْتَّ: تَقُولُ سَوْدَةً فَوَاللَّهِ مَا هُوَ إِلَّا أَنْ قَامَ عَلَى الْبَابِ فَأَرْذَثُ أَنْ أُبَادِيَهُ بِمَا أَمْرَتِنِي بِهِ فَرَقَّا مِنْكِ. فَلَمَّا دَنَّا مِنْهَا، قَالَتْ لَهُ سَوْدَةً: يَا رَسُولَ اللَّهِ! أَكَلْتَ مَعَافِرَ؟ قَالَ: «لَا» قَالَتْ: فَمَا هَذِهِ الرِّيحُ الَّتِي أَجِدُ مِنْكَ؟ قَالَ: «سَقَنَتِنِي حَفْصَةُ شَرْبَةَ عَسَلٍ»، فَقَالَتْ: جَرَسْتَ نَخْلَةَ الْعُرْفُطِ. فَلَمَّا دَارَ إِلَيَّ، قُلْتَ لَهُ نَحْوَ ذَلِكَ؛ فَلَمَّا دَارَ إِلَيَّ صَفَيَّةَ قَالَتْ لَهُ مِثْلَ ذَلِكَ. فَلَمَّا دَارَ إِلَيَّ حَفْصَةَ، قَالَتْ: يَا رَسُولَ اللَّهِ أَلَا أَسْقِيكَ مِنْهُ؟ قَالَ: «لَا حَاجَةَ لِي فِيهِ». قَالَتْ: تَقُولُ سَوْدَةً وَاللَّهُ لَقَدْ حَرَّمَنَاهُ؛ قُلْتَ لَهَا: اسْكُنِي.

(٤) بَابٌ: بَيَانٌ أَنَّ تَخْيِيرَ امْرَأَتِهِ لَا يَكُونُ طَلَاقًا إِلَّا بِالنِّيَّةِ

٩٤١ - حَدِيثُ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ، قَالَتْ: لَمَّا أُمِرَ رَسُولُ اللَّهِ ﷺ بِتَخْيِيرِ أَزْوَاجِهِ، بَدَأَ بِي؛ فَقَالَ: «إِنِّي ذَاكِرٌ لَكِ أَمْرًا فَلَا عَلَيْكِ أَنْ لَا تَغْجَلِي حَتَّى تَسْتَأْمِرِي أَبْوَينِكِ»، قَالَتْ: وَقَدْ عَلِمَ أَنَّ أَبَوَيِّ لَمْ يَكُونَا يَأْمُرَانِي بِفَرَاقِهِ. قَالَتْ: ثُمَّ قَالَ: إِنَّ اللَّهَ جَلَّ ثَنَاؤُهُ قَالَ: هُبَايْهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ إِنْ كُنْتُنَّ تُرِدُنَ الْحَيَاةَ الدُّنْيَا

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reward.’” (V.33:28-29). I said, “Then why should I consult my parents? Verily, I desire Allâh, His Messenger ﷺ and the Home of the Hereafter.” Then all the other wives of the Prophet ﷺ did the same as I did. (*Sahîh Al-Bukhâri*, *Hadîth* No. 309, Vol. 6)

وَزِيَّنَتْهَا...» إِلَى... أَجْرًا
عَظِيمًا» قَالَتْ: فَقُلْتُ: فَقَدْ فَيْ أَيْ هَذَا
أَسْتَأْمِرُ أَبْوَيِّ، فَإِنِّي أُرِيدُ اللَّهَ وَرَسُولَهُ
وَالدَّارَ الْآخِرَةَ؛ قَالَتْ: ثُمَّ فَعَلَ أَزْوَاجُ
النَّبِيِّ ﷺ مِثْلَ مَا فَعَلْتُ.

942. Narrated Mu'âdha : رضي الله عنها 'Âisha said, “Allâh's Messenger ﷺ used to take the permission of that wife with whom he was supposed to stay overnight if he wanted to go to one other than her, after this Verse was revealed: “You (O Muhammad ﷺ) can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will...” (V.33:51). I asked 'Âisha, “What did you used to say (in this case)?” She said, “I used to say to him, ‘If I could deny you the permission (to go to your other wives) I would not allow your favour to be bestowed on any other person than I’.” (*Sahîh Al-Bukhâri*, *Hadîth* No. 312, Vol. 6)

943. Narrated 'Âisha : رضي الله عنها Allâh's Messenger ﷺ gave us the option (to remain with him or to be divorced), and we selected Allâh and His Messenger ﷺ. So, giving us that option was not regarded as divorce. (*Sahîh Al-Bukhâri*, *Hadîth* No. 188, Vol. 7)

CHAPTER 5. *Al-'Iylâ'* (temporary separation from wives) and keeping away from the wives, and giving

٩٤٢ - حِدِيثُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا.
عَنْ مُعَاوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا،
أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَسْتَأْذِنُ فِي يَوْمِ
الْمَرْأَةِ مِنَّا بَعْدَ أَنْ أُنْزِلَتْ هَذِهِ الْآيَةَ
﴿تُرْجِئُ مَنْ تَشَاءُ مِنْهُنَّ وَتُؤْوِي إِلَيْكَ
مَنْ تَشَاءُ وَمَنِ اتَّغَيَّبَتْ مِنْ عَزْلَتْ فَلَا
جُنَاحٌ عَلَيْكَ﴾ فَقُلْتُ لَهَا: مَا كُنْتِ
تُشُولِينَ؟ قَالَتْ: كُنْتُ أَقُولُ لَهُ: إِنْ
كَانَ ذَاكَ إِلَيَّ فَإِنِّي لَا أُرِيدُ، يَا رَسُولَ
اللَّهِ! أَنْ أُوْثِرَ عَلَيْكَ أَحَدًا.

٩٤٣ - حِدِيثُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا،
قَالَتْ: تَحِبُّنَا رَسُولُ اللَّهِ ﷺ، فَاخْتَرْنَا
اللَّهَ وَرَسُولَهُ، فَلَمْ يَعُدْ ذَلِكَ عَلَيْنَا
شَيْئًا.

(٥) بَابٌ: فِي الْإِتِّلَاءِ وَإِغْرِيَالِ النِّسَاءِ
وَتَخْيِيرِهِنَّ وَوَفَّرْلِهِ تَعَالَى:

﴿وَإِنْ تَظَاهَرَا عَلَيْهِ﴾

them option and Allâh's Statement: "But if you help one another against him... (V.66:4) (See also V.2:226)

944. Narrated Ibn 'Abbâs : رضي الله عنها For the whole year I had the desire to ask 'Umar bin Al-Khattâb regarding the explanation of a Verse (in *Sûrat Al-Tahrîm*), but I could not ask him because I respected him very much. When he went to perform the *Hajj*, I too went along with him. On our return, while we were still on the way home, 'Umar went aside by the Arak trees to answer the call of nature. I waited till he finished and then I proceeded with him and asked him, "O chief of the Believers! Who were the two wives of the Prophet ﷺ who aided one another against him?" He said, "They were Hafsa and 'Âisha." Then I said to him, "By Allâh, I wanted to ask you about this a year ago, but I could not do so owing to my respect for you." 'Umar said, "Do not refrain from asking me. If you think that I have knowledge (about a certain matter), ask me; and if I know (something about it), I will tell you." Then 'Umar added, "By Allâh, in the Pre-Islâmic Period of Ignorance we did not pay attention to women until Allâh revealed regarding them what He revealed regarding them, and assigned for them what He has assigned. Once, while I was thinking over a certain matter, my wife said, 'I recommend that you do so-and-so.' I said to her, 'What have you got to do with this matter? Why do you poke your nose in a matter which I want to see fulfilled?' She said, 'How strange you are, O son of Al-Khattâb! You

٩٤٤ - حديث عمر بن الخطاب . عن ابن عباس ، قال : مكثت سنة أريد أن أسألك عمر بن الخطاب عن آية ، فما أستطيع أن أسأله هيئة له ، حتى خرج حاجا فخرجت معه ، فلما رجعت ، وكنا ببعض الطريق ، عدلت إلى الأراك لحاجة له ، قال : فوقفت له حتى فرغ ، ثم سرت معه فقلت : يا أمير المؤمنين ! من الثناء ظاهرتنا على النبي ﷺ مِنْ أَزْوَاجِه ؟ فقال : تلك حفصة وعائشة . قال : فقلت : والله ! إن كنت لأريد أن أسألك عن هذا منذ سنة فما أستطيع هيئة لك . قال : فلا تفعل ؛ ما ظنت أن عندي من علم فسألني ، فإن كان لي علم خبرتك به . قال : ثم قال عمر : والله ! إن كنّا في الجاهلية ما نعد للنساء أمرا حتى أنزل الله فيهن ما أنزل ، وقسم لهن ما قسم ، قال : فيينا أنا في أمر أمارة ، إذ قالت امرأتي : لون صنفت كذلك ! قال : فقلت لها : ما لك ولما هنّا ، فيما تكلفك في أمر أريده ؟ فقالت لي : عجبا لك يا ابن

don't want to be argued with whereas your daughter, Hafsa surely argues with Allâh's Messenger ﷺ so much that he remains angry for a full day!" "Umar then reported; how he at once put on his outer garment and went to Hafsa and said to her, "O my daughter! Do you argue with Allâh's Messenger ﷺ so that he remains angry the whole day?" Hafsa said, "By Allâh, we argue with him." Umar said, "Know that I warn you of Allâh's Punishment and the anger of Allâh's Messenger ﷺ , O my daughter! Don't be betrayed by the one who is proud of her beauty because of the love of Allâh's Messenger ﷺ for her (i.e. 'Âisha)." 'Umar added, "Then I went out to Umm Salama's house who was one of my relatives, and I talked to her. She said, 'O son of Al-Khattâb! It is rather astonishing that you interfere in everything; you even want to interfere between Allâh's Messenger ﷺ and his wives!' By Allâh, by her talk she influenced me so much that some of my anger subsided. I left her (and went home). At that time I had a friend from the *Ansâr* who used to bring news (from the Prophet ﷺ in case of my absence, and I used to bring him the news if he was absent. In those days we were afraid of one of the kings of Ghassân tribe. We heard that he intended to move and attack us. So we were fearful of that. (One day) my *Ansârî* friend unexpectedly knocked at my door, and said, 'Open! Open!' I said, 'Has the king of Ghassân come (attacked)?' He said, 'No, but something worse; Allâh's Messenger ﷺ has isolated himself from his

الخطاب! ما تُريدُ أَن تُرَاجِعَ أَنْتَ، وَإِنَّ ابْنَكَ لَتُرَاجِعُ رَسُولَ اللَّهِ ﷺ حَتَّى يَظْلَمَ يَوْمَهُ غَضِيَانًا؟ فَقَامَ عُمَرُ فَأَخَذَ رِدَاءَهُ مَكَانَهُ حَتَّى دَخَلَ عَلَى حَفْصَةَ؛ فَقَالَ لَهَا: يَا بُنْيَةً! إِنَّكَ لَتُرَاجِعِينَ رَسُولَ اللَّهِ ﷺ حَتَّى يَظْلَمَ يَوْمَهُ غَضِيَانًا؟ فَقَالَتْ حَفْصَةُ: وَاللَّهِ! إِنَّا لَتُرَاجِعُهُ. فَقُلْتُ: تَعْلَمِينَ أَنِّي أَحَذَرُكُ عَقُوبَةَ اللَّهِ وَغَضَبَ رَسُولِهِ ﷺ، يَا بُنْيَةً! لَا يَعْرِنَكَ هَذِهِ الَّتِي أَغْبَجَهَا حُسْنُهَا ثُبُّ رَسُولِ اللَّهِ ﷺ إِيَّاهَا (يُرِيدُ عَائِشَةَ).

قَالَ: ثُمَّ خَرَجْتُ حَتَّى دَخَلْتُ عَلَى أُمِّ سَلَمَةَ، لِقَرَابَتِي مِنْهَا، فَكَلَمْتُهَا؛ فَقَالَتْ أُمُّ سَلَمَةَ: عَجَبًا لَكَ يَا ابْنَ الخطاب! دَخَلْتَ فِي كُلِّ شَيْءٍ حَتَّى تَبْتَغِي أَنْ تَدْخُلَ بَيْنَ رَسُولِ اللَّهِ ﷺ وَأَزْوَاجِهِ! فَأَخَذَنِي، وَاللَّهِ! أَخَذَنِي كَسَرَتِي عَنْ بَعْضِ مَا كُنْتُ أَجِدُ، فَخَرَجْتُ مِنْ عِنْدِهَا.

وَكَانَ لِي صَاحِبٌ مِنَ الْأَنْصَارِ، إِذَا غَبَّتْ أَتَانِي بِالْخَبَرِ، وَإِذَا غَابَ كُنْتُ أَنَا أَتَيْهُ بِالْخَبَرِ؛ وَتَخَوَّفُ مِنْ كَمَا مِنْ مُلُوكَ غَسَانَ ذُكِرَ لَنَا أَنَّهُ يُرِيدُ أَنْ

wives.' I said, 'Let the nose of 'Âisha and Hafsa be stuck to dust (i.e. humiliated).' Then I put on my clothes and went to Allâh's Messenger's residence, and behold, he was staying in one of his upper room, to which he ascended by a ladder, and a black slave of Allâh's Messenger was (sitting) at the first ladder-step. I said to him, 'Inform (the Prophet Umar bin Al-Khattâb is here.' Then the Prophet admitted me and I narrated the story to Allâh's Messenger. When I reached the story of Umm Salama, Allâh's Messenger smiled while he was lying on a mat made of palm tree leaves with nothing between him and the mat. Underneath his head there was a leather pillow stuffed with palm fibres, and leaves of a *Saut* tree were piled at his feet, and above his head hung a few water-skins. On seeing the marks of the mat imprinted on his side, I wept. He said, 'Why are you weeping?' I replied, 'O Allâh's Messenger! Caesar and Khosrau are leading the life (of luxury) while you, Allâh's Messenger though you are (is living in destitute).' The Prophet then replied, 'Won't you be satisfied that they enjoy this world and we the Hereafter.' " (*Sahîh Al-Bukhâri*, *Hadîth* No. 435, Vol. 6)

يَسِيرٌ إِلَيْنَا، فَقَدِ امْتَلَأَتْ صُدُورُنَا مِنْهُ.
فَإِذَا صَاحِبِي الْأَنْصَارِيُّ يَدْعُ الْبَابَ؛
فَقَالَ: أَفْتَحْ أَفْتَخْ! فَقُلْتُ: جَاءَ
الْغَسَانِيُّ؟ فَقَالَ: بَنْ أَشَدُّ مِنْ ذَلِكَ،
اغْتَرَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَزْوَاجَهُ؟ فَقُلْتُ:
رَعْمَ أَنْفُ حَفْصَةَ وَعَائِشَةَ، فَأَخَذْتُ
ثَوْبِي فَأَخْرُجْ حَتَّى جِئْتُ فَإِذَا رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَشْرُبَةِ لَهُ يَرْفَقَ عَلَيْهَا
بَعْجَلَةً، وَعَلَامَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَسْوَدَ
عَلَى رَأْسِ الدَّرَجَةِ؛ فَقُلْتُ لَهُ: قُلْ:
هَذَا عُمَرُ بْنُ الْخَطَّابِ، فَأَذِنْ لِي.

قَالَ عُمَرُ: فَقَصَضْتُ عَلَى رَسُولِ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَذَا الْحَدِيثَ، فَلَمَّا بَلَغَ
حَدِيثَ أُمِّ سَلَمَةَ تَبَّسَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ،
وَإِنَّهُ لَعَلَى حَصِيرٍ مَا بَيْنَهُ وَبَيْنَهُ شَيْءٌ،
وَتَخَتَّ رَأْسِهِ وَسَادَةً مِنْ أَدَمَ حَشُوشًا
لِيفُ، وَإِنَّ عِنْدَ رِجْلَيْهِ قَرَظًا مَضْبُوبًا،
وَعِنْدَ رَأْسِهِ أَهْبَتْ مُعْلَقَةً، فَرَأَيْتُ أَثْرَ
الْحَصِيرِ فِي جَنِينِهِ، فَبَكَيْتُ؛ فَقَالَ: «مَا
يُبَكِّيكَ؟» فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّ
كِسْرَى وَقَيْصَرَ فِيمَا هُمَا فِيهِ، وَأَنْتَ
رَسُولُ اللَّهِ! فَقَالَ: «أَمَا تَرْضَى أَنْ
تَكُونَ لَهُمُ الدُّنْيَا وَلَنَا الْآخِرَةُ؟».

945. Narrated Ibn 'Abbâs : رضي الله عنهما I had been eager to ask 'Umar bin Al-Khattâb رضي الله عنه about the two ladies

945 - حَدِيثُ عُمَرَ. عَنْ عَبْدِ اللَّهِ
ابْنِ عَبَّاسٍ رضي الله عنهما، قَالَ: لَمْ أَرْزَلْ

from among the wives of the Prophet regarding whom Allâh ﷺ said: ‘If you two (wives of the Prophet) namely ‘Âisha and Hafsa رضي الله عنهما turn in repentance to Allâh, (it will be better for you), your hearts are indeed so inclined (to oppose what the Prophet likes)...’ (V.66:4) till ‘Umar performed the *Hajj* and I, too, performed the *Hajj* along with him. (On the way) ‘Umar went aside to answer the call of nature, and I also went aside alongwith him carrying a tumbler full of water, and when ‘Umar had finished, I poured water over his hands and he performed the ablution. Then I said to him, “O chief of Believers! Who were the two ladies from among the wives of the Prophet regarding whom Allâh ﷺ said: ‘If you two (wives of the Prophet) namely ‘Âisha and Hafsa رضي الله عنهما turn in repentance to Allâh, (it will be better for you), your hearts are indeed so inclined (to opposed what the Prophet likes)...’” (V.66:4) He said, “I am astonished at your question, O Ibn ‘Abbâs. They were ‘Âisha and Hafsa.” Then ‘Umar went on narrating the incident and said, “I and an *Ansâri* neighbour of mine from Banî Umayya bin Zaid, who used to live in ‘Awali-Al-Madîna used to visit the Prophet ﷺ in turn. He used to go one day and I another day. When I went, I would bring him the news of what had happened that day regarding the Divine Inspiration and other things, and when he went, he used to do the same for me. We, the people of Quraish used to have the upper hand over our wives, but when we came to the *Ansâr*,

حرِيصاً عَلَى أَنْ أَسْأَلَ عُمَرَ بْنَ الْخَطَّابِ عَنِ الْمَرْأَتَيْنِ مِنْ أَزْوَاجِ النَّبِيِّ وَاللَّتَيْنِ قَالَ اللَّهُ تَعَالَى : «إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَفَتْ قُلُوبُكُمَا» حَتَّى حَجَّ وَحَجَبْتُ مَعَهُ، وَعَدَلَ وَعَدَلْتُ مَعَهُ بِإِدَاؤَةِ قَبْرَرَ، ثُمَّ جَاءَ فَسَكَبْتُ عَلَى يَدَيْهِ مِنْهَا فَتَوَضَّأَ؛ فَقُلْتُ لَهُ: يَا أَمِيرَ الْمُؤْمِنِينَ! مَنِ الْمَرْأَتَانِ مِنْ أَزْوَاجِ النَّبِيِّ وَاللَّتَانَ قَالَ اللَّهُ تَعَالَى : «إِنْ تَتُوبَا إِلَى اللَّهِ فَقَدْ صَفَتْ قُلُوبُكُمَا»؟ قَالَ: وَاعْجَبْنَا لَكَ يَا ابْنَ عَبَّاسٍ! هُمَا عَائِشَةُ وَحَفَصَةُ.

ثُمَّ اسْتَقْبَلَ عُمَرُ الْحَدِيثَ يَسُوقُهُ، قَالَ: كُنْتُ أَنَا وَجَارٌ لِي مِنَ الْأَنْصَارِ فِي بَنِي أُمَيَّةَ بْنِ زَيْدٍ، وَهُمْ مِنْ عَوَالِي الْمَدِينَةِ، وَكُنَّا نَتَّاولُ النُّزُولَ عَلَى النَّبِيِّ وَاللَّهِ، فَيَنْزَلُ يَوْمًا وَأَنْزِلُ يَوْمًا، فَإِذَا نَزَلْتُ حِثْتُهُ بِمَا حَدَثَ مِنْ خَبَرِ ذَلِكَ الْيَوْمِ مِنَ الْوَحْيِ أَوْ غَيْرِهِ، وَإِذَا نَزَلَ فَعَلَ مِثْلَ ذَلِكَ؛ وَكُنَّا، مَغْشَرُ قُرَيْشٍ، نَعْلَبُ النِّسَاءَ؛ فَلَمَّا قَدِمْنَا عَلَى الْأَنْصَارِ إِذَا قَوْمٌ تَغْلِبُهُمْ نِسَاءُهُمْ، فَطَفَقَ نِسَاءُنَا يَأْخُذْنَ مِنْ أَدَبِ الْأَنْصَارِ؛ فَصَخَبْتُ عَلَى امْرَأَتِي فَرَاجَعْتُنِي، فَأَنْكَرْتُ أَنْ تُرَاجِعَنِي؛

we found that their women had the upper hand over their men, so our women also started learning the ways of the *Ansârî* women. I shouted at my wife and she retorted and I disliked that she should answer me back. She said to me, ‘Why are you surprised at my answering you back? By Allâh, the wives of the Prophet ﷺ answer him back and some of them may leave (does not speak to) him throughout the day till the night.’ That (talk) scared me and I said to her, ‘Whoever amongst them has done so, will be ruined!’ Then I proceeded after dressing myself, and entered upon Hafsa and said to her, ‘Does anyone of you keep the Prophet ﷺ angry till night?’ She said, ‘Yes.’ I said, ‘You are a ruined and lost person! Don’t you fear that Allâh may get angry for the anger of Allâh’s Messenger ﷺ and thus you will be ruined? So do not ask more from the Prophet ﷺ and do not answer him back and do not give up talking to him. Ask me whatever you need and do not be tempted to imitate your neighbour (i.e. ‘Âisha) in her manners for she is more charming than you and more beloved to the Prophet ﷺ.’ Umar added, “At that time a talk was circulating among us that (the tribe of) Ghassân were preparing their horses to invade us. My *Ansârî* companion, on the day of his turn, went (to the town) and returned to us at night and knocked at my door violently and asked if I was there. I became horrified and came out to him. He said, ‘Today a great thing has happened.’ I asked, ‘What is it? Have (the people of) Ghassan invaded?’ He said, ‘No, but (what has

قَالَتْ: وَلَمْ تُنْكِرْ أَنْ أَرَاجِعَكَ؟ فَوَاللَّهِ
إِنَّ أَزْوَاجَ النَّبِيِّ لَيَرَاجِعُنَّهُ، وَإِنَّ
إِخْدَاهُنَّ لَتَهْجُرُهُ الْيَوْمَ حَتَّى الظَّلَلِ،
فَأَفْزَعَنِي ذَلِكَ، وَقُلْتُ لَهَا: قَدْ خَابَ
مَنْ فَعَلَ ذَلِكَ مِنْهُنَّ.

ثُمَّ جَمِعْتُ عَلَيَّ ثَيَابِيِّ، فَنَزَّلْتُ
فَدَخَلْتُ عَلَى حَفْصَةَ؛ فَقُلْتُ لَهَا: أَيْنَ
حَفْصَةُ؟ أَتُغَاضِبُ إِخْدَاهُنَّ النَّبِيِّ
الْيَوْمَ حَتَّى الظَّلَلِ؟ قَالَتْ: نَعَمْ.
فَقُلْتُ: قَدْ خَبَتْ وَخَسِرْتِ، أَفَأُمِنْتِ
أَنْ يَعْصِبَ اللَّهُ لِغَضَبِ رَسُولِهِ
فَهَلْكِيٍّ. لَا تَسْتَكْثِرِي النَّبِيِّ
ثُرَاجِعِيهِ فِي شَيْءٍ وَلَا تَهْجُرِيهِ،
وَسَلِّينِي مَا بَدَا لَكِ، وَلَا يَغْرِيَكَ أَنْ
كَانَتْ جَارِتُكِ أَوْضَأَ مِنْكِ وَأَحَبَّ إِلَى
النَّبِيِّ
(يريد عائشة).

قَالَ عُمَرُ: وَكُنَّا قَدْ تَحَدَّدْنَا أَنَّ
غَسَّانَ تُنْعِلُ الْحَيْلَ لِغَزْوَنَا، فَنَزَّلَ
صَاحِبِي الْأَنْصَارِيُّ يَوْمَ نُؤْبَتِهِ، فَرَجَعَ
إِلَيْنَا عِشَاءً، فَضَرَبَ بَابِي ضَرْبَةً
شَدِيدَةً، وَقَالَ: أَئْمَ هُوَ؟ فَقَرِغْتُ،
فَخَرَجْتُ إِلَيْهِ؛ فَقَالَ: قَدْ حَدَثَ الْيَوْمَ
أَمْرٌ عَظِيمٌ، قُلْتُ: مَا هُوَ، أَجَاءَ
غَسَّانَ؟ قَالَ: لَا، بَلْ أَعْظَمُ مِنْ ذَلِكَ

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happened) is greater and more horrifying than that: Allâh's Messenger ﷺ has divorced his wives.' "Umar added, "The Prophet ﷺ kept away from his wives and I said, 'Hafsa is ruined and a loser.' I had already thought that most probably this (divorce) would happen in the near future. So I dressed myself and offered Fajr prayer with the Prophet ﷺ and then the Prophet ﷺ entered an upper room and stayed there in seclusion. I entered upon Hafsa and saw her weeping. I asked, 'What makes you weep? Did I not warn you about that? Did the Prophet ﷺ divorce you all?' She said, 'I do not know. There he is retired alone in the upper room.' I came out and sat near the pulpit and saw a group of people sitting around it and some of them were weeping. I sat with them for a while but could not endure the situation, so I went to the upper room where the Prophet ﷺ was and said to a black slave of his, 'Will you get the permission (of the Prophet) for 'Umar (to enter)?' The slave went in, talked to the Prophet ﷺ about it and then returned saying, 'I have spoken to the Prophet ﷺ and mentioned you but he kept quiet.' Then I returned and sat with the group of people sitting near the pulpit, but I could not bear the situation and once again I said to the slave, 'Will you get the permission for 'Umar?' He went in and returned saying, 'I mentioned you to him but he kept quiet.' So I returned again and sat with the group of people sitting near the pulpit, but I could not bear the situation, and so I went to the slave and

وَأَهْوَلُ، طَلَقَ النَّبِيُّ ﷺ نِسَاءً؛ فَقُلْتُ: حَابَتْ حَفْصَةُ وَحَسِيرَتْ، قَدْ كُنْتُ أَطْلُنُ هَذَا يُوشِكُ أَنْ يَكُونَ. فَجَمَعْتُ عَلَيَّ ثَيَابِيِّ، فَصَلَّيْتُ صَلَاتَ الْفَجْرِ مَعَ النَّبِيِّ ﷺ، فَدَخَلَ النَّبِيُّ ﷺ مَشْرُبَةً لَهُ، فَاغْتَرَّلَ فِيهَا، وَدَخَلَتْ عَلَى حَفْصَةَ إِذَا هِيَ تَبْكِي؛ فَقُلْتُ: مَا يُبَكِّيكِ؟ أَلَمْ أَكُنْ حَذَرْتُكِ هَذَا؟ أَطْلَقْتَكَ النَّبِيُّ ﷺ؟ قَالَتْ: لَا أَدْرِي، هَا هُوَ ذَا مُغْتَرِّلُ فِي الْمَشْرُبَةِ. فَخَرَجْتُ فَجِئْتُ إِلَى الْمِنْبَرِ، فَإِذَا حَوْلَهُ رَهْطٌ، يَتَكَبَّرُ بَعْضُهُمْ؛ فَجَلَسْتُ مَعَهُمْ قَلِيلًا، ثُمَّ غَلَبَنِي مَا أَجِدُ، فَجِئْتُ الْمَشْرُبَةَ الَّتِي فِيهَا النَّبِيُّ ﷺ، فَقُلْتُ لِغَلَامَ لَهُ أَسْوَدَ: اسْتَأْذِنْ لِعُمَرَ؛ فَدَخَلَ الْغَلَامُ، فَكَلَمَ النَّبِيِّ ﷺ، ثُمَّ رَجَعَ، فَقَالَ: كَلَمْتُ النَّبِيِّ ﷺ وَذَكَرْتُكَ لَهُ فَصَمَتَ؛ فَانْصَرَفْتُ، حَتَّى جَلَسْتُ مَعَ الرَّهْطِ الَّذِينَ عِنْدَ الْمِنْبَرِ. ثُمَّ غَلَبَنِي مَا أَجِدُ، فَجِئْتُ فَقُلْتُ لِلْغَلَامِ اسْتَأْذِنْ لِعُمَرَ؛ فَدَخَلَ ثُمَّ رَجَعَ، فَقَالَ: قَدْ ذَكَرْتُكَ لَهُ فَصَمَتَ؛ فَرَجَعْتُ فَجَلَسْتُ مَعَ الرَّهْطِ الَّذِينَ عِنْدَ الْمِنْبَرِ. ثُمَّ غَلَبَنِي مَا أَجِدُ فَجِئْتُ الْغَلَامَ، فَقُلْتُ: اسْتَأْذِنْ لِعُمَرَ؛ فَدَخَلَ ثُمَّ رَجَعَ إِلَيَّ فَقَالَ: قَدْ ذَكَرْتُكَ لَهُ فَصَمَتَ؛ فَلَمَّا وَلَيْتُ مُنْصَرِفًا

said, ‘Will you get the permission for ‘Umar?’ He went in and returned to me saying, ‘I mentioned you to him but he kept quiet.’ When I was leaving, behold! The slave called me, saying, ‘The Prophet ﷺ has given you permission.’ Then I entered upon Allâh’s Messenger ﷺ and saw him lying on a bed made of stalks of date-palm leaves and there was no bedding between it and him. The stalks left marks on his side and he was leaning on a leather pillow stuffed with date-palm fibres. I greeted him and while still standing I said, ‘O Allâh’s Messenger! Have you divorced your wives?’ He looked at me and said, ‘No.’ I said, ‘Allâhu Akbar.’ And then while standing, I said chatting, ‘Will you please pay heed to what I say, O Allâh’s Messenger? We, the people of Quraish used to have power over our women, but when we arrived at Al-Madîna we found that the men (here) were overpowered by their woman.’ The Prophet ﷺ smiled and then I said to him, ‘Will you please pay heed to what I say, O Allâh’s Messenger? I entered upon Hafsa and said to her, ‘Do not be tempted to imitate your companion (‘Âisha), for she is more charming than you and more beloved to the Prophet ﷺ.’ The Prophet ﷺ smiled for a second time. When I saw him smiling, I sat down. Then I looked around his house, and by Allâh, I could not see anything of value or importance in his house except three hides, so I said, ‘O Allâh’s Messenger! Invoke Allâh to make your followers rich, for the Persian and the Byzantines (Romans) have been made prosperous

(قال) إِذَا الْغَلَامُ يَدْعُونِي . فَقَالَ: قَدْ أَذِنَ لَكَ النَّبِيُّ ﷺ .

فَدَخَلْتُ عَلَى رَسُولِ اللَّهِ ﷺ، فَإِذَا هُوَ مُضطَجِعٌ عَلَى دِمَالٍ حَصِيرٍ لَّيْسَ بَيْنَهُ وَبَيْنَهُ فِرَاشٌ، قَدْ أَثَرَ الرِّمَالُ بِجَنْبِيهِ، مَتَكِّئًا عَلَى وِسَادَةِ مِنْ أَدَمَ، حَشُورًا لِيفًّا؛ فَسَلَمَتْ عَلَيْهِ ثُمَّ قُلْتُ، وَأَنَا قَائِمٌ: يَا رَسُولَ اللَّهِ! أَطْلَقْتَ نِسَاءَكَ؟ فَرَفَعَ إِلَيَّ بَصَرَهُ، فَقَالَ: «لَا»، فَقُلْتُ: اللَّهُ أَكْبَرٌ! ثُمَّ قُلْتُ، وَأَنَا قَائِمٌ، أَسْتَأْتُنُسُ: يَا رَسُولَ اللَّهِ! لَوْ رَأَيْتَنِي، وَكُنَّا، مَعْشَرَ قُرَيْشٍ، نَعْلَبُ النِّسَاءَ، فَلَمَّا قَدِيمَنَا الْمَدِينَةَ، إِذَا قَوْمٌ تَعْلِبُهُنْ نِسَاؤُهُنْ؛ فَتَبَسَّمَ النَّبِيُّ ﷺ. ثُمَّ قُلْتُ: يَا رَسُولَ اللَّهِ! لَوْ رَأَيْتَنِي، وَدَخَلْتُ عَلَى حَفْصَةَ، فَقُلْتُ لَهَا: لَا يَعْرِنِكَ أَنْ كَانَتْ جَارِتُكَ أَوْضَأَ مِنْكِ وَأَحَبَّ إِلَى النَّبِيِّ ﷺ (بِرِيدُ عَائِشَةَ). فَتَبَسَّمَ النَّبِيُّ ﷺ تَبَسَّمَةً أُخْرَى؛ فَجَلَسْتُ حِينَ رَأَيْتُهُ تَبَسَّمَ، فَرَفَعْتُ بَصَرِي فِي بَيْتِهِ، فَوَاللَّهِ! مَا رَأَيْتُ فِي بَيْتِهِ شَيْئًا يَرُدُّ الْبَصَرَ غَيْرَ أَهْبَةِ ثَلَاثَةَ. فَقُلْتُ: يَا رَسُولَ اللَّهِ! ادْعُ اللَّهَ فَلْيُوَسْعَ عَلَى أُمَّتِكَ، فَإِنَّ فَارِسَا وَالرُّومَ قَدْ وُسْعَ عَلَيْهِمْ، وَأَعْطُوا الدُّنْيَا وَهُنْ لَا يَعْبُدُونَ اللَّهَ.

18. The Book of Divorce

and they have been given (the pleasure of the world), although they do not worship Allâh.' Thereupon the Prophet ﷺ sat up as he was reclining, and said, 'Are you of such an opinion, O the son of Al-Khattâb? These are the people who have received the rewards for their good deeds in this world.' I said, 'O Allâh's Messenger! Ask Allâh to forgive me.' Then the Prophet ﷺ kept away from his wives for twenty-nine days because of the story which Hafsa had disclosed to 'Âisha. The Prophet ﷺ had said, 'I will not enter upon them (my wives) for one month' because of his anger towards them, when Allâh had admonished him.⁽¹⁾ So, when twenty-nine days had passed, the Prophet ﷺ first entered upon 'Âisha. 'Âisha said to him, 'O Allâh's Messenger! You had sworn that you would not enter upon us for one month, but now only twenty-nine days have passed, for I have been counting them one by one.' The Prophet ﷺ said, 'The (present) month is of twenty-nine days.' 'Âisha added, 'Then Allâh نـا revealed the Verses of the option⁽²⁾. And out of all his wives he asked me first, and I chose him.' Then he gave option to his other wives and they said what 'Âisha had said." (*Sahîh Al-Bukhâri, Hadîth No. 119, Vol. 7*)

فَجَلَسَ النَّبِيُّ ﷺ، وَكَانَ مُتَكَبِّلاً، فَقَالَ: «أَوَ فِي هَذَا أَنْتَ يَا ابْنَ الْخَطَابِ؟ إِنَّ أُولَئِكَ قَوْمٌ عَجَلُوا طَبَيْبَاتِهِمْ فِي الْحَيَاةِ الدُّنْيَا» فَقُلْتُ: يَا رَسُولَ اللَّهِ! اسْتَغْفِرُ لِي.

فَاعْتَزَلَ النَّبِيُّ ﷺ نِسَاءَهُ مِنْ أَجْلِ ذُلِكَ الْحَدِيثِ، حِينَ أَفْسَثَهُ حَفْصَةُ إِلَيْهِ عَائِشَةَ، تِسْعًا وَعَشْرِينَ لَيْلَةً، وَكَانَ قَالَ: «مَا أَنَا بِدَاخِلٍ عَلَيْهِنَّ شَهْرًا» مِنْ شِدَّةِ مَوْجِدِيِّهِ عَلَيْهِنَّ، حِينَ عَاتَهُ اللَّهُ.

فَلَمَّا مَضَتْ تِسْعُ وَعَشْرُونَ لَيْلَةً دَخَلَ عَلَى عَائِشَةَ فَبَدَا بِهَا، فَقَالَتْ لَهُ عَائِشَةُ: يَا رَسُولَ اللَّهِ! إِنَّكَ كُنْتَ فَدَ أَفْسَمْتَ أَنْ لَا تَدْخُلَ عَلَيْنَا شَهْرًا، وَإِنَّمَا أَضَبَحْتَ مِنْ تِسْعَ وَعَشْرِينَ لَيْلَةً أَعْدُهَا عَدًّا؟ فَقَالَ: «الشَّهْرُ تِسْعَ وَعَشْرُونَ».

فَكَانَ ذُلِكَ الشَّهْرُ تِسْعًا وَعَشْرِينَ لَيْلَةً. قَالَتْ عَائِشَةُ: ثُمَّ أَنْزَلَ اللَّهُ تَعَالَى آيَةَ التَّخْيِيرِ، فَبَدَا بِي أَوَّلَ امْرَأَةٍ مِنْ

⁽¹⁾ (H.945) The Prophet ﷺ had decided to abstain from eating a kind of food because of a certain event, so Allâh نـا blamed him for doing so. Some of his wives were the cause of his taking that decision, therefore he deserted them for one month.

⁽²⁾ (H.945) See Qur'ân: (V.66:4)

نِسَائِهِ فَأُخْرِتُهُ. ثُمَّ خَيْرٌ نِسَاءً كُلَّهُنَّ،
فَقُلْنَ مِثْلَ مَا قَالَتْ عَائِشَةُ.

CHAPTER 6. No sustenance for a lady who has been given three (irrevocable) divorces.

946. Narrated Al-Qâsim : رضى الله عنه ‘Âisha said, “What is wrong with Fâtima? Why doesn’t she fear Allâh?” That is by saying that a divorced lady is not entitled to be provided with residence and sustenance (by her husband). (*Sahîh Al-Bukhâri*, Hadîth No. 243, Vol. 7)

947. Narrated Qâsim : رضى الله عنه ‘Urwa said to ‘Âisha : رضى الله عنها “Do you know so-and-so the daughter of Al-Hakam? Her husband divorced her irrevocably and she left (her husband’s house).” ‘Âisha said, “What a bad thing she has done!” ‘Urwa said (to ‘Âisha), “Haven’t you heard in the statement of Fâtima^[1]?” ‘Âisha replied, “It is not in her favour to mention.” (*Sahîh Al-Bukhâri*, Hadîth No. 244, Vol. 7)

CHAPTER 8. The period of ‘Iddah for a widow or another lady comes to an end with the birth of the child.

948. Narrated Subai‘a bint Al-Hârith that she was married to Sa‘d bin Khaula who was from the tribe of

(6) بَابُ الْمُطْلَقَةِ ثَلَاثَةِ لَا نَفَقَةَ لَهَا

٩٤٦ - حَدِيثُ عَائِشَةَ وَفَاطِمَةَ بِنْتِ قَيْسٍ. عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ: مَا لِفَاطِمَةَ! أَلَا تَتَقَبَّلُ اللَّهُ، يَعْنِي فِي قَوْلِهَا: لَا سُكْنَىٰ وَلَا نَفَقَةَ.

٩٤٧ - حَدِيثُ عَائِشَةَ، وَفَاطِمَةَ بِنْتِ قَيْسٍ. قَالَ عُرْوَةُ بْنُ الزَّبِيرِ لِعَائِشَةَ: أَلَمْ تَرَى إِلَى فُلَانَةَ بِنْتِ الْحَكَمِ، طَلَّقَهَا زَوْجُهَا الْبَتَّةَ فَخَرَجَتْ! فَقَالَتْ: يَشْرَكُ مَا صَنَعَتْ. قَالَ: أَلَمْ تَسْمَعِي فِي قَوْلِ فَاطِمَةَ؟ قَالَتْ: أَمَا إِنَّهُ لَيْسَ لَهَا خَيْرٌ فِي ذِكْرِ هَذَا الْحَدِيثِ.

(8) بَابُ انْقِضَاءِ حِلَّةِ الْمُتَوْقَى عَنْهَا زَوْجُهَا وَغَيْرِهَا بِوَضِيعِ الْحَمْلِ

٩٤٨ - حَدِيثُ سُبَيْنَةَ بِنْتِ الْحَارِثِ: أَنَّهَا كَانَتْ تَحْتَ سَغْدِ بْنِ

^[1] (H.947) Fâtima was divorced and came to the Prophet ﷺ and said, “My husband has divorced me twice, and I am afraid that somebody may attack me in my house.” The Prophet ﷺ allowed her to move to her parent’s house.

Banî ‘Âmr bin Lu’âi and was one of those who fought in the battle of Badr. He died while she was pregnant during *Hajjat-ul-Wadâ’*. Soon after his death, she gave birth to a child. When she completed the term of delivery (i.e. became clean), she prepared herself for suitors. Abû As-Sanâbil bin Ba‘kak, a man from the tribe of Banî ‘Abd-ud-Dar, called on her and said to her, “What! I see you dressed up for the people to ask you in marriage. Do you want to marry? By Allâh, you are not allowed to marry unless four months and ten days have elapsed (after your husband’s death).” Subai‘a in her narration said, “When he (i.e. Abû As-Sanâbil) said this to me, I put on my dress in the evening and went to Allâh’s Messenger ﷺ and asked him about this problem. He gave the verdict that I was free to marry as I had already given birth to my child and ordered me to marry if I wished. (*Sahîh Al-Bukhâri*, *Hadîth* No. 326-B, Vol. 5)

خَوْلَةَ، وَهُوَ مِنْ بَنِي عَامِرٍ بْنِ لُؤَيْ،
وَكَانَ مِمْنَ شَهِدَ بَذِرًا، فَتُوْفِيَ عَنْهَا فِي
حَجَّةِ الْوَدَاعِ، وَهِيَ حَامِلٌ، فَلَمْ تَشَبَّ
أَنْ وَضَعَتْ حَمْلَهَا بَعْدَ وَفَاتِهِ؛ فَلَمَّا
تَعَلَّتْ مِنْ يَنْقَاصِهَا تَجَمَّلَتْ لِلْحُطَابِ،
فَدَخَلَ عَلَيْهَا أَبُو السَّنَابِلِ بْنُ بَعْكَلٍ،
رَجُلٌ مِنْ بَنِي عَبْدِ الدَّارِ؛ فَقَالَ لَهَا:
مَا لِي أَرَاكِ تَجَمَّلِتْ لِلْحُطَابِ تُرْجِينَ
النِّكَاحَ، فَإِنَّكِ، وَاللَّهُ! مَا أَنْتِ بِنَاكِحٍ
حَتَّى تَمُرَ عَلَيْكِ أَرْبَعَةُ أَشْهُرٍ وَعَشْرُ.
فَالَّتِ سُبْيَةُ: فَلَمَّا قَالَ لِي ذَلِكَ
جَمَعْتُ عَلَيَّ ثِيَابِي حِينَ أَمْسَيْتُ،
وَأَتَيْتُ رَسُولَ اللَّهِ ﷺ، فَسَأَلْتُهُ عَنْ
ذَلِكَ، فَأَفْتَانَنِي بِأَنِّي قَدْ حَلَّتْ حِينَ
وَضَعَتْ حَمْلِي، وَأَمْرَنِي بِالتَّرْوِيجِ إِنْ
بَدَا لِي :

949. Narrated Umm Salama : رضي الله عنها A man came to Ibn ‘Abbâs رضي الله عنهما while Abû Huraira رضي الله عنه was sitting with him and said, “Give me your verdict regarding a lady who delivered a baby forty days after the death of her husband.” Ibn ‘Abbâs said, “This indicates the end of one of the two prescribed periods.” I said, “For those who are pregnant, their prescribed period is until they deliver their burdens.” Abû Huraira said, “I agree with my cousin (Abû Salama).” Then Ibn ‘Abbâs sent his slave, Kuraib to

٩٤٩ - حَدِيثُ أُمِّ سَلَمَةَ . عَنْ أَبِي سَلَمَةَ، قَالَ: جَاءَ رَجُلٌ إِلَيْهِ ابْنُ عَبَّاسٍ . وَأَبُو هُرَيْرَةَ جَالِسٌ عِنْدَهُ، فَقَالَ: أَفْتَنِي فِي امْرَأَةٍ وَلَدَتْ بَعْدَ رُوْجَهَا بِأَرْبَعِينَ لَيْلَةً؛ فَقَالَ ابْنُ عَبَّاسٍ: أَخِرُ الْأَجَلَيْنِ . قُلْتُ أَنَا (وَأَوْلَاهُ
الْأَخْمَالِ أَجْلُهُنَّ أَنْ يَضْعَنَ حَمْلَهُنَّ)
قَالَ أَبُو هُرَيْرَةَ: أَنَا مَعَ ابْنِ أَخِي (يَعْنِي
أَبَا سَلَمَةَ). فَأَزْسَلَ ابْنُ عَبَّاسٍ غُلَامَةً

Umm Salama to ask her (regarding this matter). She replied, "The husband of Subai'a Al-Aslamiya was killed while she was pregnant, and she delivered a baby forty days after his death. Then her hand was asked in marriage and Allâh's Messenger ﷺ married her (to somebody). Abû As-Sanâbil was one of those who asked for her hand in marriage." (*Sahîh Al-Bukhâri*, Hadîth No. 432, Vol. 6)

CHAPTER 9. It is compulsory for a lady not to adorn herself during the 'Iddah period, but mourning beyond three days is prohibited (except in the case of the death of one's husband).

950. Narrated Humaid bin Nâfi' رضي الله عنه: Zainab bint Abû Salama told me these three narrations: Zainab said: I went to Umm Habîba, the wife of the Prophet ﷺ when her father, Abû Sufyân bin Herb had died. Umm Habîba asked for a perfume which contained yellow scent (*Khalûq*) or some other scent, and she first perfumed one of the girls with it and then rubbed her cheeks with it and said, "By Allâh, I am not in need of perfume, but I have heard Allâh's Messenger ﷺ saying, 'It is not lawful for a lady who believes in Allâh and the Last Day to mourn for a dead person for more than three days unless he is her husband for whom she should mourn for four months and ten days.'" Zainab (bint Abû Salama) further said: I went to Zainab bint Jahsh when her brother died. She asked for perfume

كُرِبَيَا إِلَى أُمّ سَلَمَةَ يَسْأَلُهَا . فَقَالَتْ : قُتِلَ زَوْجُ سُبْيَعَةَ الْأَسْلَمِيَّةِ، وَهِيَ حُنْبَلَى، فَوَضَعَتْ بَعْدَ مَوْتِهِ بِأَزْبَعِينَ لَيْلَةً، فَخُطِبَتْ، فَأَنْكَحَهَا رَسُولُ الله ﷺ، وَكَانَ أَبُو السَّنَابِيلِ فِيمَنْ خَطَبَهَا .

(٩) بَابٌ : وُجُوبُ الْإِخْدَادِ فِي عَدَّةِ الْوَفَاءِ، وَتَحْرِيمُهُ فِي غَيْرِ ذَلِكِ إِلَّا ثَلَاثَةَ آيَاتٍ

٩٥٠ - حَدِيثُ أُمّ حَبِيبَةَ زَوْجِ النَّبِيِّ ﷺ، وَزَيْنَبَ ابْنَةِ جَحْشٍ، وَأُمّ سَلَمَةَ، وَزَيْنَبَ ابْنَةِ أَبِي سَلَمَةَ :

قَالَتْ زَيْنَبُ : دَخَلْتُ عَلَى أُمّ حَبِيبَةَ، زَوْجِ النَّبِيِّ ﷺ، حِينَ تُؤْفَى أَبُوهَا، أَبُو سُفْيَانَ بْنَ حَرْبٍ، فَدَعَتْ أُمّ حَبِيبَةَ بِطِيبٍ فِيهِ شَفَرَةٌ، خَلُوقٌ أَوْ غَيْرُهُ، فَدَهَنَتْ مِنْهُ جَارِيَةً، ثُمَّ مَسَّتْ بِعَارِضِيهَا، ثُمَّ قَالَتْ : وَاللهِ مَا لِي بِالْعَلِيبِ مِنْ حَاجَةٍ، غَيْرَ أَنِّي سَمِعْتُ رَسُولَ الله ﷺ يَقُولُ : «لَا يَحِلُّ لِامْرَأَةٍ تُؤْمِنُ بِاللهِ وَالْيَوْمِ الْآخِرِ أَنْ تُحِدَّ عَلَى مَيِّتٍ فَوْقَ ثَلَاثَ لَيَالٍ إِلَّا عَلَى زَوْجٍ، أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا» .

and used some of it and said, "By Allâh, I am not in need of perfume, but I have heard Allâh's Messenger ﷺ saying on the pulpit, 'It is not lawful for a lady who believes in Allâh and the Last Day to mourn for more than three days except for her husband for whom she should mourn for four months and ten days.'" Zainab (bint Abû Salama) further said, "I heard my mother, Umm Salama saying that a woman came to Allâh's Messenger ﷺ and said, 'O Allâh's Messenger! The husband of my daughter has died and she is suffering from an eye disease, can she apply Kohl to her eye?' Allâh's Messenger ﷺ replied, 'No.' Then Allâh's Messenger ﷺ added, 'It is just a matter of four months and ten days. In the Pre-Islâmic Period of Ignorance a widow among you would throw a globe of dung when one year has elapsed.' " I asked Zainab, "What does throwing a globe of dung when one year had elapsed mean?" Zainab said, "When a lady was bereaved of her husband, she would live in a wretched small room and put on the worst clothes she had and would not touch any scent till one year had elapsed. Then she would bring an animal, e.g. a donkey, a sheep or a bird and rub her skin (body) with it. The animal with which she would rub her skin (body) would scarcely survive. Only then she would come out of her room, whereupon she would be given a globe of dung which she would throw away and then she would use

فَالْتَّ رَبِيبٌ: فَدَخَلْتُ عَلَى زَيْنَبِ
ابنَةِ جَحْشٍ، حِينَ ثُوَفِيَ أَخُوهَا،
فَدَعَتْ بِطِيبٍ فَمَسَّتْ مِنْهُ، ثُمَّ قَالَتْ:
أَمَا وَاللَّهِ! مَا لِي بِالطِيبِ مِنْ حَاجَةٍ،
غَيْرَ أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ
عَلَى الْمِنْبَرِ: «لَا يَحِلُّ لِامْرَأَةٍ تُؤْمِنُ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تُحِدَّ عَلَى مَيْتَ
فَوْقَ ثَلَاثَ لَيَالٍ إِلَّا عَلَى زَوْجِ أَزْبَعَةَ
أَشْهُرٍ وَعَشْرًا».

فَالْتَّ رَبِيبٌ: وَسَمِعْتُ أُمَّ سَلَمَةَ
تَقُولُ: جَاءَتِ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ
ﷺ، فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ ابْنِي
ثُوَفِيَ عَنْهَا زَوْجُهَا، وَقَدْ اشْتَكَتْ
عَيْنَهَا، أَفَتَكْحُلُّهَا؟ فَقَالَ رَسُولُ اللَّهِ
ﷺ: «لَا». ثُمَّ قَالَ رَسُولُ اللَّهِ
ﷺ: «إِنَّمَا هِيَ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا، وَقَدْ
كَانَتِ إِخْدَائِكَّ فِي الْجَاهِلِيَّةِ تَرْمِي
بِالْبَعْرَةِ عَلَى رَأْسِ الْحَوْلِ».

قَالَ حُمَيْدٌ (الرَّاوِي عَنْ رَبِيبٍ):
فَقُلْتُ لِرَبِيبٍ: وَمَا تَرْمِي بِالْبَعْرَةِ عَلَى
رَأْسِ الْحَوْلِ؟ فَقَالَتْ رَبِيبٌ: كَانَتِ
الْمَرْأَةُ إِذَا ثُوَفِيَ عَنْهَا زَوْجُهَا، دَخَلَتْ
جُفْشًا وَلَيْسَ شَرًّا ثَيَابِهَا، وَلَمْ تَمْسَ
طَيْبًا حَتَّى تَمُرَ بِهَا سَنَةً. ثُمَّ ثُوَفَتِ

whatsoever of the scent she liked or the other." (*Sahih Al-Bukhari, Hadith No. 251, Vol. 7*)

بِدَائَةً، حِمَارٍ، أَوْ شَاءَةً، أَوْ طَائِرٍ،
فَتُقْتَضِيْهُ، فَلَمَّا تَقْتَضِيْشِنِي إِلَّا
مَاتَ، ثُمَّ تَخْرُجُ فَتَعْطِي بَعْرَةً فَتَزْرُمِي،
ثُمَّ تُرَاجِعُ بَعْدُ مَا شَاءَتْ مِنْ طِيبٍ أَوْ
غَيْرِهِ.

سُلَيْلَ مَالِكُ (أَحَدُ رِجَالِ السَّنَدِ) مَا
فَتُقْتَضِيْهُ؟ قَالَ: تَمَسَّخُ بِهِ جِلْدَهَا.

951. Narrated Umm 'Atiya (رضي الله عنها): We were forbidden to mourn for a dead person for more than three days except in the case of a husband for whom mourning was allowed for four months and ten days. (During that time) we were not allowed to put *Kohl* (antimony/eye powder) in our eyes or to use perfumes or to put on coloured clothes except a dress made of '*Asb*' (a kind of very rough and coarse cloth from Yemen). We were allowed to use *Kust Azfâr* (very light perfumes) at the time of taking a bath after menses. (*Sahih Al-Bukhari, Hadith No. 310, Vol. 1*)

951 - حَدِيثُ أُمِّ عَطِيَّةَ، عَنِ النَّبِيِّ ﷺ، قَالَتْ: كُنَّا نَهَى أَنْ نُحِدَّ عَلَى مَيِّتٍ فَوْقَ تَلَاثَةِ يَوْمٍ، إِلَّا عَلَى زَوْجِ أَرْبَعَةِ أَشْهُرٍ وَعَشْرًا، وَلَا نَكْتَحِلُ وَلَا نَتَطَبَّبُ، وَلَا نَلْبِسَ ثَوْبًا مَضْبُوغًا إِلَّا ثَوْبَ عَصْبٍ، وَقَدْ رُخْصَ لَنَا عِنْدَ الظُّهُرِ، إِذَا اغْتَسَلْتُ إِخْدَانًا مِنْ مَحِيصِهَا فِي بُنْدَةٍ مِنْ كُسْتِ أَطْفَارٍ.

19. THE BOOK OF *AL-LI'ÂN* (An oath taken by both the wife and the husband when he accuses his wife for committing illegal sexual intercourse [refer the Qur'ân (V.24:6)]

952. Narrated Sahl bin Sa'd As-Sâ'idi 'Uwaimir Al-'Ajlâni came to 'Âsim bin 'Adi Al-Ansâri and asked, "O 'Âsim! Tell me, if a man sees his wife with another man, would he kill him, whereupon you would kill him in *Qisâs*^[1], or what should he do? O 'Âsim! Please ask Allâh's Messenger about that." 'Âsim asked Allâh's Messenger about that. Allâh's Messenger disliked that question and considered it disgraceful. What 'Âsim had heard from Allâh's Messenger was hard on him. When he returned to his family, 'Uwaimir came to him and said, "O 'Âsim! What did Allâh's Messenger say to you?" 'Âsim said, "You never bring me any good. Allâh's Messenger disliked to hear the problem which I asked him about." 'Uwaimir said, "By Allâh, I will not leave the matter till I ask him about it." So 'Uwaimir proceeded till he came to Allâh's Messenger who was in the midst of the people and said, "O Allâh's Messenger! If a man finds with his wife another man, should he kill him, whereupon you would kill him (in *Qisâs*), or otherwise, what should he do?" Allâh's Messenger said, "Allâh has revealed something

١٩ - كتاب اللعان

٩٥٢ - حديث سهل بن سعد الساعدي، أن عوينرا العجلاني جاء إلى عاصم بن عدي الانصاري، فقال له: يا عاصم! أرأيت رجلاً وجد مع امرأته رجلاً أيقنله فقتلونه، أم كيف يفعل؟ سل لي يا عاصم عن ذلك رسول الله ﷺ؛ فسأل عاصم عن ذلك رسول الله ﷺ، فكره رسول الله ﷺ المسائل وعابها، حتى كبر على عاصم ما سمع من رسول الله ﷺ. فلما رجع عاصم إلى أهله، جاءه عوينر، فقال: يا عاصم! ماذا قال لك رسول الله ﷺ؟ فقال عاصم: لم تأتني بخير، قد كره رسول الله ﷺ المسئلة التي سأله عنها. قال عوينر: والله! لا أنتهي حتى أسأله عنها. فأقبل عوينر حتى أتى رسول الله ﷺ وسط الناس. فقال: يا رسول الله! أرأيت رجلاً وجد مع امرأته رجلاً أيقنله فقتلونه؟ أم كيف يفعل؟ فقال رسول الله ﷺ: (قد أنزل الله فيك

^[1] (H.952) *Qisâs*: See glossary.

concerning the question of you and your wife. Go and bring her here.” So they both carried out the judgment of *Li‘ân*, while I was present among the people (as a witness). When both of them had finished, ‘Uwaimir said, “O Allâh’s Messenger! If I should now keep my wife with me, then I have told a lie.” Then he pronounced his decision to divorce her thrice, before Allâh’s Messenger ordered him to do so. (Ibn Shihâb said, “That was the tradition for all those who are involved in a case of *Li‘ân*.”) (*Sahîh Al-Bukhâri*, Hadîth No. 185, Vol. 7)

953. Narrated Ibn ‘Umar رضي الله عنها : said to those who were involved in a case of *Li‘ân*, “Your accounts are with Allâh. One of you two is a liar. You (husband) have right on her (wife).” The husband said, “My money, O Allâh’s Messenger!” The Prophet صلى الله عليه وسلم said, “You are not entitled to take back any money. If you have told the truth, the *Mahr* that you paid, was for consummation of your marriage; and if you are a liar, then you are less entitled to get it back.” (*Sahîh Al-Bukhâri*, Hadîth No. 262, Vol. 7)

954. Narrated Ibn ‘Umar رضي الله عنها : made a man and his wife carry out *Li‘ân*, and the husband repudiated her child. So the Prophet صلى الله عليه وسلم got them separated (by divorce) and decided that the child will catch up with (belong to) the mother only. (*Sahîh Al-Bukhâri*, Hadîth No. 235, Vol. 7)

وَفِي صَاحِبِكَ، فَإِذْهَبْ فَأُتِ بِهَا». قَالَ سَهْلٌ: فَتَلَاعَنَا، وَأَنَا مَعَ النَّاسِ عِنْدَ رَسُولِ اللَّهِ ﷺ، فَلَمَّا فَرَغَ قَالَ عَوَيْمِرٌ: كَذَبْتُ عَلَيْهَا يَا رَسُولَ اللَّهِ! إِنْ أَمْسَكْتُهَا؛ فَطَلَقَهَا ثَلَاثَةً، قَبْلَ أَنْ يَأْمُرَهُ رَسُولُ اللَّهِ ﷺ.

٩٥٣ - حديث ابن عمر، أَنَّ النَّبِيَّ ﷺ، قَالَ لِلْمُتَلَّعِينَ: «جِسَابُكُمَا عَلَى اللَّهِ، أَحْدُكُمَا كَاذِبٌ، لَا سَيِّلَ لَكَ عَلَيْهَا». قَالَ: يَا رَسُولَ اللَّهِ! مَالِي؟ قَالَ: «لَا مَالَ لَكَ، إِنْ كُنْتَ صَدَقْتَ عَلَيْهَا فَهُوَ بِمَا اسْتَخَلَّتَ مِنْ فِرْجِهَا، وَإِنْ كُنْتَ كَذَبْتَ عَلَيْهَا فَذَاكَ أَبْعَدُ، وَأَبْعَدُ لَكَ مِنْهَا».

٩٥٤ - حديث ابن عمر، أَنَّ النَّبِيَّ ﷺ، لَا يَعْنَى بَيْنَ رَجُلٍ وَامْرَأَتِهِ، فَإِنْتَقَى مِنْ وَلَدِهَا، فَفَرَقَ بَيْنَهُمَا، وَالْحَقُّ الْوَلَدَ بِالْمَرْأَةِ.

955. Narrated Al-Qâsim bin Muhammad رضي الله عنه : Ibn 'Abbâs رضي الله عنه said, "Once *Li'ān* was mentioned before the Prophet صلى الله عليه وسلم whereupon 'Âsim bin 'Adi said something and went away. Then a man from his tribe came to him, complaining that he had found a man with his wife. 'Âsim said, 'I have not been put to task except for my statement (about *Li'ān*).'" 'Âsim took the man to the Prophet صلى الله عليه وسلم and the man told him of the state in which he had found his wife. The man was pale, thin, and of lank hair, while the other man whom he claimed he had seen with his wife, was brown, fat and had much flesh on his calves. The Prophet صلى الله عليه وسلم invoked, saying, 'O Allâh! Reveal the truth.' So that the lady delivered a child resembling the man whom her husband had mentioned he had found her with. The Prophet صلى الله عليه وسلم then made them carry out *Li'ān*." Then a man from that gathering asked Ibn 'Abbâs, "Was she the same lady regarding which the Prophet صلى الله عليه وسلم had said, 'If I were to stone to death someone without witness, I would have stoned this lady?'" Ibn 'Abbâs said, "No, that was another lady who, though being a Muslim, used to arouse suspicion by her outright misbehaviour." (*Sahîh Al-Bukhâri*, *Hadîth* No. 230, Vol. 7)

956. Narrated Al-Mughîra رضي الله عنه : Sa'd bin 'Ubâda said, "If I saw a man with my wife, I would strike him (behead him) with the blade of my sword." This news reached Allâh's

٩٥٥ - حديث ابن عباس، أَنَّهُ ذُكِرَ التَّلَاعْنُ عِنْدَ النَّبِيِّ ﷺ، فَقَالَ عَاصِمُ بْنُ عَدِيٍّ فِي ذَلِكَ قَوْلًا ثُمَّ انْصَرَفَ. فَأَتَاهُ رَجُلٌ مِّنْ قَوْمِهِ يَشْكُو إِلَيْهِ أَنَّهُ قَدْ وَجَدَ مَعَ امْرَأَتِهِ رَجُلًا، فَقَالَ عَاصِمٌ : مَا ابْتُلِيْتُ بِهَذَا إِلَّا لِقَوْلِيِّ. فَذَهَبَ إِلَى النَّبِيِّ ﷺ، فَأَخْبَرَهُ بِالَّذِي وَجَدَ عَلَيْهِ امْرَأَتَهُ. وَكَانَ ذَلِكَ الرَّجُلُ مُضْفِرًا، قَلِيلَ الْلَّحْمِ، سَبَقَ الشَّعْرِ؛ وَكَانَ الَّذِي أَدْعَى عَلَيْهِ، أَنَّهُ وَجَدَهُ عِنْدَ أَهْلِهِ، خَدْلًا، آدَمًا، كَثِيرَ الْلَّحْمِ. فَقَالَ النَّبِيُّ ﷺ : «اللَّهُمَّ بَينَ فَجَاءَتْ شَيْئَهَا بِالرَّجُلِ الَّذِي ذَكَرَ زَوْجَهَا أَنَّهُ وَجَدَهُ فَلَا عَنِ النَّبِيِّ ﷺ بَيْنَهُمَا».

قَالَ رَجُلٌ لِابْنِ عَبَّاسٍ، فِي الْمَجْلِسِ : هِيَ شَيْءٌ قَالَ النَّبِيُّ ﷺ : «لَوْ رَجَمْتُ أَحَدًا بِغَيْرِ بَيْنَهُ رَجَمْتُ هُذِهِ؟» فَقَالَ : لَا، تِلْكَ امْرَأَةٌ كَانَتْ تُظْهِرُ فِي الإِسْلَامِ السُّوءَ.

٩٥٦ - حديث المغيرة بن شعبة، قَالَ : قَالَ سَعْدُ بْنُ عَبَادَةَ : لَوْ رَأَيْتُ رَجُلًا مَعَ امْرَأَتِي لَصَرَبْتُهُ بِالسَّيْفِ غَيْرَ

Messenger ﷺ who then said, “Your people are astonished at Sa‘d’s *Ghîra*.⁽¹⁾ By Allâh, I have more *Ghîra* than him, and Allâh has more *Ghîra* than me, and because of Allâh’s *Ghîra*, He has made unlawful shameful deeds and sins (illegal sexual intercourse etc.) done in open and in secret. And, there is none who likes that the people should repent to Him and beg His pardon than Allâh, and for this reason He sent the warners and the *Mubashshirîn* (givers of glad tidings). And there is none who likes to be praised more than Allâh does, and for this reason, Allâh promised to grant Paradise (to the doers of good).” (*Sahîh Al-Bukhârî*, *Hadîth* No. 512, Vol. 9)

957. Narrated Abû Huraira رضي الله عنه : A man came to the Prophet ﷺ and said, “O Allâh’s Messenger! A black child has been born for me.” The Prophet ﷺ asked him, “Have you got camels?” The man said, “Yes.” The Prophet ﷺ asked him, “What colour are they?” The man replied, “Red.” The Prophet ﷺ said, “Is there a grey one among them?” The man replied, “Yes.” The Prophet ﷺ said, “Whence comes that?” He said, “May be it is because of heredity.” The Prophet ﷺ said, “May be your (latest) son has this colour because of heredity.” (*Sahîh Al-Bukhârî*, *Hadîth* No. 225, Vol. 7)

مضجعٍ. فَبَلَغَ ذَلِكَ رَسُولُ اللهِ ﷺ، فَقَالَ: «تَعْجَبُونَ مِنْ غَيْرَةِ سَعْدٍ؟ وَاللهُ! لَا كَا أَغْيِرُ مِنْهُ، وَاللهُ أَغْيِرُ مِنِّي وَمِنْ أَجْلِ غَيْرَةِ اللهِ حَرَمَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ؛ وَلَا أَحَدَ أَحَبُّ إِلَيْهِ الْمُنْذِرُ مِنَ اللهِ، وَمِنْ أَجْلِ ذَلِكَ بَعَثَ الْمُبَشِّرِينَ وَالْمُنْذِرِينَ؛ وَلَا أَحَدَ أَحَبُّ إِلَيْهِ الْمِذْحَةُ مِنَ اللهِ، وَمِنْ أَجْلِ ذَلِكَ وَعَدَ اللهُ الْجَنَّةَ». ٩٥٧

٩٥٧ - حديث أبي هريرة، أنَّ رجلاً أتى النبيَّ ﷺ، فَقَالَ: يَا رَسُولَ اللهِ! وُلِدَ لِي عَلَامٌ أَسْوَدُ، فَقَالَ: «هَلْ لَكَ مِنْ إِبْلٍ؟» قَالَ: نَعَمْ، قَالَ: «مَا أَلَوَانُهَا؟» قَالَ: حُمْرٌ. قَالَ: «هَلْ فِيهَا مِنْ أَوْرَقٍ؟» قَالَ: نَعَمْ. قَالَ: «فَإِنَّى ذَلِكَ؟» قَالَ: لَعَلَّهُ تَرَأَّعَهُ عِزْقٌ. قَالَ: «فَلَعِلَّ ابْنَكَ هَذَا تَرَأَّعُهُ». ٩٥٧

⁽¹⁾ (H.956) *Ghîra*: See glossary.

20. THE BOOK OF MANUMISSION (OF SLAVES)

958. Narrated ‘Abdullâh bin ‘Umar رضي الله عنهما said, “Whoever manumits his share of a jointly possessed slave and he has sufficient money to manumit him completely, should let its price be estimated by a just man and give his partners the price of their shares and manumit the slave; otherwise (i.e. if he has not sufficient money) he manumits the slave partially.” (*Sahîh Al-Bukhâri*, Hadîth No. 698, Vol. 3)

CHAPTER 1. Allowing a slave to work and earn the amount that will manumit him.

959. Narrated Abû Huraira رضي الله عنه said, “Whoever manumits his share of a jointly possessed slave, it is imperative for him to get that slave manumitted completely by paying the remaining price, and if he does not have sufficient money to manumit him, then the price of the slave should be estimated justly, and he is to be allowed to work and earn the amount that will manumit him (without overburdening him).” (*Sahîh Al-Bukhâri*, Hadîth No. 672, Vol. 3)

CHAPTER 2. *Al-Wala'* is for the manumitter.

960. Narrated ‘Âisha رضي الله عنها that Barîra came to seek her help in her writing of emancipation (for a certain sum) and that time she had not paid

٢٠ - كتاب العتق

٩٥٨ - حديث عبد الله بن عمر رضي الله عنهما، أنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ أَعْتَقَ شَرِيكًا لَهُ فِي عَبْدٍ، فَكَانَ لَهُ مَا لَيْلُغُ ثَمَنَ الْعَبْدِ، قَوْمٌ الْعَبْدُ قِيمَةُ عَذْلٍ فَأَعْطَى شُرَكَاءَهُ حُصُصَهُمْ وَعَتَقَ عَلَيْهِ، وَإِلَّا فَقَدْ عَتَقَ مِنْهُ مَا عَتَقَ».

(١) باب: ذكر سعاية العبد

٩٥٩ - حديث أبي هريرة رضي الله عنه، عن النبي ﷺ قال: «مَنْ أَعْتَقَ شَرِيقًا مِنْ مَمْلُوكِهِ فَعَلَيْهِ حَلَاصَةُ فِي مَالِهِ، فَإِنْ لَمْ يَكُنْ لَهُ مَا لَيْلُغُ ثَمَنَ الْمَمْلُوكِ قِيمَةُ عَذْلٍ، ثُمَّ اسْتَشْعِيَ غَيْرَ مَشْتَقُوقِ عَلَيْهِ».

(٢) باب: إنما الولاء لمن أعتق

٩٦٠ - حديث عائشة رضي الله عنها أنَّ بَرِيرَةَ جَاءَتْ تَسْتَعِينُهَا فِي كِتَابِهَا، وَلَمْ تَكُنْ قَضَتْ مِنْ كِتَابِهَا شَيْئًا. قَالَتْ لَهَا

anything of it. ‘Âisha said to her, “Go back to your masters, and if they agree that I will pay the amount of your writing of emancipation and get your *Walâ’*, I will do so.” Barîra informed her master of that but they refused and said, “If she (i.e. ‘Âisha) is seeking Allâh’s reward, then she can do so, but your *Walâ’* will be for us.” ‘Âisha mentioned that to Allâh’s Messenger ﷺ who said to her, “Buy and manumit her, as the *Walâ’* is for the liberator.” Allâh’s Messenger ﷺ then got up and said, “What about the people who stipulate things which are not present in Allâh’s Laws? Whoever imposes conditions which are not present in Allâh’s Laws, then those conditions will be invalid, even if he imposed those conditions a hundred times. Allâh’s Conditions (Laws) are the truth and are more solid.” (*Sahih Al-Bukhâri, Hadîth No. 735-B, Vol. 3*)

عائشة: ازجعي إلى أهلك فإن أحبوا أن أقضى عنك كتابتك ويكون ولاوة لي فعلت. فذكرت ذلك بريرة لأهليها فأبوا، وقالوا: إن شاءت أن تختبب علينا فلتفعل ويكون ولاوة لنا؛ فذكرت ذلك لرسول الله ﷺ، فقال لها رسول الله ﷺ: «ابناعي فاغتنمي، فإنما الولاء لمن أغنته» قال: ثم قام رسول الله ﷺ، فقال: «ما بآل أناس يشترطون شرطا ليس في كتاب الله، من اشترط شرطا ليس في كتاب الله فليس له، وإن شرط مائة شرط، شرط الله أحق وأوثق».

961. Narrated ‘Âisha رضي الله عنها ، the wife of the Prophet ﷺ : Three traditions were established concerning that in which Barîra was involved: When she was manumitted, she was given the option to keep her husband or leave him; Allâh’s Messenger ﷺ said, “The *Walâ’*⁽¹⁾ is for the one who manumits.” Once Allâh’s Messenger ﷺ entered the house while some meat was being cooked in a pot, but only bread and some soup of

٩٦١ - حديث عائشة رضي الله عنها ، زوج النبي ﷺ ، قال: كان في بريرة ثلاثة سُنَّةٍ: إحدى السنن أنها أغنت فخُيرت في زوجها، وقال رسول الله ﷺ: «الولاء لمن أغنته» ودخل رسول الله ﷺ والبرمة تفور بلحم، فقرب إليه خبز وأذم من أذم البيت؛ فقال: «ألم أر البرمة فيها لحم؟» قالوا: بلـ،

⁽¹⁾ (H.961) *Walâ’*: See glossary.

the house were placed before him. He said, "I don't see the pot containing meat." They said, "Yes, but that meat was given to Barîra in charity (by someone), and you do not eat what is given in charity." The Prophet ﷺ said, "That meat is a charity for her, but for us it is a present." (*Sahîh Al-Bukhâri*, *Hadîth* No. 202, Vol. 7)

CHAPTER 3. Prohibition of selling *Al-Walâ'* and its conferring on others.

962. Narrated Ibn 'Umar رضي الله عنهما : forbade Allâh's Messenger ﷺ the selling or conferring on others of the *Walâ'* of a freed slave. (*Sahîh Al-Bukhâri*, *Hadîth* No. 712, Vol. 3)

CHAPTER 4. It is forbidden for a freed slave to take as masters other than his real masters who manumitted him.

963. Narrated Ibrâhîm At-Taimy's father: 'Alî رضي الله عنه addressed us while he was standing on a brick pulpit and carrying a sword from which was hanging a scroll. He said, "By Allâh, we have no book to read except Allâh's Book (the Qur'ân) and whatever is on this scroll." And then he unrolled it, and behold, in it was written what sort of camels were to be given as blood money, and there was also written in it: 'Al-Madîna is a sanctuary from A'er (mountain) to such and such place, so whoever innovates in it a heresy or commits a sin therein, he will incur the Curse of Allâh, the angels, and all the people, and Allâh will not accept his

ولكِنْ ذلِكَ لَحْمٌ تُصْدِقَ بِهِ عَلَى بَرِيرَةَ،
وَأَنْتَ لَا تَأْكُلُ الصَّدَقَةَ؛ قَالَ: «عَلَيْهَا
صَدَقَةٌ وَلَنَا هَدِيَّةٌ».

(٣) بَابُ النَّهْيِ عَنْ بَيْعِ الْوَلَاءِ وَهِبَتِهِ

٩٦٢ - حَدِيثُ ابْنِ عُمَرَ رضي الله عنهما، قَالَ: نَهَا رَسُولُ اللهِ ﷺ عَنْ بَيْعِ الْوَلَاءِ وَعَنْ هِبَتِهِ.

(٤) بَابُ تَخْرِيمِ تَوْلِيِ الْعَتِيقِ غَيْرِ مَوَالِيهِ

٩٦٣ - حَدِيثُ عَلَيِّ بْنِ أَبِي طَالِبٍ رضي الله عنه، حَطَبَ عَلَى مِنْبَرٍ مِنْ آجُورٍ وَعَلَيْهِ سَيْفٌ فِيهِ صَحِيفَةٌ مُعْلَقَةٌ، فَقَالَ: وَاللَّهِ! مَا عِنْدَنَا مِنْ كِتَابٍ يُفَرِّأُ إِلَّا كِتَابُ اللهِ وَمَا فِي هَذِهِ الصَّحِيفَةِ، فَشَرَّهَا؛ فَإِذَا فِيهَا: أَسْنَانُ الْإِبْلِ، وَإِذَا فِيهَا: «الْمَدِينَةُ حَرَمٌ مِنْ عَيْنِ إِلَى كَذَا كَذَا مَنْ أَخْدَثَ فِيهَا حَدَّنَا فَعَلَيْهِ لَعْنَةُ اللهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يَقْبِلُ اللهُ مِنْهُ صَرْفًا وَلَا عَذْلًا»، وَإِذَا فِيهَا: «ذِمَّةُ الْمُسْلِمِينَ وَاحِدَةٌ، يَسْعَى بِهَا أَدَنَاهُمْ، فَمَنْ أَخْفَرَ مُسْلِمًا فَعَلَيْهِ لَعْنَةُ

compulsory or optional good deeds.' There was also written in it: 'The asylum (pledge of protection) granted by any Muslim is one and the same (even a Muslim of the lowest status) is to be secured and respected by all the other Muslims and whoever betrays a Muslim in this respect (by violating the pledge) will incur the Curse of Allâh, the angels, and all the people, and Allâh will not accept his compulsory or optional good deeds.' There was also written on it: 'Whoever (freed slave) takes as masters other than his real masters (manumitters) without their permission will incur the Curse of Allâh, the angels, and all the people, and Allâh will not accept his compulsory or optional good deeds.' " (*Sahîh Al-Bukhâri*, *Hadîth* No. 403, Vol. 9)

CHAPTER 5. The superiority of manumission.

964. Narrated Abû Huraira : رضى الله عنه The Prophet ﷺ said, "Whoever manumits a Muslim slave, Allâh will save all the parts of his body from the (Hell) Fire as he has manumitted the body-parts of the slave." (*Sahîh Al-Bukhâri*, *Hadîth* No. 693, Vol. 3)

الله والملائكة والناس أجمعين، لا يقبل الله منه صرفا ولا عدلا، وإذا فيها: «من والى قوما بغير إذن مواليه فعلناه لعنة الله والملائكة والناس أجمعين، لا يقبل الله منه صرفا ولا عدلا».

(٥) باب: فضل العتق

٩٦٤ - حديث أبي هريرة رضي الله عنه، قال النبي عليه السلام: «أيما رجُل أعتق امرأً مُسلِّما استنقذ الله بكل عضو منه عضوا منه من النار».

**21.THE BOOK OF SALES
(BARGAINS)**

**CHAPTER 1. Prohibition of selling
by *Mulâmasa*⁽¹⁾ and *Munâbadah*⁽²⁾.**

٢١ - كتاب البيوع

(١) باتب: إِنْطَالِ بَيْعِ الْمُلَامَسَةِ
وَالْمُنَابَدَةِ

965. Narrated Abû Huraira : رضى الله عنه forbade Allâh's Messenger صلى الله عليه وسلم selling by *Mulâmasa* and *Munâbadah*. (*Sahîh Al-Bukhâri*, *Hadîth* No. 356, Vol. 3)

966. Narrated Abû Huraira : رضى الله عنه Two *Saum* (fast) and two kinds of sale are forbidden: fasting on the day of '*Eid-al-Fitr*' and '*Eid-al-Adha*' and the kinds of sale called *Mulâmasa* and *Manâbadah*. (*Sahîh Al-Bukhâri*, *Hadîth* No. 213, Vol. 3)

967. Narrated Abû Sa'îd Al-Khudrî : رضى الله عنه Allâh's Messenger forbade two ways of wearing clothes and two kinds of dealings. (A) He forbade the dealings of the *Mulâmasa* and the *Manâbadah*. In the *Mulâmasa* transaction the buyer just touches the garment he wants to buy at night or by daytime, and that touch would oblige him to buy it. In the *Manâbadah*, one

٩٦٥ - حديث أبي هريرة رضي الله عنه، أنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَىٰ عَنِ الْمُلَامَسَةِ وَالْمُنَابَدَةِ.

٩٦٦ - حديث أبي هريرة رضي الله عنه، قال: ينهى عن صيامين وبيعتين؛ الفطر والنحر، والملامسة والمنابدة.

٩٦٧ - حديث أبي سعيد الخدري، قال: نهى رسول الله صلى الله عليه وسلم عن لبستين وعن بيعتين؛ نهى عن الملامسة والمنابدة في البيع؛ والملامسة لمس الرجل ثوب الآخر بيده بالليل أو بالنهار ولا يقلبه إلا بذلك، والمنابدة أن ينذر الرجل إلى الرجل بثوبه وينذر

⁽¹⁾ (Chap.1) The sale by *Mulâmasa* has different forms: The sale becomes valid on buyer's touching the clothes without checking or looking at them. For example, one brings a folded garment in the dark and the buyer offers a price and the owner of the garment says, "I sell it to you on condition that you will only touch it, not see it, and if you see it, you have no option to cancel the sale."

⁽²⁾ (Chap.1) The sale by *Munâbadah* is like gambling: Two persons may agree to barter one thing for another without seeing or checking either of them. One may say to another, "I barter my garment for your garment," and the sale is achieved without either of them seeing the garment of the other. Or one may say, "I give you what I have and you give me what you have," and thus they buy from each other without knowing how much each has had.

man throws his garment at another and the latter throws his at the former and the barter is complete and valid without examining the two objects or being satisfied with them. (B) *Ishtimal-as-Samma'* i.e., (1) the wearing of clothes in two ways (2) to cover one shoulder with a garment and leave the other bare; to wrap oneself with a garment while sitting in such a way that nothing of that garment would cover one's private parts. (*Sahîh Al-Bukhâri*, *Hadîth* No. 710, Vol. 7)

CHAPTER 3. Prohibition of sale (called) *Habal-il-Habala* (i.e. the sale of what is in the womb of an animal).

968. Narrated 'Abdullâh bin 'Umar صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: Allâh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ forbade the sale called *Habal-il-Habala*, which was a kind of sale practised in the Pre-Islâmic Period of Ignorance: One would pay the price of a she-camel which was not born yet but would be born by the immediate offspring of an extant she-camel. (*Sahîh Al-Bukhâri*, *Hadîth* No. 353, Vol. 3)

CHAPTER 4. Prohibition of one entering into a transaction on which one's brother has already negotiated, or one should purchase (in opposition) to one's brother, or one should cheat or retain milk in the udder (to deceive the buyer).

969. Narrated 'Abdullâh bin 'Umar صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: Allâh's Messenger صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said, "Do not urge someone to return what he has already bought (i.e. in optional sale) from another seller so as to sell him your own goods." (*Sahîh Al-Bukhâri*, *Hadîth* No. 349, Vol. 3)

الآخر ثوبه، ويكون ذلك بتعهّماً من غير نظر ولا تراضٍ. واللبستين: اشتمال الصماء؛ والصماء أن يجعل ثوبه على أحد عاتقيه، فيندو أحد شقيقه ليس عليه ثوب، واللبسة الأخرى اختباوه بثوبه وهو جالس ليس على فرجه منه شيء.

(٣) باب: تحرير بيع حبل الحبلة

٩٦٨ - حديث عبد الله بن عمر رضي الله عنهما، أنَّ رسول الله ﷺ نهى عن بيع حبل الحبلة، وكان يباع أهل الجاهلية، كان الرجل يتبع الجوزر إلى أن تتج الناقة، ثم متى في بطنها.

(٤) باب: تحرير بيع الرجل على بيع أخيه وسومه على سومه وتحرير بيع النجاشي وتحرير التضريبة

٩٦٩ - حديث عبد الله بن عمر رضي الله عنهما، أنَّ رسول الله ﷺ قال: لا يبيع بغضنك على بيع أخيه.

970. Narrated Abû Huraira : رضى الله عنه Allâh's Messenger صلى الله عليه وسلم said, "Do not go forward to meet the caravan (to buy from it on the way before it reaches the town). And do not urge buyers to cancel their purchases to sell them (your own goods) yourselves, and do not practise *An-Najsh*⁽¹⁾. A town dweller should not sell the goods for the desert dweller. Do not leave sheep unmilked for a long time, when they are on sale, and whoever buys such an animal has the option of returning it, after milking it, along with a *Sa'* (i.e. 3 kilograms approx.) of dates for keeping it." (*Sahîh Al-Bukhâri*, Hadîth No. 360, Vol. 3)

971. Narrated Abû Huraira : رضى الله عنه Allâh's Messenger صلى الله عليه وسلم forbade: (1) the meeting of the caravan (of goods) on the way, (2) and that a residing person sells goods of a bedouin, (3) and that a woman stipulates the divorce of the wife of the would-be husband, (4) and that a man tries to cause the cancellation of a bargain concluded by another. (5) He also forbade *An-Najsh*, (6) and that one withholds the milk in the udder of an animal so that he may decieve people on selling it. (*Sahîh Al-Bukhâri*, Hadîth No. 887, Vol. 3)

CHAPTER 5. Prohibition of meeting the traders on the way in order to get undue advantage.

972. Narrated 'Abdullâh bin Mas'ûd : رضى الله عنه Whoever buys a sheep which has not been milked for a long time, has the option of returning it along with one *Sâ'* of dates; and the Prophet ﷺ forbade going to meet the seller

٩٧٠ - حديث أبي هريرة رضي الله عنه
عنه، أنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا تَلْقَوُ الرُّكَبَانَ وَلَا بَيْعَ بَغْضُكُمْ عَلَى بَيْعِ بَغْضٍ وَلَا تَنَاجِشُوا وَلَا بَيْعَ حَاضِرٌ لِيَادٍ وَلَا تُصْرُوا الْغَنَمَ وَمَنِ ابْتَاعَهَا فَهُوَ بِخَيْرِ النَّظَرَيْنِ بَعْدَ أَنْ يَحْتَبِبَهَا؛ إِنْ رَضِيَّهَا أَمْسَكَهَا، وَإِنْ سَخَطَهَا رَدَّهَا وَصَاعَاً مِنْ تَمْرٍ».

٩٧١ - حديث أبي هريرة رضي الله عنه
عنه، قَالَ: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ التَّلَاقِ، وَأَنْ يَمْتَاعَ الْمُهَاجِرُ لِلأَغْرَابِيِّ، وَأَنْ تَشْرِطَ الْمَرْأَةُ طَلاقَ أُخْتِهَا، وَأَنْ يَسْتَأْمِ الرَّجُلُ عَلَى سَوْمِ أَخِيهِ؛ وَنَهَى عَنِ النَّجْشِ وَعَنِ التَّضْرِيَّةِ.

(٥) باب: تحرير تلقي الجلب

٩٧٢ - حديث عبد الله بن مسعود
رضي الله عنه، قَالَ: مَنِ اشْتَرَى شَاةً مُحَفَّلَةً فَرَدَّهَا فَلَيْزَدَ مَعَهَا صَاعًا؛ وَنَهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ تُلَقِّي الْبَيْوُعَ.

⁽¹⁾ (H.970) *An-Najsh*: See glossary.

on the way (as he has no knowledge of the market price and he may sell his goods at a low price). (*Sahîh Al-Bukhârî, Hadîth No. 359, Vol. 3*)

CHAPTER 6. Prohibition for a townsman to sell on behalf of a desert-dweller.

973. Narrated Ibn ‘Abbâs : رضي الله عنهما said ملی الله عليه وسلم said, “Do not go to meet the caravans on the way (for buying their goods without letting them know the market price), a town dweller should not sell the goods of a desert dweller on behalf of the latter.” Ibn ‘Abbâs was asked, “What does he mean by not selling the goods of a desert dweller by a town dweller?” He said, “He should not become his broker.” (*Sahîh Al-Bukhârî, Hadîth No. 367, Vol. 3*)

974. Narrated Anas bin Mâlik : رضي الله عنه said We were forbidden that a town dweller should sell the goods of a desert dweller. (*Sahîh Al-Bukhârî, Hadîth No. 370, Vol. 3*)

CHAPTER 8. It is invalid to sell goods before taking them in one's possession.

975. Narrated Ibn ‘Abbâs : رضي الله عنهما The Prophet forbade the selling of foodstuff before receiving it. I consider that all types of selling should be done similarly. (*Sahîh Al-Bukhârî, Hadîth No. 345, Vol. 3*)

976. Narrated ‘Abdullâh bin ‘Umar : رضي الله عنهما Allâh's Messenger said, “He who buys foodstuff should not sell it till he takes all the measure

(٦) بَابُ تَحْرِيمِ بَيْعِ الْحَاضِرِ لِلنَّبَادِي

٩٧٣ - حَدِيثُ ابْنِ عَبَّاسٍ رضي الله عنهما، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَلْقَوُ الرُّكْبَانَ وَلَا يَبْيَعُ حَاضِرٌ لِيَادِ» (قال الرّاوي): فَقُلْتُ لِابْنِ عَبَّاسٍ: مَا قَوْلُهُ: «لَا يَبْيَعُ حَاضِرٌ لِيَادِ؟» قَالَ: لَا يَكُونُ لَهُ سِنْسَارًا.

٩٧٤ - حَدِيثُ أَنَسِ بْنِ مَالِكٍ رضي الله عنه، قَالَ: نُهِيَّنَا أَنْ يَبْيَعَ حَاضِرٌ لِيَادِ.

(٨) بَابُ بُطْلَانِ بَيْعِ الْمَبْيَعِ قَبْلَ الْفَبْصِ

٩٧٥ - حَدِيثُ ابْنِ عَبَّاسٍ رضي الله عنهما، قَالَ: أَمَّا الَّذِي نَهَى عَنْهُ النَّبِيُّ ﷺ، فَهُوَ الطَّعَامُ أَنْ يَبْيَعَ حَتَّى يُقْبَضَ . قَالَ ابْنُ عَبَّاسٍ: وَلَا أَخْسِبُ كُلَّ شَيْءٍ إِلَّا مِثْلَهُ.

٩٧٦ - حَدِيثُ عَبْدِ اللَّهِ بْنِ عُمَرَ رضي الله عنهما، أَنَّ رَسُولَ اللهِ ﷺ، قَالَ:

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which he has bought in full.” (*Sahîh Al-Bukhâri, Hadîth No. 336, Vol. 3*)

«مَنِ ابْتَاعَ طَعَامًا فَلَا يَبِيعُهُ حَتَّىٰ يَسْتَوْفِيهُ».

977. Narrated ‘Abdullâh bin ‘Umar رضي الله عنهما : Some people used to buy foodstuff at the head of the market and used to sell it on the spot. Allâh’s Messenger صلى الله عليه وسلم forbade them to sell it till they brought it to (their) places. (*Sahîh Al-Bukhâri, Hadîth No. 376, Vol. 3*)

٩٧٧ - حِدِيثُ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، قَالَ:

كَانُوا يَتَابَعُونَ الطَّعَامَ فِي أَعْلَىِ السُّوقِ فَيَبِيعُونَهُ فِي مَكَانِهِمْ، فَهَاهُمْ رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ أَنْ يَبِيعُوهُ فِي مَكَانِهِ حَتَّىٰ يَنْقُلوهُ.

CHAPTER 10. Both the buyer and the seller have the option to cancel the bargain before they leave the meeting.

978. Narrated ‘Abdullâh bin ‘Umar رضي الله عنهما : Allâh’s Messenger صلى الله عليه وسلم said, “Both the buyer and the seller have the option of cancelling or confirming a bargain unless they separate, or the sale is optional.” (*Sahîh Al-Bukhâri, Hadîth No. 324, Vol. 3*)

(١٠) بَابُ: ثُبُوتِ خِيَارِ الْمَجْلِسِ لِلْمُتَبَايِعِينَ

٩٧٨ - حِدِيثُ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ عَلَيْهِ السَّلَامُ، قَالَ:

«الْمُتَبَايِعَانِ كُلُّ وَاحِدٍ مِنْهُمَا بِالْخِيَارِ عَلَى صَاحِبِهِ مَا لَمْ يَتَفَرَّقَا إِلَّا بَيْعُ الْخِيَارِ».

979. Narrated Ibn ‘Umar رضي الله عنهما : Allâh’s Messenger صلى الله عليه وسلم said, “Both the buyer and the seller have the option of cancelling or confirming the bargain, as long as they are still together, and unless they separate or one of them gives the other the option of keeping or returning the things and a decision is concluded then, in which case the bargain is considered as final. If they separate after the bargain and none of them has rejected it, then the bargain is rendered final.” (*Sahîh Al-Bukhâri, Hadîth No. 325, Vol. 3*)

٩٧٩ - حِدِيثُ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنْ رَسُولِ اللَّهِ عَلَيْهِ السَّلَامُ، أَنَّهُ قَالَ: «إِذَا تَبَايعَ الرَّجُلَانِ فَكُلُّ وَاحِدٍ مِنْهُمَا بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا، وَكَانَا جَمِيعًا؛ أَوْ يُخَيِّرُ أَحَدُهُمَا الْآخَرَ فَتَبَايعَا عَلَى ذَلِكَ فَقَدْ وَجَبَ النِّيَّعُ، وَإِنْ تَفَرَّقَا بَعْدَ أَنْ يَتَبَايعَا وَلَمْ يَتَرُكَا وَاحِدٌ مِنْهُمَا النِّيَّعَ فَقَدْ وَجَبَ النِّيَّعُ».

CHAPTER 11. To say the truth during bargains and description (of goods etc.)

980. Narrated Hakîm bin Hizâm رضي الله عنه مولى الله عليه وسلم said : عن Allâh's Messenger ﷺ : “The seller and the buyer have the right to keep or return goods as long as they have not parted or till they part; and if both the parties spoke the truth and described the defects and qualities (of the goods), then they would be blessed in their transaction, and if they told lies or hid something, then the blessings of their transaction would be lost.” (*Sahîh Al-Bukhâri*, Hadîth No. 293, Vol. 3)

CHAPTER 12. (About) the one who deceives in bargains.

981. Narrated ‘Abdullâh bin ‘Umar رضي الله عنهما : A person came to the Prophet ﷺ and told him that he was always betrayed in purchasing. The Prophet ﷺ told him, “Say at the time of buying, ‘No cheating.’ ” (i.e. he has the right to return it if found undesirable) (*Sahîh Al-Bukhâri*, Hadîth No. 328, Vol. 3)

CHAPTER 13. It is forbidden to sell fruits till their benefit is evident.

982. Narrated ‘Abdullâh bin ‘Umar رضي الله عنهما : Allâh's Messenger ﷺ forbade the sale of fruits till their benefits are evident. He forbade both the seller and the buyer (of such sale). (*Sahîh Al-Bukhâri*, Hadîth No. 399, Vol. 3)

983. Narrated Jâbir رضي الله عنه : The Prophet ﷺ forbade the selling of fruits unless they get ripe, and none of them should be sold except for

(١١) باب: الصدق في البيع والبيان

٩٨٠ - حديث حكيم بن حرام
رضي الله عنه، قال: قال رسول الله ﷺ: «البيعان بالخيار ما لم يتفرق» أَوْ
قال: «حتى يتفرقا، فإن صدقا وبيانا
بُورك لهما في يديهما، وإن كتما
وكذبا محققا بركة يتعهدا». .

(١٢) باب: من يخدع في البيع

٩٨١ - حديث عبد الله بن عمر رضي الله عنهما
أن رجلا ذكر النبي ﷺ،
أنه يخدع في البيع، فقال: «إذا
بأيقت قتل: لا حلاة». .

(١٣) باب: النهي عن بيع الثمار قبل بدؤ صلاتها بغير شرط القطع

٩٨٢ - حديث عبد الله بن عمر رضي الله عنهما
أن رسول الله ﷺ نهى عن
بيع الثمار حتى يبدؤ صلاتها، نهى
البائع والمبتاع. .

٩٨٣ - حديث جابر رضي الله عنه،
قال: نهى النبي ﷺ عن بيع الشمر

Dînar or *Dirham* (i.e. money), except the *'Arâya* trees (the dates of which could be sold for dates). (*Sahîh Al-Bukhâri*, *Hadîth* No. 394, Vol. 3)

984. Narrated Ibn 'Abbâs رضي الله عنهما : The Prophet ﷺ forbade the sale of dates till they were fit for eating, and could be weighed. I asked him, "What is to be weighed (as the dates are on the trees)?" A man sitting by Ibn 'Abbâs said, "It means till they are cut and stored." (*Sahîh Al-Bukhâri*, *Hadîth* No. 452, Vol. 3)

CHAPTER 14. Prohibition of selling fresh dates for dry dates except in case of *Al-'Arâya*¹.

985. Narrated Zâid bin Thâbit رضي الله عنه : Allâh's Messenger ﷺ allowed the owner of *'Arâya* to sell the fruits on the trees by means of estimation. (*Sahîh Al-Bukhâri*, *Hadîth* No. 393, Vol. 3)

986. Narrated Sahl bin Abû Hathma صلى الله عليه وسلم : Allâh's Messenger ﷺ forbade the selling of fruits (fresh dates) for dried dates, but allowed the sale of fruits on *'Arâya* by estimation and their new owners might eat their dates fresh. (*Sahîh Al-Bukhâri*, *Hadîth* No. 396, Vol. 3)

987. Narrated Râfi' bin Khadîj and Sahl bin Abû Hathma رضي الله عنهما : Allâh's Messenger ﷺ forbade the sale of *Al-Muzâbana*, i.e. selling of fruits for fruits, except in the case of *'Arâya*; he allowed the owners of *'Arâya* such kind of sale. (*Sahîh Al-Bukhâri*, *Hadîth* No. 569, Vol. 3)

حَتَّى يَطِيبَ، وَلَا يُبَاعُ شَيْءٌ مِنْهُ إِلَّا
بِالدِّينَارِ وَالدِّرْهَمِ إِلَّا الْعَرَابِيَا.

984 - حديث ابن عباس، قال: نَهَى النَّبِيُّ ﷺ عَنْ بَيْعِ التَّخْلِ حَتَّى يَكُلَّ أَوْ يُؤْكَلَ وَحَتَّى يُوزَنَ. قِيلَ لَهُ: وَمَا يُوزَنُ؟ قَالَ رَجُلٌ عِنْدَهُ: حَتَّى يُخْرَزَ.

(١٤) بَابٌ: تَحْرِيمٌ بَيْعِ الرُّطْبِ بِالثَّمَرِ
إِلَّا فِي الْعَرَابِيَا

985 - حديث زيد بن ثابت، أَنَّ رَسُولَ اللَّهِ ﷺ أَرْخَصَ لِصَاحِبِ الْعَرِيَّةِ
أَنْ يَبْيَعَهَا بِخَرْصِهَا.

986 - حديث سهل بن أبي حمزة، أَنَّ رَسُولَ اللَّهِ ﷺ، نَهَى عَنْ بَيْعِ الشَّمَرِ
بِالثَّمَرِ وَرَخَصَ فِي الْعَرِيَّةِ أَنْ تُبَاعَ
بِخَرْصِهَا يَأْكُلُهَا أَهْلُهَا رُطْبًا.

987 - حديث رافع بن خديج، وَسَهْلٌ بْنٌ أَبِي حَمْمَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ، نَهَى عَنِ الْمُزَابَنَةِ، بَيْعِ الشَّمَرِ
بِالثَّمَرِ، إِلَّا أَصْحَابَ الْعَرَابِيَا فَإِنَّهُ أَذْنَ
لَهُمْ.

¹ (Chap.14) *Al-'Arâya*: The selling of fresh dates still over the palm tree by means of estimation for dry plucked dates and it is an exception. Also see glossary.

988. Narrated Abû Huraira : رضى الله عنه The Prophet allowed the sale of the dates of 'Arâya provided they were about five *Awsuq* (approx 675 kgms) or less (in amount). (*Sahîh Al-Bukhâri*, *Hadîth* No. 395, Vol. 3)

989. Narrated Ibn 'Umar : رضى الله عنهما Allâh's Messenger forbade *Al-Muzâbana*; and *Al-Muzâbana* is the selling of fresh dates for dried old dates by measure, and the selling of fresh grapes for dried grapes by measure. (*Sahîh Al-Bukhâri*, *Hadîth* No. 380, Vol. 3)

990. Narrated Ibn 'Umar : رضى الله عنهما Allâh's Messenger forbade *Al-Muzâbana*, i.e. to sell ungathered dates of one's garden for measured dried dates or fresh ungathered grapes for measured dried grapes; or standing crops for measured quantity of foodstuff. He forbade all such bargains. (*Sahîh Al-Bukhâri*, *Hadîth* No. 407, Vol. 3)

٩٨٨ - حديث أبي هريرة رضي الله عنه، أنَّ النَّبِيَّ ﷺ رَجُلٌ فِي يَوْمٍ أَوْ سُقْتِ أَوْ دُونَ حَمْسَةَ أَوْ سُقْتِ.

٩٨٩ - حديث عبد الله بن عمر رضي الله عنهما، أَنَّ رَسُولَ اللَّهِ ﷺ نَهَا عَنِ الْمُزَابَنَةِ، وَالْمُزَابَنَةُ بَيْعُ الشَّمْرِ بِالثَّمْرِ كَيْلًا، وَبَيْعُ الرَّزِيبِ بِالْكَرْمِ كَيْلًا.

٩٩٠ - حديث ابن عمر رضي الله عنهما، قَالَ: نَهَا رَسُولُ اللَّهِ ﷺ عَنِ الْمُزَابَنَةِ أَنْ بَيْعَ شَمْرَ حَائِطِهِ إِنْ كَانَ نَخْلًا بِتَمْرٍ كَيْلًا، وَإِنْ كَانَ كَرْمًا أَنْ بَيْعَ بَرِيبِ كَيْلًا، أَوْ كَانَ زَرْعًا أَنْ بَيْعَ بِكَنْيلٍ طَعَامٍ، وَنَهَا عَنْ ذَلِكَ كُلُّهُ.

CHAPTER 15. Whoever sells a date-palm tree having fruits.

991. Narrated 'Abdullâh bin 'Umar : رضى الله عنهما Allâh's Messenger said, "If somebody sells pollinated date-palms, the fruits will be for the seller unless the buyer stipulates that they will be for himself (and the seller agrees)." (*Sahîh Al-Bukhâri*, *Hadîth* No. 406, Vol. 3)

CHAPTER 16. Prohibition of *Al-Muhâqala*, *Al-Muzâbana*, *Al-Mukhâbara*, the sale of fruits before

٩٩١ - حديث عبد الله بن عمر رضي الله عنهما، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ بَاعَ نَخْلًا قَدْ أُبْرِثَ فَشَمَرُهَا لِلْبَائِعِ إِلَّا أَنْ يَشْرِطِ الْمُبَتَاعَ».

(١٥) بَابٌ: مَنْ بَاعَ نَخْلًا عَلَيْهَا شَمْرٌ
وَالْمُزَابَنَةُ وَعَنِ الْمُعَحَاوَلَةِ وَبَيْعُ الشَّمْرَةِ

their benefit is evident, and *Al-Mu'âwama* (sale for years).

فَبَلْ بُدُّ صَلَاحِهَا، وَعَنْ بَيْعِ الْمُعَاوَمَةِ
وَهُوَ بَيْعُ السَّنِينَ

992. Narrated Jâbir bin 'Abdullâh رضي الله عنهما : The Prophet صلى الله عليه وسلم forbade the sales called *Al-Mukhâbara*,^[1] *Al-Muhâqala* and *Al-Muzâbana* and the selling of fruits till they are free from blights. He forbade the selling of the fruits except for money, except the 'Arâya. (*Sahîh Al-Bukhâri*, *Hadîth* No. 567, Vol. 3)

CHAPTER 17. Leasing out land (or to rent the land).

993. Narrated Jâbir bin Abdullâh رضي الله عنهما : Some men had excess land (more than they can cultivate themselves) and they said that they would give it to others to cultivate on the condition that they would get one-third or one-fourth or one-half of its yield. The Prophet صلى الله عليه وسلم said, "Whoever has land should cultivate it himself or give it free to his brother for cultivation, but if his brother refuses then he should keep for himself (uncultivated)."^[2] (*Sahîh Al-Bukhâri*, *Hadîth* No. 801 (A), Vol. 3)

994. Narrated Abû Huraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Whoever has land should cultivate it himself or give it free to his (Muslim) brother gratis for cultivation, but if the brother refuses then he should keep it for himself (uncultivated)." (*Sahîh Al-Bukhâri*, *Hadîth* No. 533-B, Vol. 3)

٩٩٢ - حَدِيثُ جَابِرِ بْنِ عَبْدِ اللَّهِ
رَضِيَ اللَّهُ عَنْهُمَا، نَهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ
الْمُخَابَرَةِ وَالْمُحَاكَلَةِ وَعَنِ الْمُزَابَنَةِ وَعَنِ
بَيْعِ الشَّمْرِ حَتَّى يَبْدُو صَلَاحُهَا، وَأَنْ لَا
تُبَاعَ إِلَّا بِالدِّينَارِ وَالدِّرْهَمِ إِلَّا الْعَرَائِيَا.

(١٧) بَابُ: كِرَاءُ الْأَرْضِ

٩٩٣ - حَدِيثُ جَابِرِ بْنِ عَبْدِ اللَّهِ
رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: كَانَتْ لِرِجَالٍ مِّنَ
فُضُولُ أَرْضِينَ، فَقَالُوا: نُؤَاجِرُهُمَا
بِالثُّلُثِ وَالرُّبُعِ وَالنِّصْفِ، فَقَالَ النَّبِيُّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَزِرْغَهَا أَوْ
لِيَمْنَحَهَا أَخَاهُ فَإِنْ أَبَى فَلِيُمْسِكَ
أَرْضَهُ».

٩٩٤ - حَدِيثُ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ
عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ
كَانَتْ لَهُ أَرْضٌ فَلْيَزِرْغَهَا أَوْ لِيَمْنَحَهَا
أَخَاهُ فَإِنْ أَبَى فَلِيُمْسِكَ أَرْضَهُ».

[1] (H.992) See the glossary.

[2] (H.993) It is said that to rent the land for its yield was not allowed by the Prophet صلى الله عليه وسلم , but to rent it for money was allowed.

995. Narrated Abû Sa‘îd Al-Khudrî رضي الله عنه : من Allâh's Messenger صلى الله عليه وسلم forbade *Al-Muzâbana*^[1] and *Al-Muhâqala*^[1]; and *Muzâbana*^[1] is the selling of fresh dates still on the trees for dried plucked dates (by measure). (*Sahîh Al-Bukhâri*, Hadîth No. 391, Vol. 3)

996. Narrated Nâfi‘: Ibn ‘Umar رضي الله عنهما used to rent his farms during the times of Abû Bakr, ‘Umar, ‘Uthmân, and in the early days of Mu‘âwiya. Then he was told the narration of Râfi‘ bin Khadîj that the Prophet صلى الله عليه وسلم had forbidden the renting of farms. Ibn ‘Umar went to Râfi‘ and I accompanied him. He asked Râfi‘ who replied that the Prophet صلى الله عليه وسلم had forbidden the renting of farms. Ibn ‘Umar said, “You know that we used to rent our farms in the life-time of Allâh's Messenger صلى الله عليه وسلم for the yield on the banks of irrigation channels for a certain amount of *At-Tibn* (chopped straw). (*Sahîh Al-Bukhâri*, Hadîth No. 535, Vol. 3)

٩٩٥ - حديث أبي سعيد الخدري
رضي الله عنه، أنَّ رَسُولَ اللَّهِ ﷺ نَهَا عَنِ الْمُزَابَنَةِ وَالْمُحَاقَلَةِ؛ وَالْمُزَابَنَةُ اشْتِرَاءُ الشَّمْرِ بِالثَّمْرِ فِي رُؤُوسِ النَّخْلِ.

٩٩٦ - حديث ابن عمر ورافع بن خديج
عن نافع، أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، كَانَ يُنْكِرِي مَزَارِعَهُ عَلَى عَهْدِ النَّبِيِّ ﷺ وَأَبِيهِ بَكْرِ وَعُمَرَ وَعُثْمَانَ وَصَدْرَا مِنْ إِمَارَةِ مَعَاوِيَةَ، ثُمَّ حَدَّثَ عَنْ رَافِعِ بْنِ خَدِيجٍ أَنَّ النَّبِيَّ ﷺ نَهَا عَنْ كِرَاءِ الْمَزَارِعِ؛ فَذَهَبَ ابْنُ عُمَرَ إِلَى رَافِعٍ فَذَهَبَتْ مَعَهُ، فَسَأَلَهُ: فَقَالَ: نَهَا النَّبِيُّ ﷺ عَنْ كِرَاءِ الْمَزَارِعِ، فَقَالَ ابْنُ عُمَرَ: قَدْ عَلِمْتَ أَنَا كُنَّا نُنْكِرِي مَزَارِعَنَا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ بِمَا عَلَى الْأَرْبَاعِ وَبِشَيْءٍ مِنَ الثَّنِينِ .

CHAPTER 18. To rent the land for food.

997. Narrated Râfi‘ bin Khadîj رضي الله عنه : My uncle Zuhair said, “Allâh's Messenger صلى الله عليه وسلم forbade us to do a thing which was a source of help to us.” I said, “Whatever Allâh's Messenger صلى الله عليه وسلم said was right.” He said, “Allâh's Messenger صلى الله عليه وسلم

(١٨) بَابُ: كِرَاءِ الْأَرْضِ بِالظَّعَامِ

٩٩٧ - حديث ظهير بن رافع
قَالَ: لَقَدْ نَهَانَا رَسُولُ اللَّهِ ﷺ عَنْ أَمْرٍ كَانَ بِنَا رَافِقاً (قَالَ رَافِعُ بْنُ خَدِيجٍ رَّاوِي هَذَا الْحَدِيثِ): قُلْتُ: مَا قَالَ رَسُولُ اللَّهِ ﷺ فَهُوَ حَقٌّ. قَالَ: دَعَانِي

[1] (H.995) See the glossary.

sent for me and asked, ‘What are you doing with your farms?’ I replied, ‘We give our farms on rent on the basis that we get the yield produced at the banks of the water streams (irrigation channels) for the rent, or rent it for some *Awsuq* of barley and dates.’ Allâh’s Messenger ﷺ said, ‘Do not do so, but cultivate (the land) yourselves or let it be cultivated by others gratis, or keep it uncultivated.’ I said, ‘We hear and obey.’” (*Sahîh Al-Bukhâri*, *Hadîth* No. 532, Vol. 3) (See the foot-note of *Hadîth* No. 993 and 994)

CHAPTER 21. To give someone, his land, free.

998. Narrated ‘Amr : رضي الله عنه I said to Tawus, “I wish you would give up *Mukhâbara* (share-cropping)⁽¹¹⁾, for the people say that the Prophet ﷺ forbade it.” On that Tawus replied, “O ‘Amr! I give the land to share-croppers and help them. No doubt the most learned man, namely Ibn ‘Abbâs رضي الله عنه told me that the Prophet ﷺ had not forbidden it (i.e. *Al-Mukhâbara*) but said, ‘It is more beneficial for one to give his land free to one’s brother than to charge him a fixed rental.’” (*Sahîh Al-Bukhâri*, *Hadîth* No. 523, Vol. 3)

رَسُولُ اللَّهِ ﷺ قَالَ: «مَا تَصْنَعُونَ بِمَحَاكِلِكُمْ؟» قُلْتُ: نُؤَاجِرُهَا عَلَى الرِّيعِ وَعَلَى الْأَوْسُقِ مِنَ التَّمْرِ وَالشَّعِيرِ. قَالَ: «لَا تَفْعَلُوا، ازْرَعُوهَا أَوْ أَزْرَعُوهَا أَوْ أَمْسِكُوهَا». قَالَ رَافِعٌ، قُلْتُ: سَمِعْتُ وَطَاعَةً.

(٢١) بَابُ: الْأَرْضِ تُمْنَحُ

٩٩٨ - حَدِيثُ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ النَّبِيَّ ﷺ لَمْ يَهْرُجْ لَهُمْ يَهْرُجْ (أَيِ الْمُحَاكِرَةَ) وَلَكِنْ قَالَ: «أَنْ يَمْنَحَ أَحَدُكُمْ أَخَاهُ خَيْرٌ لَهُ مِنْ أَنْ يَأْخُذَ عَلَيْهِ حَرْجًا مَعْلُومًا».

⁽¹¹⁾ (H.998) Share-cropping is not forbidden, but it is recommended that one should let his Muslim brethren utilize one’s own land without charging them anything.